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DICTIONARY OF INDIAN EPICS

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Dr. T. Rengarajan

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by

Dr. T. Rengarajan

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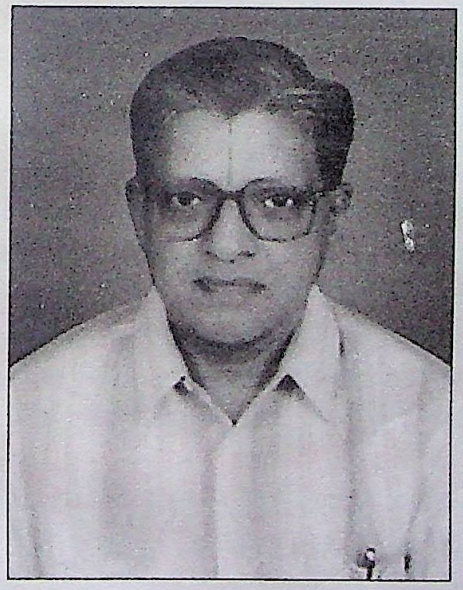
Dedicated to
My
Parents
Late Mrs. AMBUJAM THIRUMALAI

Dedicated to
My
Brother-in-law
Late Sri S.V.K.S. SRINIVASAN



Late Sri S.V.K.S. SRINIVASAN

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Preface

The immortal epics, the Rāmāyaṇa and Mahābhārata, are the cherished and prized heritage of Indian culture. The idealized versions of Rāma and Kṛṣṇa narrated in the two epics and the Bhāgawat Purāṇa, the episodes and characters described in them have sunk deep into the psyche of every Indian. The literarily depiction of the epic themes in different ages and regions testifies to the universal and everlasting popularity of the epics.

Worshipful homage unto Lord Rāma, divine incarnation of the Supreme Deity, Bhagavān Nārāyaṇa His perfect personality representing the perfect ideal human individual, inspire all beings to strive to improve their own character and conduct and to emulate the noble behaviour Śrī Rāmacandra and Śrī Kṛṣṇa.

When I was approached with a request to the publisher Mr. Ravi Malhotra, Proprietor of M/s Eastern Book Linkers, Delhi to present this work, I was somewhat nonplussed and a bit puzzled as to what I could write about a scripture that is being read by millions of people all over India and many other parts of the worlds and which has been translated into numerous languages and upon which very many writers have written numerous books over the past centuries. Later on under the guidance of many eminent orientalists, whose have been of great help to me in my studies? It is not possible to mention all their names, which will be found in the course of the book.

It is a pleasure to acknowledge my obligations to the many eminent orientalists whose works have been of great help to me in my studies. It is not possible to mention all their names, which will be found in the course of the book.

But I have to mention my Brother-in-law Late S.V.K.S. Srinivasan, Acharya Purusha of Thirumala Tirupathi Devasthanam, Dharmaharta of Manavala Mamuni Temple, Tirupathi, for his full guidance, to bring the script in the book form. His sudden demise is the main reasons for the delays towards bring down the script in the Dictionary form.

My sincere thanks to my parents Late Ambujam Thirumali, my brothers, sisters, friends and close friends.

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Ādiśeṣa : Divine serpent with a thousand heads upon which the earth rests;—used by demi-gods and demons together to churn the ocean of milk. Bed of Lord Viṣṇu.

Āraṇyaparva : First section of Third book in Mahābhārata, contains predictions of Kali Yuga.

Āruṇi : There lived in Hastināpur a saint named Ayodhdhaumya. He had three main pupils whom he loved very much. Their names were Aruṇi, Upmanyu and Veda. Āruṇi belonged to the kingdom of Pāñcāla and was staying in the hermitage to complete his learning of the Vedas and Dharmaśāstras. One day, the saint sent him out into the fields to mend the fence surrounding the fields so that the water does not flow out. It was raining heavily and Aruṇi tried his best to mend the fence. It was very difficult, as all the mud that he put in the gap would get washed away. Aruṇi tried again and again but to no avail. In the end when all else failed Aruṇi he lay down on the fence thus covering the gap successfully and stopping the flow of the water. There he lay for a long time in the pouring rain. Hours passed and Aruṇi did not return to the hermitage. The saint, Aruṇi's guru and teacher, started worrying about him and with the other students went out to look for him. After searching for a long time the saint called out for him and Aruṇi weakly replied to his calls. Then he got up from his position on the fence and went to his guru. The saint was moved to see Aruṇi shivering and wet. He was pleased with the conduct of Aruṇi and blessed him for being so obedient. He said, "you have carried out my wishes diligently and did everything in your power to do what you had been told to do. You will be truly blessed and will learn the Vedas and the Dharmaśāstra (religious literature)." Having thus blessed Aruṇi, the saint returned to the hermitage with all his disciples. Once upon a time there dwelt in a forest hermitage a young boy called Uttaṅka. Many years passed by and he grew up. He had learnt all that his master could teach him. One day he went to his master and said, 'O master you have taught me all these years and not even once I have repaid you. Tell me of something that I may bring you that will please your heart. His teacher replied in the negative and instead asked him to go to his mistress and ask her. So Uttaṅka went to his mistress and asked her if there was anything she desired. "Yes," she replied. Get me the earrings worn by the queen. Uttaṅka hearing this was little confused but nevertheless set out to the city to get the earrings. He had not gone far when he noticed a huge bull

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with a man seated on it coming towards him. He drew back with fear but the man called "Uttaṅka drink this," and he held out a cup full of dirty water that he drank after initial hesitation. At last he reached the king's palace and boldly went inside till he saw the king himself seated upon the royal throne. "Sir," I have come from a hermitage and my wife desires to wear the earrings of the queen and if I do not take them to her I will be let down in my teacher's eyes. The king smiled kindly, and asked him to proceed to the queen's chamber directly and ask her. Uttaṅka went to the queen's chamber and asked for the earrings. The queen immediately held out her hand and Uttaṅka saw the earring sparkling in her palm and she gave it to him. But she warned him that these earrings have for long been coveted by the serpent king, so do not loose them. Uttaṅka thanked her and started for home. Leaning against the trunk of a tree, he rested, placing the earrings on the ground besides him. Suddenly, he saw a hand snatch the earrings and disappear. It was none other than the serpent king who entered into a hole in the ground. Suddenly an old man appeared "do not worry, my son I have come to help you." Even as he spoke there was lightning and a great thunderbolt fell. The whole earth shook with the force of it. Suddenly all was quiet again, but next to where Uttaṅka stood was a big whole in the ground Uttaṅka entered the whole and found himself in the kingdom of the serpent king. He saw two women weaving a piece of cloth, and asked them the way to the palace of the serpent king. They did not heed him and went on with their weaving. He saw their cloth was made of black and white threads. Next he came to a wheel with two spokes. Six boys turned the wheel round and round. He asked them "what are you doing?" They did not answer him, and went on with their work. So he went on till he saw a man with a beautiful horse. He bowed respectfully to the man and said," O, lord, I bow to you. Grant me a favour. Let the serpent king be brought under my control." Blow into this horse," the man replied. Uttaṅka went up to the horse and blew, and from every hair of the horse's body came out a flame that shot through every space in the kingdom of the serpent king. The entire serpent came out, begging to Uttaṅka to save their lives. "Let the serpent king return the earrings," said Uttaṅka and he immediately complied with the demand. The man gave Uttaṅka the horse and in a few moments he was back at the hermitage, just in time to give the earrings to his mistress for the feast. When Uttaṅka related his adventures, his master smiled and said, "The dirty water you drank was ambrosia, that will give you eternal youth. The two maidens weaving the black and white threads are night and

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day. The wheel with twelve spokes is the year with its twelve months and the boys, the seasons. The man was the god of rain and the horse was god of fire. Go into the world now, for great fortune awaits you." Thus Uttaṅka went into the world to fulfil his living. He was not as other men, for he knew that god protected him and nothing to fear.

Āstika : Son of Hermit Jaratkaru and his Nāga wife, Manasādevī (Vāsuki's sister). Successfully persuaded king Janamejaya to stop the Nāga sacrifice.

Abhaswaras : A class of deities, sixty-four in number, of whose nature little is known.

Abhava Yoga : A concept found in Purāṇas meaning of the power of non-existence, the higher Yogic practice of plunging into the self without any external support such as mantras.

Abhijit : Name of Sun God, because its bring victory to the departing person.

Abhikala : Name of a village

Abhimānī : Meaning dignified, proud; also personifies Agni, fire, who is said to be the eldest son of Brahmā. He had three sons, viz., Pāvaka, Pavamāna, and Suci from his wife Swāhā Abhimānī.

Abhimanyu : Son of Arjuna by his wife Subhadrā and acknowledged by the metronymic Saubhadra. To be an incarnation of Moon-god Soma's son and that is why he was after his death, to have rejoined Soma, on the completion of his karma. At the commencement of the exile of the Pāṇḍavas, Abhimanyu was taken along with his mother, to Kṛṣṇa, to Dvārakā. There he was educated and brought up with Raukmiṇeya along with Kṛṣṇa and Subhadrā. After the exile he returned to the ranks of the Pāṇḍavas to Upaplvaya with Kṛṣṇa and subhara. His wife was Uttara, daughter of the Rājā of Virāṭa. His son, Parīkṣit, be successful to the throne of Hastināpura. He fought with distinguished on the first day of the great war, cutting down the ensign in Bhīṣma's chariot. On the second day he slew, the son of Duryodhana, and when attacked by Arjuna rescued the latter. He fought bravely in the Bharata war till on the 13th day, he was rejoined by Yudhiṣṭhira to smash Droṇa's mighty circle. When engaged in this operation, were surrounded Jayadratha and his followers who slew him. On the thirteenth day of the war, he was commanded by Yudhiṣṭhira to charge the Kauravas, who were drawn up in the form of a spider's web, he drove. His chariot into the enemy's ranks and performed prodigies of valour but was finally overpowered by six warriors and was slained. He had left behind his wife Uttarā, who was pregnant carrying the future Parīkṣit, who would perpetuate, the illustrious Pāṇḍava line. He had fought against many warriors including

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Śalya, vikarṇa, Citrasena, Bhagadatta, Bhīṣma and Paurava. He had conquered the Athiratha and was noted for his valour even form his had boyhood. Drauni had intended to destroy the embryo of Parīkṣit while he was in Uttara's womb but this was frustrated by Kṛṣṇa who took her away to Dvārakā. Abhimanyu slew Bṛhadbala in the battle but he was killed by Saindhava. After his death Yudhiṣṭhira did not see Abhimanyu in heaven, but he was shown standing besides Soma there. He was a very valiant warrior. Tawny horses drew his chariot and it was of pure gold. His posterity through the line of his parks hit was the royal race of the lunar line at Hastināpura. He killed Lakṣmaṇa, the son of Duryodhana, on the subsequent day of the great encounter of the Mahābhārata, but on the thirteenth day he himself fell skirmishing fearlessly aligned with he Sītānt probability.

Abhira : The origin of this nomadic tribe and the stages of their migration into India, are obscure. Most probably they came to India shortly before or along with the Scythians. Patañjali couples them with the Śūdras, and the same grouping is found in Mahābhārata where the two peoples are located near the spot of the disappearance of the Sarasvatī in southern Punjab. The periplus mentions Aberia with the coastal district Syrastrene and Ptolemy locate Abiria above the Indus delta. Their western association is attested to in many Purāṇas as well. In their early days in India, the Abhiras led a nomadic and–predatory life (an example) of which is the story of their raid on Arjuna, and the Yādava women escorted by him. But by the second century we find some of them attaining high ranks and even seizing political power. The Guṇḍa Inscription of A.D. 181 records the digging of a tank by an Abhira, general Rudrabhūti, the son of a general named Bapaka. One Abhira Īśvarsena, son of Śivadatta, supposed to be the founder of the Kalacuri Cedi era beginning with A.D. 248-49, rose to the royal rank in Northern Mahārāṣṭra. Towards the end of the 3rd century the Abhiras wielded considerable power, and along with other Śaka rulers in India, an Abhira king sent an embassy to congratulate the Sassiasan king Naresh on his victory against Varhran III. The Purāṇas also recognize the rule of ten Abhira princes covering a period of sixty-seven years after the Śāta king Mayūraśarman. The Allahabad Pillar Inscription of Samudragupta refers to the Abhiras as paying home age to him. Stray references to the Abhiras as a political power, particularly in western India, continue in medieval literature and inscriptions. The Abhiras were at first regarded as Barbarians and were despised. The Purāṇas brand them as Mlecchas and Dasyus. According to the Amarakosa, Mahāśūdrī means Abhiri, while the Kāśikā identifies

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Mahāśūdra with a man of an Abhira descent. According to the Mahābhārata of Kṣatriya deities. The position of the Abhiras was much improved in the estimation of Manu who regards them as the offspring of a Brāhmaṇa, by an Ambāṣṭha woman. The Abhiras made a strong impression upon the Indians. Their speech obtained a distinct place in the Indian drama as an Apabhraṁśa dialect. They also contributed to the development of Indian music. Almost all musical works recognize the Rāginī Abhīrī. But their greatest contribution is towards the growth of pastoral legends centering round Kṛṣṇa including his love affair with the gopīs. A cowherd, according to Manu the offspring of a Brāhmaṇa by a woman of the Ambāṣṭa or Medical tribes. A people located in the North of India along the Indus. Then has been a good deal of misapprehension respecting this people. Hindu writes have described them as living in the North and in the West, the quarter varying according to the locality of the writer, and translators have mixed them up with a neighboring people, the Śūdras, sometimes called Suras, with whom they are generally associated and have called them Surabhiras. The modern representative is the Ahirs, and perhaps there is something more than identify of locality in their association with the Sūtras.

Abhiradeśa : Country of Abhiru. In the Matsya Purāṇa the region that they occupied was known as Abhira "Janapada" and it is said to have stretched from the south of Konkan to the Western bank of the river Tāpti.

Abhiru : Name of a king, who was sage in nature. He was considered to have been an incarnation of the 6th Asuras, belongs to Kalkeya family

Abhisāra : Name of a country found in North of Panjab and its capital was Abhisārī. It is not mentioned in Rāmāyaṇa. They were Barbarian in nature and fought in Mahābhārata battle in support of Kauravas.

Abhisāri : *See* Abhisāra.

Abhiṣadas : Tribal people specified in Mahābhārata, and they were found in the Northeastern region of Himālayas. They support Kauravas in the war.

Abhiṣyanta : Son of Mahārāja Kuru and Vāhinī. No source were available.

Abhyāgni Aitasayana : Son of Aitasa. He belongs to Bhṛgu family and he had frequent quarrel with his father.

Abhyajit : The 22nd of 28th constellations commencing with Aśvinī. The Hindus believe that one, who performs funeral obsequies under the auspicious of this star.

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Abhyasyoga : Abhasyoga is an act of subjective concentration. While social life in the field that dedicated action, solitude is the sphere for engaging oneself for Abhyāsyasoga. The attainment of the final end of this Yoga is not often possible in the span of one's life. After considerable sincere effort, despairing of success, the mind of the Yogī may wander away from the path of Yoga. No sincere effort is, however, lost because the momentum of past striving takes the Yogī nearer the goal. The practice of a concentration enjoined on the Yogī has incidental value is so far as it is greatest help in following the Gītā ideal work. It is only the daily practice of it, which can steady and deepen the devotional attitude of the mind, which engenders in the spiritual aspirant detachment and the sacrificial sense without which the Gītā ideal of action cannot be practised.

Abu : Arbuda Parvata, a detached mount of the Arāvali range, in the Sirohi state of Rājaputānā. It was the hermitage of Ṛṣi Vasiṣṭha.

Abvṛti : Name of an asura who was slained by Kṛṣṇa.

Acala : A brother-in-law of Dhṛtarāṣṭra, and brother of Śakuni. He attended Yudhiṣṭhira's Rājasūya sacrifice. He was slained by Arjuna on 12th day of war and cremated along with the other soldiers killed in the battle.

Ācārya Putra : Son of Ācārya, an epithet of Aśvatthāmā, who was also known as Drauṇī, which means 'the son of Droṇa'.

Acchoḍa : Mind born daughter of Barihaṣad. She was unable to trace her forefather and therefore adopted one Amāvasu and consequently lost her Yogic powers. Then she discovered in the form of Triśreṇyu, her Pitṛ, who in response to her appeals for help, told her that she would be born in 28th Dvāpara yuga as the daughter of Matsya. She was married king Śāntanu, and gave birth to two children's named Vicitravīrya and Citrāṅgada.

Accimukhi : Daughter of Nāga king. She had the power of shutting tongues of flame and split the poison.

Ācāras : Observance of caste and order.

Ācārya : A spiritual teacher. One who invest a boy with the sacred thread and instructs him in the Vedas. When affixed to proper names (as in Śaṅkarācārya) it means learned and venerable.

Acyuta : 'Unfallen;' a name of Viṣṇu or Kṛṣṇa. It has been variously interpreted as signifying "He who does not perish with created things," in Mahābhārata as "he who is not distinct from final emancipation," and in the Skanda Purāṇa as "he who never declines (or varies) from his proper nature."

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Adam Bridge : Setubhandha between Indian and Ceylon. It is said to has been constructed by Rāma with the assistance of Sugrīva for crossing Ceylon.

Adhakyas : Forest dwellers.

Adhama Kairātas : Rudest race belongs to Kirātas.

Adharma : Unrighteousness, vice; personified as' son of Brahmā, and called "the destroyer of all beings." The word occurs in Purāṇas as Prajāpatis.

Ādhidaivata : *Lit.* The original or primordial divine, *i.e.*, The divine agent operating in and through beings and objects. A generalizing adjective applying to the divine part of any being from the hierarchical standpoint applicable to Adhyātman's Adhi above, therefore implying superiority;—(Daivata, Divine. B.G. 57)

Adhiratha : A leader of Sūta's, the caste generally employed as charioteers. He found Karṇa after Kuntī had cast him away in a basket and raised him as his own son. His wife's name was Rādhā, and thus Karṇa was known as Rādheya. The foster-father of Karṇa, according to some scholar he was king of Aṅga, and according to others the charioteer of king Dhritarāṣṭra perhaps he was named both.

Adhisomakṛṣṇa : Name of a king who had a son named Vivasku. During his period the city Hastināpura, washed away by the river Ganges.

Adhiyajna : *Lit.* 'Primordial sacrifice.' Cosmologically this refers to the cosmic logos, which in the esoteric philosophy is represented as in a sense sacrificing itself for the benefit of the world; because due to its own coming into manifestation it enables the waiting hosts of monads to come into being. In the small, every Avatāra repeats the sacrifice for the benefit of all that lives. The Bhagavad-Gītā refers to this in the words "Adhiyajña is myself in this body," *i.e.*, Kṛṣṇa the Avatāra in a physical body.

Adhośiras : One of the division of Hindu hell, where a person being punished for his marriage activity.

Adhrarakas : Race found in the Aṅga kingdom

Adhṛgu : A protector of Aśvins.

Adhṛṣya : Name of a river.

Adhwaryu : The name third class priest who acquired the Vedic Sacrifice from their guru. They had to prepare the ground, procure and kill the animals and do all the Manual labour of sacrifices.

Adhyātma Yoga : A concept characteristics of the Upaniṣads meaning a the unifying discipline of the inner self, synonymous with the practice of Yoga.

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Adhyātma Rāmāyaṇa : A popular work which is considered to be a part of Brahma Purāṇa. It is generally accepted that Vālmīki is a homogenous work by a single author. There are three recessions of this work consisting of 24000 ślokas in seven books and all of them suffer addition and interpolation. These recessions reflect regional influence and thus differ on many points. Critical examination suggests that it must have passed not only through many stages of development but also that it contains numerous interpolations and the addition of book VII and VIII. It is said that after his bath in the Tāmasa Vālmīki was able to see pair of birds which play each other. Suddenly a hunter shot at the male and consequent grief of the female made Vālmīki involuntarily burst into a poetic utterance, a pronouncement of curse on the wicked murderer. According to Adhyātma Rāmāyaṇa, Vālmīki lived among robbers when he was a young man, though he was a Brāhmaṇa by birth. The same tradition is to be found in the Bengali recession.

Adhyatman : 'The Supreme or original Ātman,' the highest of a hierarchy, equivalent to Para Ātman.

Ādi : Beginning. The initial phase of illusory manifestation produced by Avidyā (ignorance). H.P. Blavatsky stated Ādi to stand for the one on the unreachable plane of absoluteness and infinity, on which no speculation is possible, while Aditi (q.v.) Stands for the one on the plane of emanation. Ādi is eternal, absolute, and immutable while Aditi is a reflection of Ādi. The Vedas used Ādi in the sense Brahma was used in subsequent scriptures. In astrology; Ādi represents the sun being the primeval cause of the solar system. Among the zodiacal signs, it stands for Aries, and among the lunar mansions Aśvinī is considered Ādi, while in a natal chart, Ādi stands for the ascendant.

Ādi Nidāna : [(Ādi = first) + (nidāna = rope that binds, cause)]. The original cause.

Ādi Śakti : Primeval Divine Fire. Female creative power. An aspect of every male deity.

Ādibhūta : The first-born; Brahma, the primeval element.

Ādideva : Name of sun god.

Aditi : Meaning free unbound. Boundless heaven as compared with the finite earth. A Vedic goddess representing the primeval generator of all that emanated. The eternal space of boundless whole, the unfathomable depth signifying the veil over the unknown. The Ṛgveda describes it as the father and mother of all gods; it is named Devamātṛ, mother of all gods,

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or Svabhavat, that which exists by itself. She is frequently implored for blessing children and cattle, for protection and forgiveness.

In the Yajur Veda, Aditi is addressed as the support of the sky, the sustainer of the earth, the sovereign of this world, and the wife of Viṣṇu. The Viṣṇu Purāṇa describes Aditi, the daughter of Dakṣa and the wife of Kaśyapa, to be the mother of 8 Ādityas including Viṣṇu and other shining ones. According to the Matsya Purāṇa, Indra gave to Aditi a pair of earrings that were produced by the churning of the ocean. Several Purāṇic stories refer to these earrings being stolen and taken to the city of Prāgjyotiṣ by the asura king Naraka, from where they were brought back and restored to Aditi by Kṛṣṇa. Occult tradition establishes a close resemblance between Kṛṣṇa, Aditi and the cosmic mother principle. Aditi gave birth to 8 Ādityas (q.v.), of whom the 8th one, Mārtaṇḍa, the present sun of the present solar system, was cast away as a 'Dead Egg'. In the Mahābhārata there is a reference to Devakī who bore eight fetuses, of which seven were destroyed by Kaṁsa while the eighth one, which was Kṛṣṇa, was transported to Gokula by her husband, Vasudeva. In such legends, Devakī, the mother of Kṛṣṇa, is represented as a new birth, or manifestation of Aditi, and Kṛṣṇa of the sun connected with the origin and nourishment have the earth. Aditi is variously represented in Indian occult literature. Besides being the goddess who mothered 8 sun gods, she even represents Pṛthvī, the mother earth, Vāc, the goddess of speech who articulates nominal into creative impulse, and in southern Buddhist schools, she is identified with Ākāśa, the all-pervading substratum of all manifestation, and with Nirvāṇa, liberation. She represents the great deep, the primeval waters of space, the chaos, and the celestial virgin mother of all the visible and invisible universes, and the primordial light, which provides life and substance to every form of creation.

Aditi is symbolized as the central point in the sun symbol.Aditi presides over the 7th asterism, Punarvasu. Message states that Aditi has six or seven forms as applying to six or seven spheres or twelve forms referring to the stages of spiritual path connected with the twelve signs of the zodiac. Blavatsky refers to it as the Vedic name for Mūlaprakṛti she even considers Aditi as the mother of gods, or Śeikinaḥ, the Eternal Light; in the world of spirit, the great deep and chaos, or the primordial substance in its first remove from the unknown in the manifested cosmos. Aurobindo states that Aditi is 'both the cow and the general mother; she is the supreme light and all radiances proceed from her. Psychologically,

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Aditi is the supreme and infinite consciousness, represented as mother of the gods.

Aditisuta : Name of Sun God.

Āditya : Meaning, born of Aditi. Born as Vivasvān, a son of Kaśyapa and Aditi, Ādityas are divine intelligence supervising and maintaining the cosmic evolutionary process. They are also known as Sūryas, Vasus, and by several other names. The root number 33 in Hindu occultism stands for the 12 Ādityas, 8 Vasus, 11 Rudras, and 2 Aśvinis, all presenting different aspects of the same primeval impulse. Ādityas represent the creative expression of the primordial effulgence of life. Brahmā is said to have created them for assisting him in his evolutionary task but they refused to do so considering it to be an impure involvement. An infuriated Brahmā cursed them to be born repeatedly at the beginning of every Kalpa they are also called Ajitas, Tuṣitas, Satyas, Haris, Vaikuṇṭhas, Sādhyas, and Ādityas on different occasions. Aditi is said to have given birth to 8 Ādityas, 7 of whom she gave to the gods, and they became different planets. The eighth one, named Mārtaṇḍa, was thought dead and was cast away. It became the sun of the present solar system. The Purāṇic stories mention the sun (Vivasvān) to be married to Tvaṣṭṛ (Saṅjñā), daughter of the celestial architect Tvaṣṭra or Viśvakarmā. But she was unable to bear his effulgence, so having left her shadow, Chāyā, to look after him she went to her father, who sheared much of the Sun's radiance. From the fragments thus chipped off, the discus of Viṣṇu, the trident of Śiva, the weapons of Kubera, the lance of Kārtikeya and such other deadly weapons of several other gods were formed. The sun, or the Āditya, is supposed to have a large family. He has three wives, viz., Saṅjñā, Ragyī, and Prabhā, besides Chāyā, formed from the shadow of Saṅjñā.

A king named Raivat was born of Ragyī, Prabhāt was born of Prabhā. From Saṅjñā the sun had two sons, viz., Vaivasvata Manu and Yama, and a daughter called Yamunā. Yama and Yamunā are said to be twins. From Chāyā, the sun begot Sāvarṇī Manu, Śani (Saturn) and Viṣṭi. The two Manus are related with racial evolution and social reorganization of different human races during the different periods of manifestation or Manvantara. Yama became the god of death, and Śani is the planet related with death. Yama presides over the planet Saturn. Yamunā avid Tāpti are two important rivers of north and South India. Viṣṭi is a very fierce-looking demons, connected with time. Away from her husband, Saṅjñā assumed the form of a mare and began wandering in the universe.

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When the sun became aware of the deception, he assumed the form of a horse and, having found her in her new form, produced the two Aśvini Kumāras there are many stories of the Sun's seductions. The sun begot Karṇa from Kuntī before she was married to Pāṇḍu. It was supposed to be an immaculate birth, without destroying her virginity. Karṇa became a hero of the Mahābhārata and in many ways excelled Arjuna in bravery and military skill. It was difficult to vanquish him until he removed his armour on his own volition. The sun also fathered Sugrīva, the monkey chief who helped Rāma trace and retrieve his abducted wife Sītā, from the clutches of Rāvaṇa, the demon king of Laṅkā. Sugrīva also provided the necessary monkey army to Rāma in his fight with Rāvaṇa. It is said that Āditya gave the Syāmantaka jewel to Satrājit, the father of Kṛṣṇa's wife, Satyabhāmā. As Mārtaṇḍa, Āditya received from his mother the earrings obtained from the churning of the ocean which enabled him to maintain stability during his constant strife with his brothers. In the form of a horse, Āditya communicated Śveta Yajur Veda to Yājñavalkya. Blavatsky describes Āditya as "neither sun, nor Moon, nor stars, but the eternal sustainer of the luminous life which exists as it were behind all the phenomena." She further says : "the radiant child of the two, the unparalleled refulgent glory-bright space, son of dark space, who emerges from the depths of the great dark waters. He shines forth as the sun; he is the blazing divine dragon of wisdom. Behold him lifting the veil, and unfurling it from east to west. He shuts out the above, and leaves the below to be seen as the great illusion. He marks the places for the shining ones, and turns the upper into a shoeless sea of fire, and the one manifested into the great waters."

Adri : Son of Viśvagaśva and had a son named Yuvanāśva.

Āditya hṛdayam : Āditya hṛdayam is a Stotra by Sage Agastya to Lord Śrī Rāma at the battlefield between Rāvaṇa and Rāma. The great cosmic sage Agastya dictates this hymns of Sun God to Śrī Rāma to ensure victory to him. Thus forms part of the Yuddha Kāṇḍa (Canto 107) of Rāmāyaṇa by Sage Vālmīki written around twenty thousand years ago. Āditya hṛdayam contains the innovative hymns with many secrets and hidden meanings. The Jñāna, Jñātā, and Jñeyam are completed as Sage Agastya is the Jñāna and the Lord Rāma Jñāta and the presiding deity Jñeyam is Sun in the heart. Thus the Triputi is completed. Hence it has come to be known as Āditya hṛdayam. Further Sage Agastya has stated that success is assured for all those who recite these śloka thrice a day. Rāma went to exile at the behest of his father King Daśaratha. In the forest Rāvaṇa

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adducted Sītā the wife of Rāma who waged a righteous war against Rāvaṇa to bring back his wife Sītā from the clutches of Rākṣasa Rāvaṇa. In this context he fought the battle against Rāvaṇa. Sage Agastya came there at that time to initiate this Āditya hṛdayam to Śrī Rāma in the irreconcilable situation in the battle for his victory. It is said that consciousness in man and in cosmos Sun is the same. Absolute consciousness is being understood only with the help of speech. These mystic words are interwoven in these ślokas.

The ślokas third to twenty-four synchronizes with the twenty-four letters of Gāyatrī Mantra. In Āditya hṛdayam thirty ślokas in total. In this the first and second śloka depicts the arrival of sage Agastya to Śrī Rāma. The third stated the greatness of the Stotra, the fourth śloka explained about happiness, liberation and knowledge. The fifth will remove the related sins and with hold sorrows. From Sixth to fifteenth the description pertains to self-effulgence and impresses that one pervading out side and inside is same. From Sixteenth to twentieth ślokas are very important for mantra Japa. Here cosmic greatness of Sun God Sūrya as the internal Caitanya in us is highlighted. Further the creator is one and not two is impressed. The human body consists Sapta Dhātu's and in this dwells, only Paramātmā. The ślokas from twenty to twenty four are mantra ślokas extolling Sun God. From twenty-fifth to thirtieth the method of recital by Śrī Rāma and invoking God to bless him with the requisite strength for the victory in the battlefield is stated. Savitā (Sūrya) is the God for Gāyatrī Mantra. The consciousness in the living being is a part of the cosmic consciousness *i.e.* solar body. Hence Savitri is the bio-energy of human being.

Agasti : Name of a forest. 2. Name of sage Agastya.

Agastipurī : Agastya's Āśrama located near south of Nasik.

Agniketu : Ogre actively participated in the war. Nīla killed him in the war.

Agniṣṭoma : A minute account of these ancient ceremonies would be out of place here. 'Agniṣṭoma is the name of a sacrifice, or rather a series of offerings to fire for five days. It is the first and principal part of the Jyotiṣṭoma, one of the great sacrifices in which especially the juice of the Soma plant is offered for the purpose of obtaining Svarga or heaven.' Gold tucker's Dictionary. 'The Agniṣṭoma is Agni. It is called so because they (the gods) praised him with this Stoma. They called it so to hide the proper meaning of the word : for the gods like to hide the proper meaning of words.'

Agastya : [(Aga = the immovable, a mountain) + (Asti = thrower); (Aga = pitcher)

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+ (Asti =to exist)]. An ancient patron saint of Vedic Astrology associated with the star canopus. Tradition claims him to be still living in the south Indian hills where he went to teach science and literature and to revive occult teachings. Some spiritualists believe him to be middle-aged with grey hair, often coming into physical contact with the disciples, though precluded from the purview of visitors. Yet he is said to be as old as the Vedas. Many hymns in the Ṛgveda are attributed to him. He and Vasiṣṭha are said to be the offspring of Mitra and Varuṇa. Whose seed fell from them at the sight of Urvaśī, a celestial nymph? Lest the vital energy thus released be wasted, it was preserved in an earthen pitcher and at the appropriate time, born as a fish of great luster'. As he was very small when he was born, not more than a span in length, he was called Mana, meaning a standard measure. It is said that Agastya drank the entire ocean when it did not stop giving shelter to fugitive demons. He pushed down the Vindhya mountains when they insisted on obstructing the path of the sun. He devoured the demon Vātāpi and burnt to ashes his brother Ilvala, because they were destroying the Brahmin priests. In the Rāmāyaṇa, he is said to have received Rāma, his wife Sītā and younger brother Lakṣmaṇa at his hermitage and presented Rāma with the bow of Viṣṇu, the arrows of Brahmā, the quiver of Indra, and an invincible sword. He also presented him with a rare jewel obtained from the dead king Śveta. Agastya redeemed his ancestors, suspended by their heels, by begetting a son, which he did by marrying a girl whom he had formed out of the most graceful parts of different animals. The sages have been related to the Rākṣasas through his previous birth.

According to Blavatsky, Pulasya, a Prajāpati or a mind-born son of Brahmā, who was the progenitor of Rākṣasas, had in a former birth a son named Dattoli, who was later known as sage Agastya. Dattoli alone has six more variants to it, or seven meanings. He is called Dattoli, Dattali, Dattotti, Dattottri, Dambhobhi and Dambholi. These seven variants have each, according to Blavatsky, a secret sense, and refer in the esoteric commentaries to different ethnological classifications, and also to physiological and anthropological mysteries of the primitive races. The Mahābhārata relates a legend respecting the creation of his wife. It says that Agastya saw his ancestors suspended by their heels in a pit, and was told by them that only his could rescue them begetting a son. Thereupon he formed a girl out of the most graceful parts of different animals and passed her secretly into the palace of the king of Vidarbha. There the child grew up as a daughter of the king, and was demanded in marriage by Agastya. Much against his wills the king was constrained

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to consent, and she became the wife of the sage. She was named Lopāmudrā, because the animals had been subjected to loss (Lopa) by her engrossing their distinctive beauties, as the eyes of the deer, etc. She was also called Kauśītaki and Vara-Pradā. The same poem also tells a story exhibiting his superhuman power, by which he turned king Nahuṣa into a serpent and afterwards restored him to his proper form.

Agastya Mallai : A hill which has associated with Agastya for his mythological deeds. This hill found near Kerala and it is the source of river Tāmaravaraṇī.

Agastyas : Brahmarākṣasa moving in Surabhi forest.

Agastyāśrama : The hermitage of Sage Agastya which was referred in early epical literature.

Aghamarṣaṇa : River flows from Himālayas.

Aghāsura : Agha name of an Asura. He was younger brother of Baka and Bakī. An Asura who was Kaṁsa's general. He assumed the form of a vast serpent, and Kṛṣṇa's companions, the cowherds, entered its mouth, mistaking it for a mountain cavern but Kṛṣṇa rescued them.

Aghneyī : Wife of Uru, descendant of Dhurva and mother of six excellent sons. They were Aṅga, Sumanas, Swāti, Kratu, Aṅgiras and Śiva.

Āgneya : Son of Agni, a name of Kārttikeya or Mars; also an appellation of the Muni Agastya and others.

Āgneyastra : 'The weapon of fire.' Given by Bhāradvāja to Agniveśa, the son of Agni, and by him to Droṇa. A similar weapon, according to the Viṣṇu Purāṇa, given by Sage Aurva to his pupil king Sagara, and with it" he conquered the tribes of Barbarians who had invaded.

Agni : Meaning (i) Fire, god of fire, viz., Vaiśvānara in the Ṛgveda; (ii) Personified primordial light, Bhūraṇya, the rapid carrier of divine spark; (iii) First emanation in the triple manifestation of spirit, force, and matter; (iv) Central spiritual sun, and (v) The electrical fire of life. One of the most ancient and most sacred objects of Hindu worship, Agni appears in three phases : (i) As sun in heaven, (ii) as lightning in Mandir, and (iii) as ordinary fire on earth. Agni is one of the three great deities in the Vedas, viz., Agni, Vāyu (or Indra) and Sūrya, who preside on earth, air and sky, respectively, and are equal in dignity. Agni is considered as the mediator between men and gods, as protector of men and their homes, and a witness to their actions. Agni is one of the Pañcabhūtas and represents the primordial fire that carries forth life essence in all forms of manifestation. It exists in them, either in latency or expressed in their

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actions. In the Purāṇas, fire in pre-manifestation state represents Śiva as a shaft of light which Brahmā and Viṣṇu together were unsuccessful in exploring and locating its source. Brahmā is also said to be the progenitor of fire as one of his sons married a daughter of Dakṣa and produced 49 types of fire. According to another story, Indra, an offspring of Kaśyapa and Aditi, is considered identical with Agni as well as the sun. Agni emanated from the mouth of the supreme; he later manifested the cosmos and revealed the sacredness of the Vedas. His car tier is a ram (which also means the first asterism, Aries). Agni had three sons, Pāvaka, Pavamāna, and Suci, who were condemned by Vasiṣṭha to be born repeatedly. They appear as Vidyuta (electrical fire), Nirmatya (fire produced by friction) and Suci, as the solar flare. From Pāvaka was born Kāvyavāhana, the fire of Pitṛs. From Pavamāna was born Sahārakṣa, the fire of the Asuras or the demons; and from Suci was born Havyavāhana, the fire of the gods.

The three sons of Agni had 45 sons, so the family had altogether 49 persons identified with the 49 fires. They produced physical, psychic and spiritual energies in men by their permutations and combinations. Agni is represented as having seven tongues, each of which has a distinct name and function. He has four hands and is borne in a chariot drawn by red horses, and the seven winds are the wheels of his car. He is accompanied by a ram, on which he is sometimes represented as riding. The seven flames of fire are named Kālī (black), Kārālī (fierce), Manojava (mind-swift), Sulohita (blood-red), Sudhūmravarṇa (smoke-coloured), Viśvarucdevī (universally attractive), and Sphuliṅginī (scintillating). They are the seven channels of cosmic, mundane and human evolutions; they represent the seven rays of the sun, represented by seven horses of its chariot, or the seven heads of a single horse in it. The seven channels each with seven subsidiary currents make a total of 49 fires that move in both outgoing and in going directions. The fire manifests as Prāṇa, the vital life force in the physical body; as Kāma, sexual passion in man's emotional nature; Manas, as the thinking principle in his mind-body; and Tapas, penance with austere sacrifices at the spiritual level. The total sacrifice of one's everyday Svāhā, the sacrificial fire, represents life for one's divine nature or for the Supreme Being. The sun is the visible symbol of cosmic fire functioning in the solar system; it vibrates at the highest spiritual level in man. Mars represents fire at the physical level, imparting to it the necessary vigour, enthusiasm and initiative. Jupiter absorbs the life force radiating from the sun, and distributes it throughout the body for sustaining and protecting it from any untoward calamity.

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Agni presides over Kṛttikā and Viśākhā asterisms and is also related to Ārdrā Hastā and Pūrva Bhādrapadā. Aries, Leo and Sagittarius are fiery zodiacal signs. The importance of fire and therefore of the stellar impulses linked with it in manifestation and everyday existence was emphasized by H.P. Blavatsky as follows : the spirit beyond manifested nature is the fiery breath in its absolute unity. In the manifested universe, it is the central spiritual sun, the electric fire of all life. In our system, it is the visible sun, the spirit of nature, and the terrestrial god. And in, on and around the earth, the fiery spirit thereof-air, fluidic fire; water, the liquid fire; earth, the solid fire. All is fire . . . The primitive names of the gods are all connected with fire, from Agni. (S.D., iii. pp. 122-23)." Agni is represented as having seven tongues, each of which has a distinct name, for licking up the butter used in sacrifices. He is guardian of the southeast quarter, being one of the eight Lokapālas, and his region is called Purājyotiṣ. In a celebrated hymn of the Ṛgveda attributed to Vasiṣṭha, Indra and other gods are called upon to destroy the Kravyāds 'the flesh-eaters,' or Rākṣasa enemies of the gods. Agni himself is also a Kravyād, and as such he takes an entirely different character. He is represented under a form as hideous as the beings he is invoked to devour. He sharpens his two iron tusks, puts his enemies into his mouth and swallows them. He heats the edges of his shafts and sends them into the hearts of the Rākṣasa. "He appears in the progress of mythological personification as a son of Aṅgiras, as a king of the Pitṛs or manes, as a Maruta, as a grandson of Śāṇḍila, as one of the seven sages or Ṛṣis, during the reign of tamasa the fourth Manu," and as a star. In the Mahābhārata Agni is represented as having exhausted his vigour by devouring too many oblations, and desiring to consume the whole Khāṇḍava forest as a means of recruiting his strength. Indra prevented him, but having obtained the assistance of Kṛṣṇa and Arjuna, he baffled Indra and accomplished his object. He is described in the Harivaṁśa as clothed in black, having smoke for his standard and headpiece, and carrying a flaming javelin. He has four hands, and is borne in a chariot drawn by red horses, and the seven winds are the wheels of him car. A ram accompanies him, and sometimes he is represented riding on that animal. The representations of him vary.

The names and epithets of Agni are many—Vahni, Anala, Pāvaka. Vaiśvānara, son of Viśvānara, the sun; Abja-hastā, 'lotus in hand;' Dhūmaketu, 'whose sign is smoke;' Hutāśa or Huta-bhuj, 'devourer of offerings;' Suci or Śukra, 'the bright;' Rohitāśva, 'having red horses;'

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Chāgaratha, 'ram rider;' Jātavedas (q.v.); Sapta-jihvā, 'seven-tongued;' Tomaradhara, 'javelin-bearer'.

Agni tīrtha : A sacred tīrtha in the bank of river Sarasvatī.

Agni yoga : The integrative disciple of fire. The join action of Manas, the mind and prance, the life force causes the awakening of Kuṇḍalinī, the serpent power with in the body.

Agniabhīmai : Name of Agni.

Agnibāhu : One of ten sons of Priyavrata and Kāmya. They were known for their strength and power.

Agnidaghas : Pitrs, who when alive kept up the household flame and presented oblations with fire. Those who did not do so were called Agni dagadhas.

Agnidhara : The brother of Agnibāhu, who was made as a king of Jambudvīpa. He had nine sons, they were Nābhī, Kiṁpuruṣa, Hari, Ilāvṛta, Ramya, Hiraṇvān, Kuru, Bhadrāśva and Ketumāla. He divided his kingdom into nine parts to his sons.

Agnidvāpara : Door of fire god.

Agnihotra : A burnt offering of clarified butter on the sacred fire.

Agnihotrī : The priest who served the fire god and performed Agnihotra every morning and evening as a duty enjoined upon the householders, offering Homa, oblations, to it.

Agniśaucal : A clock with mystical character.

Agniśvattas : A class of Pitṛs, a divine race inhabiting celestial region of their own this class consists of those householders who when alive did not maintain their domestic fires, nor offer burnt sacrifices.

Agniśikhā : Father of Varauci.

Agniṣṭoma : Name of a sacrifice.

Agnivāhu : Son of Priyavrata and he had nine brothers.

Agnivarṇa : Name of a prince who's name occurs in various Purāṇas. Son of Sudarśana belongs to lunar dynasty and he had a son named Śighra.

Agnivesa : A Ṛṣi who underwent severe austerities on mount Mahendra. He was expert in the use of weapons, and both Droṇa and Drupada studied under him. He received the Āgneyastra (fire weapon) from the Ṛṣi Bhāradvāja, and passed it on to Droṇa.

Agniyas : The word spell as Āgneyas. A Ṛṣi was named after this word. In Mahābhārata it spell as a small tribal people left in the Northern part of Kuruṣetra.

Aha : Father of Dharma and mother of Rathidevī.

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Ahalyā : The most beautiful woman created by Brahmā and given in marriage to Gautama; he returned her undefiled even when she was kept under his charge for more than a year. Indra, in the guise of sage Gautama, seduced her. Gautama, on discovering it, cursed Indra to have a thousand female generative organs on his body, which later, at the intercession of the gods, was changed to a thousand eyes. But Indra once again seduced Ahalyā and this time the sage turned Ahalyā into a stone. She was redeemed thousands of years later when she was touched by the feet of Rāma. There are many, variations of this story. According to one, Gautama expelled Ahalyā from his hermitage and deprived her of her, prerogative of being the most beautiful woman in the world. According to another story, he made her invisible, to be restored to her physical form only by the touch of Rāma's feet. This episode of Ahalyā's seduction by Indra is explained mythological as Indra (sun's carrying away the shades of night, as the name Ahalyā also means and signifies night. Kumārila says : 'In the same manner, if it is said that Indra was the seducer of Ahalyā this does not imply that the god Indra committed such a crime, but Indra means the sun, and Ahalyā (from ahan and lī) the night; and as the night is seduced and ruined by the sun of the morning, therefore is Indra called the paramour of Ahalyā.' Max Müller, History of Ancient Sanskrit Literature, p. 530.

Ahamayatī : Son of Saṁyatī. He had a son named Raudrāśva who was a great warrior. He actively participated in the war, Pāṇḍavas killed him in the war field.

Ahaṁkāra : [(Aham= self) + (kara = maker)] egotism, self-love born of Avidyā, spiritual ignorance; the conception of "I" distinguished from the universal one-self personality. In Vedānta, it is considered as the third of 8 producers of illusory creation in the sense of conceit, or the conception of individuality. It is rooted in the nature of Manas, the thinking principle, which arises from Mahat, the illumined mind. It is dual in nature as it has affinity with Ātmabuddhi as well as with the physical counterpart of man. Astrologically, mercury produces self-conceit as well as spiritual ignorance, Avidyā, especially when it is associated with the materialistically afflicted sun, or when it is adversely inspected or is conjunct with Saturn or the nodes of the Moon (Rāhu). (Or Ahaṁkāra) egoism, the sense of personality or 'I-am-I-ness' : In its lower aspect in man it is the egoistical principle that produces the notion of the personal ego as being different from the universal one-self. Cosmically speaking, Ahaṁkāra is "that which first issues from 'Mahat' or divine mind; the

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first shadowy outline of self-hood, for 'pure' Ahaṁkāra becomes 'passionate' and finally 'rudimental' (initial); . . ."

Ahar : 'Twenty-four miles North East of Bulandshahar, on the right bank of river Ganges. Traditionally it is the place where Parīkṣita of Mahābhārata died of snake-bite. His son was Janamejaya, who performed the great snake sacrifice at Takṣaśilā.

Ahas : Name of a lake.

Ahi : A serpent, a thief, the shadowy planet Rāhu. In the Vedas, Ahi is a demon representing egotism and ignorance. It personifies thirst for life, lack of moisture, and existence of drought. Yet as Dhyān Cohans, it stands for mighty intelligent forces which give rise to and enact her laws in nature while themselves acting in accordance with laws imposed on them by yet higher powers. As a demonic power, Ahi was Vṛtra. The serpent of ignorance killed by Indra to save the world from destruction. Ahi represents the sun and Rāhu. As Nāga it presides over Aśleṣā and as Ahir-Budhanya it imparts wisdom to Uttara Bhādrapada.

Ahi-Catra : City mentioned in Mahābhārata, as lying North of Ganges, and as being the capital of Northern Pāñcāla.

Ahihari : Hermitage of sage Gautama, where Indra ravished the sage wife Ahalyā.

Ahikṣetra : Capital of Pāñcāla supposed to be the same as Ādisarthus in ptolemy.

Ahimūrca : Name of Garuḍa.

Ahina Aśvattya : Name of a Ṛṣi who attained the immortality by means of his divine knowledge.

Ahinagu : Son of Devanika belongs to Ikṣvāku family. He had a son named Mahasvan

Ahi-Rāvaṇa : Son of Rāvaṇa

Ahirbudhanya : Name of a dragon found in the deep sea. **2.** It is one of the 11 primary Rudras produced by sage Kaśyapa and Surabhi, who was one of the daughters of Dakṣa Prajāpati Ahirbudhanya produced 80 million invincible trident-holding secondary Rudras who were spread in all directions to protect mankind. Along with Ajaikapada, another primary Rudra, he formed the dual principles of light and darkness, heat and cold, and is personified, as Agni while Ajaikapada is Soma. Ajaikapada and Ahirbudhanya preside over Pūrva and Uttara Bhādrapadas, respectively.

Ahirvṛtra : The dragon of primordial ignorance, which lies concealed in primeval darkness.

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Āhuka : A Yādava monarch, who was present when Yudhiṣṭhira entered his palace on the return of Pāṇḍavas from exile. He was presented by Kṛṣṇa to Akrūra. He had 100 sons and each of them proved to equal as god. They defended Dvārakā at the instance of Śalya and under his instruction prohibited the Manufacture of intoxicants.

Āhuka : Name of a Ṛṣi.

Āhukahatha : King who had 100 sons. **2.** Name of a Ṛṣi.

Āhukī : *See* Balarāma.

Ahuloma : Literally means 'in regular order', it denotes a battle in which soldiers equipped with better weapons, placed in superior grade.

Aikṣavāki : Princely consort of Sunera, mother of Ajamīḍha.

Aikṣavākus : Dynasty founded by Manu's son Ikṣvāku was named as Aikṣvāku dynasty. This dynasty is also known as solar dynasty, precisely as the Saudyumna dynasty that has been dubbed as the lunar dynasty. Many authorities give the genealogy of the Aikṣvāku kings. Eleven Purāṇas and Harivaṁśa gives the list of kings of this dynasty. In the Purāṇas Aikṣvāku genealogy were accepted by Purāṇic writers, then Epic writers. The tenth king Śrāvasta was credited by some Purāṇas with foundation of the city of Śrāvastī. The twenty-first king of this list is Māndhātrī. Māndhātrī's son and grandson were said to have been Purukutsa and Trasadasyu respectively. The latter two are undoubtedly identical with the kings of the same name in Ṛgveda.

According to Pargiter attempted to prove that Ṛgvedic kings Purukutsa and Trasadasyu were different from the Aikṣvāku Purukutsa and Trasdasyu of Purāṇas. Thus one said mistake has been followed by another said mistake. As a matter of fact, both Ṛgveda Purukutsa and Trasadasyu were not Purus nor the Purāṇic Purukutsa and Trasadasyu are different from Ṛgvedic kings of these names. There is large number of reference to Trasdasyu in Ṛgveda perhaps show that he had a long regime. His successor Saṁbhūta. A verse misplaced in Vāyu Purāṇa, as Viṣṇuvṛddha. Here Kūrma and Liṅga Purāṇa elucidate, the Vāyu. Viṣṇuvṛddha was really son of Saṁbhūta, while one branch descended form him became a Brāhmaṇa family, while the other branch, were Anaraṇya of Aikṣvāku family. Anaranya's third successor according to the Viṣṇu Purāṇa was Hasta fatter whom it places Vasumānas. Dilīpa's son was the famous Bhagīratha. The Anukramanis mention, king Vasumānas, son of Rohidāśva, as part author of Ṛgvedic hymns with Śiva Auśīnar and Pratardana, king of Kāśī. The synchronism will show that Vasumānas of Aikṣvāku dynasty certainly lived about same time as

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Pratardana of Kāśī. The list of Bhagīratha to Mitrasaha, subject to some omissions, as for example, Viṣṇu mentions a king named Suhotra after Bhagīratha, whom the other Purāṇas omit. Between Mitrasaha and Dilīpa Khaṭvāṅga two lines of king were given in two Purāṇas as well as Harivaṁśa. It gives the name of the king as Sarvakarman, Anaraṇya, Nighna, Anamittra, Raghu and Duliduha. The other Purāṇas views as Aśmaka, Mūlaka, Śataratha, Iḍaviḍā, Vṛddhaśarman and Viśvasaha. It is clear that one line is the main line and the other branch of line, and while some Purāṇas have dropped the main line. It is clear that one line it type main line with Aśmaka, mentioned in Mahābhārata. Aśmaka and his descendants as the main line. From Dilīpa Khaṭavāṅga to Ahinagu there is general agreement, except the fact that some Purāṇas make Dīrghabāhu an epithet of Raghu instead of his father's name. After Ahinagu, most of Purāṇas give a list of 19 kings up to Bhārata war, though some were incomplete towards the end. But five Purāṇas, Matsya, Padma, Liṅga, Kūrma and Agni omit these name and give six other names as Sahāśrava, Candravaloka, Tārāpīḍa Candragirī, Bhaunacandra and Śrutyaus. Thus 19 kings were omitted in this list. Hiraṇyanābha, king of Kośala the most ancient of these five Purāṇas, the Matsya, though omitted these 19 names in the Aikṣavāku genealogy, mentions some of them, such as Hiraṇyanābha and Manu. Even the later writers like Kālidāsa, has mentioned many of these 19 kings.

On the other hand six names mentioned in these five Purāṇars were nowhere less mentioned as king of Kośala. Now we come across the high souled Ikṣavākus. Bṛhadbala's heir waṣ Bṛhatkṣaya. His son Urukṣaya. After Urukṣaya, was Vatsavyūha, after Vatsavyūha, and Prativyoma? His son was Divākara; rule the city of Ayodhyā, Divākara's successor was Sahadeva. Sahadeva's heir was Bṛhadāśva. His successor was Bhānuratha, and his son Pratītāśva. Pratītāśva's son was Supratīka. His son was Marudeva. His son was Sunakṣatra. After Sunakṣatra there were Kinnarāśva and Antarikṣa. After Antarikṣa was Suparṇa, after Suparṇa Amitrajit. His son was Bṛhadbharāja. Dharmin was remembered as his son. Dharmin's son was Kṛtañjaya. Kṛtañjaya's son was Raṇañjaya, after him was Sañjaya, great warrior. Sañjaya's son was Śakya. After Śakya king Śuddhodana. Śuddhodana's son was Siddhārtha. Rāhula was his next son. After him Kṣudraka followed by Kulaka. After Kulaka, Suratha was remembered and Suratha's son Sumitrā was the last king of these dynasty. These Aikṣvākus have been declared, who will exist in Kali age, and born Bṛhadbala's lineage and they will enhance their family, being warriors in nature.

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Ailavila : Daughter of Traṇabindu who was married to sage Pulastya. He had a son Viśravās. He had four wives; they were Vaka, Puṣpotkaṭa, Kaikasī and Devavarṇinī. **2.** An ancient monarch, secured a sword from Bharata, later on presented it to Dhudhumāra.

Ailinā : The metronymic name of Dharmanetra. The Brahma Purāṇa and Harivaṁśa call him as Dharmanetra, but latter on known as Ailinā. The other Purāṇas and Mahābhārata calls him as Ailinā. The Vāyu Purāṇa reads as Ailinā. In the Mahābhārata read as Ilinā. As a matter of fact there were no uncertainty in all these names. The Purāṇas says tamsu had a son dusyanta of his wife Ilinā.

Aindhna : Name of sun god.

Aindrī : 'Son of Indra.' an appellation of Arjuna. Airāvata. 'A fine elephant' an elephant produced at the churning of the ocean, and appropriated by the god Indra. The derivation of this name is referred to the word Irāvat, signifying, produced from water.' He was guardian of one of the points of the compass.

Airāvata : The kings of elephants, produced form the churning of the ocean, and taken by Indra, who subsequently used it as his vehicle. The name has been derived from Irāvat means' watery' and supposed to allude to the north, as the quarter, where rain comes, or to the original idea of cloud in which Indra as king of clouds. He became the special charge of Indra and one of the Eight Lokapālas. These latter are the comical spirits who preside over the eight points of the compass (Airāvata guards the east), and are closely akin to the four Mahārājas—the four 'great watchers.' Although the Lokapālas are represented as 'elephants,' H.P. Blavatsky remarks, "All of them have an occult significance." **2.** Name of North portion of sun's path among the lunar asterisms **3.** Name of many headed serpent.

Aja : Meaning unborn, eternal Brahmā, the zodiacal sign of Aries, a name of Moon and of Kāmadeva. Born from the heart of Brahmā, it is also known as Ātmabhū, self-existent. It stands for the manifest deity, which is an outer cover of the ever concealed. It represents the primeval thirst for sentient existence personified by Kāmadeva. Aries is known as Aja, which induces externalization process and produces the energy to blossom in splendor. Aja is an epithet applied to many gods. It is also, the name of a prince in the solar race of kings sometimes he is said to be the son of Raghu and at other times the son of Dilipa the son of Raghu. He redeemed a celestial musician, a Gandharva, and transformed as a mad elephant. On his release, the Gandharva gave Aja certain arrows, which enabled

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him to win and marry Indumatī, the daughter of the king of Vidarbha, in a Svayaṁvara (where a bride herself selects her husband). When they're son Daśaratha, the father of Rāma, and grew up, Aja ascended to Indra's heaven.

Ajabindu : King of Sauvīra who like Aila, perished in his attempt to exact imposition form of Brahmas.

Ajagandha : Name of an Apasarās.

Ajagaru : Name of a sage who was sent by Prahlāda lying of a bare cliff of the Sahya hill and he bowed to this anchorite. Prahlāda asked him how he could lie there without any food of comforts and yet maintain such a sound body. Ajagaru replied that he had recounted all desires learnt renunciation form the bee and contentment from the serpent while his mind was absorbed always in the spirit of god.

Ajagava : The 'Primitive Bow' of Śiva, which fell from heaven at the birth of Pṛthu.

Ajaikapāda : [(Aja = ram) + (Eka = one) + (pāda = foot)]. Presiding deity of Pūrva Bhādrapāda. A primary Rudra born of Kaśyapa and Surabhi, represents the sure-footed goat. It is transcendent cosmic energy, referred in the Atharva Veda along with Rohit, primarily concerned with producing heaven and earth. Ajaikapāda establishes itself as the sun to nourish the universe.

Ajamadha : Surname of Yudhiṣṭhira. **2.** Son of Hastin and the founder of city Hastināpura. This city was ruined by river Ganges. **3.** Twenty-sixth king of Lunar Dynasty.

Ajamīḍa : Name of Yudhiṣṭhira. **2.** Name of Nakula. **3.** Name of Dhṛtarāṣṭra. **4.** Name of Duryodhana. **5.** Name of Vidura.

Ajamuki : Ogre who actively participated in the war.

Ajapaśya : A surname of Rājīvalocana, son of Śvetarūpa, his sides were black while the skin of creation goats, when he was drawn out of the water, after having been found exposed by his mother and purified by two sons of Śrāviṣṭa.

Ajātaśatru : One who's enemy is unborn. **1.** Name of king Kāśī. **2.** Name of Yudhiṣṭhira.

Ajāta-śatru : One whose enemy is unborn. 1. A king of Kāśī, mentioned in the Upaniṣads, who was very learned, and, although a Kṣatriya, instructed the Brāhmin Gargya-Balaki. **2.** A king of Mathurā who reigned in the time of Buddha.

Ajavīthī : A division of lunar mansion.

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Ajigarta : A Brāhmaṇa Ṛṣi who sold his son Śunaḥśephas to a sacrifice. He lived in the forests with his three sons named Śunaḥpucha, Śunaḥśepha and Śunolaṅgula. He sold his son Śunaḥśepha to be offered as a sacrifice, showing that the Brāhmaṇas at early period were familiar with the idea of human sacrifice.

Ajita : A descendant of Ikṣvāku, and son of Jitasatur by Vijaya.

Ajitas : A class of deities who's history is thus given. In the beginning of the Kalpa twelve gods, named Jaya was created by Brahmā, as his deputies and assistants in the creation. They, lost in meditation, neglected his commands, on which he cursed they to be repeatedly born in each Manavantara till the seventh. In the first they became Ajitas.

Ājña Cakra : [Ajña= to command) + (Cakra=wheel, energy center)]. A term used in Yogic literature to mean the energy center located between the eyebrows also known as Brow Cakra.

Ajñāna : A technical term used in the Vedānta system, meaning 'ignorance' which the Vedāntists declare is somewhat that is not to be called positively either entity or non-entity, not a mere negation but the opponent of knowledge, consisting of the three letters. According to the Naiyāyikas Ajñāna is merely, the non-existence, or negation of Jñāna to deny this the writer calls it Bhava, implying that it is not Abhava.

Ajobhaga : The unborn part of man. After death and creation of the body, Agni is supplicated to kindles the unborn part with his heat and flame, and assuming his most auspicious form, and to convey it to the world of the righteous. Before, however this unborn part can complete its course from earth to the third heaven, it has to transverse a vast gulf of darkness. Leaving behind on earth all that is evil and imperfect, proceeding by the paths, which the fathers, the spirit invested with a luster like that of the gods, soars to the realms of Eternal Light

Akālbodhan : 'In the 'Rāmāyaṇa', Lord Rāma along with his army of monkeys lead by Hanumān went to 'Laṅkā' to rescue his wife, Sītā, who was abducted and imprisoned by the ten headed Rāvaṇa, the king of the demons in Laṅkā. Before his final battle with Rāvaṇa, Rāma seeker the blessings of Devī Durgā for defeating Rāvaṇa. He was given to understand that the goddess would be pleased only if she was worshipped with one hundred 'Nīla Kamal' or blue lotuses. After traveling and searching the whole world, Rāma could gather only Ninety-nine 'Nīla Kamals". So intense was his devotion that he finally decided to offer one of his eyes, which resembled blue lotuses. Durgā, being pleased with the devotion of Rāma, appeared and blessed him for the

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battle. The fierce and decisive battle started on the day of 'Saptamī' and Rāvaṇa was finally defeated and killed on the 'Sandhikṣaṇa' *i.e.* The crossover period between Aṣṭamī (the next day) and Navamī (the day after). Rāvaṇa was cremated on Daṣamī. Since the period of this worship was different from the conventional period (during the spring—'Basanta'), this pūjā is also known as 'Akāl-Bodhan' (bodhan) in an unconventional time (Akāla).

Akaṁpan : King Rāvaṇa was the greatest hostile force. His Commander-in-chief was Akaṁpan, his uncle. Akaṁpan's mother, Ketumālī, and father, Sumālī, were so proud that their son was commander-in-chief of the great monarch Rāvaṇa. In the Daṇḍakāraṇya forest, Rāma killed thousands of Rākṣasas (demons). When Akaṁpan brought this sad news to Rāvaṇa, the king became furious. He scolded and insulted his commander badly. "You are useless!" He said to him. "That is why your soldiers could not fight!" Akaṁpan said, "What can I do? Rāma is so powerful, so unimaginably powerful."

Akaṁpana : King on the death of his son, in the battlefield, Nārada pacified him.

Ākāśa : Meaning sky, ether. A term with different meanings to different systems of Indian philosophy. It stands for the subtle, super sensuous, and spiritual essence pervading all space. The cosmic void in which the entire manifestation takes place. In the latter, Aditi. Personifies the vedic concept of void. The Vedāntists describe it as one of the five basic elements, the Mahābhūtas and the Vaiśeṣikas considered it as one of the Nine Dravyas, substances, having the substratum of the quality of sound. Indra rules over Ākāśa. The occultists consider Ākāśa as the astral and sidereal light that contains within its shoeless waves not only promise and potency of every quality of life but also realization of the potency of every quality of spirit. It is Anima Muṇḍī the world soul, the workshop of nature and of all the cosmos, spiritually and physically. The fifth kosmic element : the spiritual essence which pervades all space; in fact it may be called embodied universal space—in this aspect known as Aditi. It is the substratum for the Seven Prakṛtis (roots) of all in the universe; thus in one sense is Mūlaprakṛti (the comical root-substance). The word itself, without its philosophical meaning, signifies the sky, the open space, hence it is often rendered 'ether' in translations from the Sanskrit works, but as H.P. Blavatsky pointed out, Ākāśa "is not that ether of science, not even the ether of the occultist, who defines the latter as one of the principles of Ākāśa only. In the Brahmanical scriptures the term is used in the same

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manner that northern Buddhists employ Svabhāvat—more mystically Adi-buddhi. Some have associated the astral light with Ākāśa, but the former is but a reflection of the latter : "to put it plainly, ether is the astral light, and the primordial substance is Ākāśa.

Ākāśīya Dhruva : Celestial pole.

Akhaṇḍala : Name of India.

Akohla : Agastya Aśrama, situated in East of Nasik.

Ākṛti : Brother of Kratha and servitor to king of Magadha.

Ākṛti Yoga : Depending upon the pattern of relationships, the following Yogas are identified as Akṛti Yoga : (1) Gadā, (2) Sāket, (3) Pakṣin, (4) Bajra, (5) Yava, (6) Śṛṅgātaka, (7) Hala, (8) Kamal, (9) Vāpi, (10) Yūpa, (11) Śara, (12) Śakti, (13) Daṇḍa, (14) Nau, (15) Kūṭa, (16) Chatra, (17) Ardha Candra, (18) Chapa, (19) Samudra, and (20) Cara.

Ākṛtaraṇa : True followers of Paraśurāma. He had followed Paraśurāma and later on he became the charioteer of Yudhiṣṭhira. He visited Bhīṣma on his death bed on the field of great battle.

Akṛtāśva : Son of Saṁhatāśva.

Akṛtavraṇa : A Brāhmaṇa boy rescued by Paraśurāma.

Akrūra : Son of Śvaphalka and Gandinī, who took charge of the celebrated Syāmantaka jewel from Śatandhanwan, when he was, pursued by Kṛṣṇa and through the virtue of that gem there was no death nor pestilence in the whole country. When Kṛṣṇa discovered that the precious jewel was in Akrūra's possession he desired him to retain it. Akrura, thus urged afterwards wore it publicly round his neck, where it shone with dazzling brightness, and he moved about like the sun, wearing a garland of light. Akrura reached Hastināpura, the capital of Puru dynasty and met king Dhritarāṣṭra and other relatives. In order to know in-depth the behavior of king Dhritarāṣṭra towards the Pāṇḍavas, Akrūra stayed there for many months. Mother Kuntī (of the Pāṇḍavas) and Vidura reported to him all the wicked cuts of wicked sons of king Dhritarāṣṭra, who were jealous of Pāṇḍavas majesty, powers, physical strength, heroism, modesty and other excellent virtues as well as the love and loyalty the subjects had for them. Akrūra decided to return to Mathurā and report on the extreme circumstances in which he found Kuntī and her five sons. Before the departure, he met king Dhritarāṣṭra in the midst of his relatives and said, "Oh son of Vicitravīrya! You are the enhancer of the glory Kuru race! After the demise your brother Pāṇḍu, you have occupied the throne (instead of installing Pāṇḍu's son—the legal heir—to the throne). By

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governing the kingdom with piety, pleasing your subjects by your spotless character and behaving with strict impartiality with your relatives, you can still attain prosperity and good reputation. If you act otherwise, you will be censured in this world and shall go to dark hell hereafter. You, therefore, treat impartially your sons and the Pāṇḍavas." King Dhritarāṣṭra replied, "Oh gentle-natured Akrūra! Your sweet and righteous advice, however, does not get fixed in my fickle mind which is partial through affection towards my sons, any more than a flash of lightening into the mount Sudāman." After hearing this statement Akrūra could clearly understand that king Dhritarāṣṭra was not going to change his of discriminating against the Pāṇḍavas in favor of his sons. He then took leave of his well-wishers and returned to Mathurā. He met Balarāma and Kṛṣṇa and reported them about the behavior of king Dhritarāṣṭra towards Pāṇḍavas.once Garga muni, the priest of the Yādava dynasty, was taunted by his brother-in-law. When the kings of Yādava dynasty heard this taunt, they laughed at him. On this, Garga muni became furious with the Yādava kings. He decided that he would produce someone who would be very fearful to the yadu dynasty. He did severe penance and pleased lord Śiva, who gave him the benediction of a son. He got this son, Kālayavana, in the wife of a Yavana king. Kālayavana regarded himself as the matchless hero in this world. One day he inquired from sage Nārada as to who were the most powerful kings on earth. Nārada informed him that the Yādavas were the most powerful. Being thus informed by Nārada, Kālyavana invaded and laid seize around the city of Mathurā with three crores of Mlecchas (Barbarians). This was the time when eighteenth invasion from Jarāsandha was imminent. Seeing Kālayavana with that vast army, Kṛṣṇa conferred with Balarāma that this Yavana with his vast army has beleaguered us. Jarasandha, king of Magadha, will take this as golden opportunity to attack will massacre and us our clansmen or take them captive to his capital. Therefore, we should construct a fortress that is inaccessible to human beings and after transferring all the residents' safe to that fort, we shall arrange for the killing of this Kālayavana. **2.** Son of Jayanta. He was married to Ratnā, daughter of Saivya, from whom he begot eleven sons. They were Upalamba, Sadālamba, Virkala, Vīrya, Sini, Mahāpakṣa, Śatrughna, Varimejaya, Dharamabhṛti, Dharmavarama and Dhṛṣṭamana. He was also father of two son of another wife named Ugrasena. They were Devavana and Upadeva

Akṣa : Son of Satyabhāmā and Kṛṣṇa.

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Akṣamāla : Name of Śeṣa.

Akṣara : Father of Suyajña.

Akṣayapātra : A type of vessel which was presented by Yudhiṣṭhira to sun god. It has lavish power of producing whatever the holder desires. In his exile Yudhiṣṭhira found numerous guests in the forest retreat where the Pāṇḍavas had taken shelter and discovered that he was unable to feed them. Then he prayed to Sūrya to help him and Sūrya granted to him a bowl that was inexhaustible.

Akṣayasra : Son of Saṁhatsara.

Akṣa : Son of Rāvaṇa, who was slained by Hanumāna in the war. **2.** Name of Garuḍa.

Akṣamala : Name of Arundhati.

Akṣouhiṇī : Unit of army with 109350 infantrymen, 65610 horses, 217800 elephants and 21870 charts.

Akṣyoi : Rāvaṇa, the great hostile force, and his wife, Mandodarī, had a few sons. Akṣyoi was one of their very, very powerful sons, and his parents were very proud of him.

Akṣī : Daughter of Rohiṇī an Anakadhundhī.

Akṣpāda : Disciple of Vyāsa who belongs to 27th cycle of Yuga. He was an incarnation of Somaśarman and his birthplace might be Prabhāsa Tīrtha.

Akubara : Tortoise found in the lake Indradyumna.

Ākuli : Name of Asura priest.

Akupara : Name of a tortoise where the Earth rest.

Ākuti : A daughter of Manu Svayambhuva and Śatarūpā, whom he gave to the patriarch Ruci. She bore twins, Yajña and Dakṣiṇā, who became husband and wife and had twelve sons, the deities called Yamas.

Alakā : The capital a tank of Kubera, the god of wealth. This metropolis of Kubera was situated on mount Meru. It is also known as Vasundharā and Prabhā.

Alaka-Nandā : One of the four branches of the river Gaṅgā, which flows south to the country of Bharata. This is said by the Vaiṣṇavas to be the terrestrial Gaṅgā, which Śiva received upon his head.

Alambuṣa : A Rākṣasa who fought for Duryodhana in the Kurukṣetra war. Brother of Baka. He killed Arjuna's son Iravan, and Bhīma's son, Ghatotkacha.

Alaṁbūuṣā Devī : Celestial goddess, mother of Viślā by Ikṣvāku.

Alarka : Son of Dyumat and father of Sannati. He retained his youth and ruled

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for 66000 years. **2.** Brother of Subāhu, who he superseded Subāhu sent an envoy to his younger brother, either to submit or fight. **3.** Sage parted with his own eyes in order to implement a boon granted to him to a blind Brāhmaṇa.

Alataki : Women in service to god Skanda.

Alaya : Meaning a dwelling place, a receptacle.

Alayudha : A Rākṣasa killed after a fierce combat by Ghaṭotkaca in the war of the Mahābhārata. He wanted to avenge the death of his relatives Baka and Kirmira as well as of his friend Hiḍimba. He therefore promised Duryodhana to destroy Bhīma and his brothers, who had been responsible for the death of all of them. But on the night of the 14th day of the battle, Alayudha himself was slain by Ghaṭotkaca.

Alwar : Matsyadeśa, ruled by king Virāṭa Rāja. It may be territory of Jaipur.

Amarāvatee : Residence of Indra.

Amarāvatī : The capital of Indra s heaven, renowned for its greatness and splendour. It is situated somewhere in the vicinity of Meru. It is sometimes called Deva-pura, 'City of the Gods,' and Puṣa-bhāsa, 'sun-splendour.'

Amāvasyā : New moon day.

Ambā : 'Mother.' the king of Kāśī's eldest daughter. Bhīṣma abducted her from her Svayaṁvara to be his brother's bride. Having already committed herself to Śālva, Bhīṣma released her. When Śālva rejected her as a wife because another had touched her, she developed an intense hatred for Bhīṣma. She retired to the forest and engaged in devotion to obtain revenge of Bhīṣma. She worshipped Śiva and obtained a boon that she would kill Bhīṣma in her next life. Śiva favoured her, and promised her the desired vengeance in another birth as Śikhaṇḍī. Then she ascended the pile and was born again as *Sik.* Haṇḍin, who slew Bhīṣma. When Vicitravīrya was old enough to get married; Bhīṣma went to the Svayaṁvara (a marriage custom in which princesses married the best prince present by placing a garland on his neck) of the princesses of Kāśī. Although the other kings welcomed Bhīṣma's arrival then they realized that Bhīṣma was securing all three princesses for his brother Vicitravīrya. When Bhīṣma found out that all the kings opposed his presence; he challenged them all and beat them all including the king of Śalva whom Ambā, one of the princesses, had accepted as husband by mind. Before the amazed and overwhelmed court, Bhīṣma asked Vicitravīrya to marry all three princesses. Suddenly everyone was staring

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at the princess called Ambā, who was now weeping in silence. Then Bhīṣma broke the pin-drop silence by asking Ambā, sternly, and the reason behind her silent weeping. Amba explained to him that she had accepted Śalva as husband before Bhīṣma fought and defeated Śalva and the other kings to secure the three princesses. At once Bhīṣma gave her leave and sent her with proper gifts to Śalva since it was considered wrong in those days to forcefully marry a princess who had accepted another king or prince as her husband. Śālva who was still deep in wrath against Bhīṣma told Ambā that Bhīṣma should marry her since it was he who had justly won her in a battle. So Ambā, although, ashamed went to Bhīṣma and told him to marry her as Śalva had advised. Bhīṣma although move replied that he couldn't since he had taken an oath to not to marry. Then Bhīṣma went to Vicitravīrya and asked him to marry her. Vicitravīrya replied, "Even though I wouldn't refuse your advise; this time there is no choice than refusing your advise since I will never marry a girl whose mind has been already given to another man." Ambā tried to take revenge against and prayed to the almighty lord Śiva who granted her a garland which if put on by the person will help in killing his enemy.

Even though Ambā asked many kings to put on the garland and fight Bhīṣma; none were brave enough. So, Ambā dived into a roaring fire and died since she was eager to be born as the daughter-afterwards—son of Drupada. Before committing suicide she placed the garland around Drupada's pillar. Due to lord Śiva's boon or blessings, Ambā then Śikhaṇḍī in the next life remembered flung the garland around her neck. Dhrupada was worried, but didn't react. Because of the blessings of one Deva (gods) Śikhaṇḍī (Ambā's reincarnation) became man. When everything seemed right in Hastināpura, Vicitravīrya fell sick and nothing could save him. Satyāvatī his mother was worried that there would be no heir to the throne. Satyāvatī asked Bhīṣma, who totally refused, to marry the two young widows. Then finally she asked Vyāsa the writer of this book to marry them. He agreed and Ambikā had a blind son since Ambikā shut her eyes towards the Ṛṣi unable to bear his ugly presence. However, Ambālikā had a pale but wise son because Ambālikā didn't shut her eyes but was frightened by the Ṛṣi's presence so she was pale and sickly towards him. And the maid had the wisest son because she served him very well.

Ambajanma : Name of a lake and one, who bath it can obtain the merit of 1000 kine sacrifices.

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Ambālas : Tribals. It may probably derived from Ambāṣṭha, mentioned in Mahābhārata. They are said to be the descendants of king Uśīnara and to have been closely related to king Śivī. They were found in Northwest and occupied at Sutlej.

Ambālikā : King of Kāśī's youngest daughter. Bhīṣma from her Svayaṁvara and married Vicitravīrya abducted her. Later she became Pāṇḍu's mother by union with Vyāsadeva. *See* Mahābhārata.

Ambareesha : Pious king of Ikṣvāku dynasty.

Ambarīṣa : Ambarīṣa is the Twenty-Ninth in descent from Ikṣvāku, and is therefore separated by an immense space of time from Triśaṅku in whose story Viśvāmitra had played so important a part. Yet Ṛcika, who is represented as having young sons while Ambarīṣa was yet reigning, being himself the son of Bhṛgu and to be numbered with the most ancient sages, is said to have married the younger sister of Viśvāmitra. But I need not again remark that there is a perpetual anachronism in Indian mythology.' Schlegel. **2.** Name of one of the Eighteen hells. **3.** Divine snake that, in the ocean, received into its mouth that serpent which had issued from Balarāma's mouth. **4.** Ancient king who acquired the height of perfection by performing many sacrifices and granting gifts. He was one of ten monarchs who abstained from meat and honey during the month of Kārtika. He was one of those ten rulers whose name is to be remembered and received morning and evening.

Ambaṣṭha : People of west. Nakula and paid tributes to Yudhiṣṭhira conquered them. They projected Bhīma as they had been recruited into his forces. But they betrayed him on the 10th day of battle. Yudhiṣṭhira attacked them fought in rear of Droṇa's ranks on the 12th day of battle with Droṇa attacked Sātyaki. They were at first classed among the Kṣatriyas who had sprung from the original orders, but by intermarriage with other castes they became intermixed. **2.** A king Śrutāyu who overcome by Abhimanyu and by a Cedi king. He fought with Arjuna, who slew him, Duyodhana's son Lakṣmaṇa.

Ambaṣṭhya : King who performed Rājasūya sacrifice with Nārada as head priest.

Ambhansī : A mystery term of four classes of Gods, Demons, Men and Pitṛs.

Ambhiji : Name of a preceptor who transmitted the White Yajur Veda to goddess of speech.

Ambikā : Second daughter of the king of Kāśī, abducted from her Svayaṁvara by Bhīṣma. She married Vicitravīrya and, after his death, became Dhṛtarāṣṭra's mother by union with Vyāsadeva. *See* Mahābhārata.

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Ambikeya : A. Metronymic applicable to Gaṇeśa, Skanda, and Dhṛtarāṣṭra.

Ambrīsh : Name of Viṣṇu.

Ambudpa : Name of a female goddess.

Ambudurgā : A forts surrounded by moats.

Amburāja : Name of Varuṇa.

Ambuvica : A Mahadha king who abandoned all his possessions including his wife but not his kingdom. His name was cited by Karṇa when he slighted Bhīṣma and observed that one's happiness depends not on one's friends but on everything.

Amin : Place where Abhimanyu killed in the war.

Amitavaj : Pāñcāla chief who fought in the Bhārata war in support of Pāṇḍavas.

Amnaya : Sacred tradition. The Vedas in the aggregate.

Amṛta : 'Immortal.' A. God. The water of life. The term was known to the Vedas, and seems to have been applied to various things offered in sacrifice, but more especially to the Soma juice. It is also called Nirjarā and Pīyūṣa. In later times it was the water of life produced at the churning of the ocean by the gods and demons, the legend of which is told with some variations in the Rāmāyaṇa, the Mahābhārata, and the Purāṇas. The gods, feeling their weakness, having been worsted by the demons, and being, according to one authority, under the ban of a holy sage, repaired to Viṣṇu, beseeching him for renewed vigour and the gift of immortality. He directed them to churn the ocean for the Amṛta and other precious things, which had been lost. The story as told in the Viṣṇu Purāṇa has been rendered into verse by Professor Williams thus : the gods addressed the mighty Viṣṇu thus—'Conquered in battle by the evil demons, we fly to thee for succour, soul of all; pity, and by thy might deliver us! 'Hari, the lord, creator of the world, thus by the gods implored, all graciously replied—'Your strength shall be restored, ye gods; only accomplish what I now command. Unite yourselves in peaceful combination with these your foes collect all plants and herbs of diverse kinds from every quarter; cast them into the sea of milk; take Mandara, the mountain, for a churning stick, and Vasuki, the serpent for a rope; together churn the ocean to produce the Beverage—source of all strength and immortality-then reckon on my aid; I will take care your foes shall share your toil, but not partaken its reward, or drink the immortal draught.' Thus by the god of gods advised, the host united in alliance with the demons. Straightway they gathered various herbs and cast them into the waters, then they took the mountaintop serve as churning—staff, and next the snake to

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serve as cord, and in the ocean's midst Hari himself, present in tortoise-form, became a pivot for the churning-staff. Then did they churn the sea of milk; and first out of the waters rose the sacred cow, god-worshipped Surabhi, eternal fountain of milk and offerings of butter; next while holy Siddhas wondered at the sight, with eyes all rolling, Vāruṇī up rose, goddess of wine. Then from the whirlpool sprang air Pārijāta, tree of paradise, delight of heavenly maidens, with its fragrant blossoms perfuming the whole world. The Apsarāsas, troop of celestial nymphs, matchless in grace, perfect in loveliness, were next produced. Then from the sea up rose the cool-rayed Moon, which Mahādeva seized; terrific poison next issued from the waters; this the snake-gods claimed as their own. Then, seated on a lotus, beauty's bright goddess, peerless Śri, arose out of the waves; and with her, robed in white, came forth Dhanwantari, the gods' physician. High in his hand he bore the cup of nectar—life-giving draught—longed for by gods and demons. Then had the demons forcibly borne off the cup, and drained the precious beverage, had not the mighty Viṣṇu interposed? Bewildering them, he gave it to the gods; where at, incensed, the demon troops assailed the host of heaven, but they with strength renewed, quaffing the draught, struck down their foes, who fell headlong through space to lowest depths of hell!"

Aṁśumantha : King of the solar dynasty; virtuous son of Aśvamañja and grandson of Sagara.

Aṁśu : Son of Priyagotra. He was a valorous devotee of Viṣṇu. Andhaka by surname.

Aṁśuman : King and son of Keśinī.

Aṁśumāna : Horse which draw the Moon's chariot.

Aṁśumat : Son of Asamañjasas devoted to his grandfather, Sagara. He went in search of Sagara's sacrificial horse which had been lost and could not be traced by any of his sons, who were destroyed by the sage Kapila. Kapila returned that horse to Sagara with the message that his sons would obtain their release from annihilation after the water of the Ganges, were brought down to earth. Aṁśumat succeeded Sagara as king and engaged himself in deep penance to achieve that object but he died after appointing his son Dilīpa as his successor but without completing his austerities.

Amtraśilā : Name of a river, flows from Rikṣa mountain.

Amvālikā : Practice of inviting learned, pious men for begetting offspring on widows. There were six kinds of sons born them as specified in the Mahābhārata. They were categorised as : (1) Aurasa or the son begot by one's own self on his wife. **(2)** Pranti or the son begotten on one's won

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wife by an accompanied person. (3) Parikṛt or the son begotten on one's one wife by a man for pecuinary consideration. (4) Paunarbhava or the son begotten on wife after her husband's death. (5) Kanīna or the son born in maidenhood. (6) Kunda or the son born of a woman who had intercourse with four persons. (7) Data or given by other. (8) Kṛta or brought from another. (9) Upakṛta or son coming to another out of gratitude. (10) Sayamupagata or the son coming himself to give him away. (11) Sada or the son born of a pregnant bride. (12) Hīnayonīdhṛta or the son born of a woman of lower caste.

Amvāṣṭhas : Tribe mentioned in Mahābhārata along with other tribals like the Daśāraṇas, Śibis, Trigaratas and Mālavas not to mention others. They appear to be identical with the Ambāṣṭhas, whose region lay on the lower Cenāb and who were closely connected with the Śibis and probably migrated to the west as Nakula is said to have been mentioned.

Anādhṛṭi : Son of Ugrasena and general of the Yādavas.

Anaka-Dundubh : I 'drums.' A name of Vāsudeva, who was so called because the drums of heaven resounded at his birth.

Analā : Sister of king Kaikasi. **2.** Daughter of Vibhīṣaṇa.

Aṅga : The people of Aṅga. Aṅga is said in the Lexicons to be Bengal; but here certainly another region is intended situated at the confluence of the Saryu with the Ganges, and not far distant from Daśaratha's dominions.' Gorresio. It comprised part of Bihar and Bhagalpur.

Anirudha : Lord Mahādeva continued with the divine tales of Śrī Kṛṣṇa—O Pārvatī! Śrī Kṛṣṇa had a son from Rukmiṇī whose name was 'Aniruddha' Aniruddha was very brave and had killed a demon named Shambasur. There is an interesting tale how Aniruddha married Uṣā. Once, Uṣāṭhe daughter of Bangur, saw a very handsome young man in her dreams. She was so infatuated by his handsome personality that she developed a deep desire of marrying him. When she woke up next morning, she expressed her desire to her companion—Citralekhā. Citralekhā was an accomplished painter. She drew a sketch of a handsome man as per the descriptions of Uṣā. When the painting was ready, Citralekhā revealed to Uṣā that the person who she had seen in her dream was none other than Aniruddha. Citralekhā had divine powers. She went to Dvārakā and abducted Aniruddha while he was asleep. She then carried the sleeping Aniruddha and laid him on the bed of Uṣā. When Uṣā woke up; She was thrilled to see the man of her dreams. Aniruddha remained there for many days without Bāṇāsura being aware of his presence. One day, Bāṇāsura came to know about Aniruddhas' presence. He became

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furious and imprisoned Aniruddha. Sage Nārada informed Śrī Kṛṣṇa about Aniruddha's imprisonment. Śrī Kṛṣṇa went to fight a battle against Bāṇāsura and release Aniruddha from his imprisonment. Although Śrī Kṛṣṇa was leading a large army and was accompanied by mighty warriors like Baladeva and Pradyumna yet he was aware that it was not easy to fight Bāṇāsura who had one thousand arms and whom Lord Śiva had vowed to protect. A fierce battle commenced between the armies of Śrī Kṛṣṇa and Lord Śiva. But the battle remained indecisive for a long time. Meanwhile, Bāṇāsura came forward to fight against Śrī Kṛṣṇa. Very soon Śrī Kṛṣṇa severed all the thousand hands of Bāṇāsura with his 'carka'. Lord Śiva then requested Śrī Kṛṣṇa to spare Bāṇāsura's life and said—'Bāṇāsura has received the boon of immortality from me. Now, only you can protect the dignity of my boon given to him.' Śrī Kṛṣṇa spared Bāṇāsura's life. Bāṇāsura then agreed to marry his daughter to Aniruddha. This way Aniruddha married Uṣā with great fanfare.

Anamitra : *See* Balarāma.

Ānanda : Joy, happiness.' An appellation of Śiva, also of Balarāma.

Anandas : This is not found in the dictionary. The test should no doubt read, as Nanda and those who live on the banks of the river are known as Nandas.

Anaṅga : 'The bodiless.' A name of Kāma, god of love.

Ananta : The name of the serpent Śeṣa, represented as seven-headed and forming the couch of Viṣṇu on which he reclines during the pralayas. Śeṣa, is called Ananta (meaning the unending, the infinite) because he perdures through Manvantaras as well as during the pralayas, during the periods of activity and quiescence. Ananta is represented as carrying a plow and a pestle, for during the churning of the waters for the purpose of making Amṛta the gods used Śeṣa as a great rope, twisting his tail around the mountain Mandara, and thus using it as a churn. Ananta is also the symbol of eternity, *i.e.*, A serpent in the form of a circle. In the Purāṇas Śeṣa is said to have a thousand heads—an expansion of the legend. The seven beads of the serpent "typifies the seven principles throughout nature and man; the highest or middle head being the seventh. **2.** Name of Sun God.

Anantaśāyin : Form of reclining god Viṣṇu.

Ananta-vijaya : The name of the conch-shell of Yudhiṣṭhira.

Anaraka : Lake found in Northern region of mount Sakhya. Lake one, who bath in it will obtain the merit of horse sacrifice.

Anāraṇya : Name of a king, who belongs to Ikṣvāku dynasty. He had war with

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king Rāvaṇa, when he prophesies that Rāvaṇa would be overthrown only by predestination.

Anarasā : Name of an Apasarās

Anasūyā : Charity. Wife of Ṛṣi Atri. In the Rāmāyaṇa she appears living with her husband in a hermitage in the forest south of Citrakūṭa. She was very pious and given to austere devotion, through which she had obtained miraculous powers. When Sītā visited her and her husband, she was very attentive and kind, and gave Sītā an ointment, which was to keep her beautiful forever. She was mother of the irascible sage Durvāsās and friend of Śakuntalā.

Anatakas : It read as Anikatas, neither in the dictionary. The Purāṇa reads as Kalitakas.

Anathemas : Name of Fire God.

Andhaka : A demon, son of Kaśyapa and Diti, with a thousand arms and heads, two thousand eyes and feet, and called Andhaka because he walked like a blind man, although he saw very well he was slain by Śiva when he attempted to carry off the Pārijāta tree from Svarga. From this feet Śiva obtained the appellation Andhakaripu, 'foe of Andhaka.' **2.** A grand son of Kroṣṭṛ and son of Yudhajit, of the Yādava race, who, together with his brother Vṛṣṇi, is the ancestor of the celebrated family of Andhaka-Vṛṣṇis. **3.** The name was borne by many others of fewer notes.

Andhakabhoja : King who ruled the entire kingdom.

Andhra-Bhritya : A dynasty of kings that reigned in Magadha somewhere about the beginning of the Christian Era. The name seems to indicate that its founder was a native of Āndhra, now Teliṅgānā.

Āndhra : Āndhra society is one of the ancient societies of India. One can encounter several tales about Andhras in Epics like Mahābhārata and Rāmāyaṇa, in great Purāṇas, and Budhdhist Jātaka tales. This confirms the ancient nature of Āndhra society. Rāmāyaṇa depicts an interesting tale. Viśvāmitra condemned the "Naramedha yagam, freed Sunassepu (and adopted him as his son. Viśvāmitra's children diliked this act by their father and were cursed. Then Viśvāmitra's children migrated towards east and south. It is understood from this tale that these children of Viśvāmitra were Āndhras (Āndhrulu). A tribe called "Andhras" arrived at the banks of Yamunā river during the Mahābhārata war (1500 B.C.). This is clearly described in the Epic. Mahābhārata war has a prominent place in the ancient history. Several kings of different tribes fought in this battle. Several thousands of soldiers lost their lives.

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Kauravas were destroyed. Innumerable number of tiny kingdoms mushroomed. Locust infestation destroyed crops on the banks of Ganges and Yamunā rivers. People inhabiting those regions migrated 300 miles away to south. Confirms this. Aitareya Brāhmaṇa is tells us that Āndhras lived on the south side of Vindhya along with Puṇḍrapulinda Śabara Mūtibas Chāndogyopaniṣad and Aitareya Brāhmaṇa was written in 1000 B.C.

Anenas : Son of Kukutstha and he had a son named Pṛthu.

Aṅga : The country of Bengal proper about Bhagalpur. Its capital was Campā, or Campāpurī.

Aṅgada : Son of Lakṣmaṇa and king of Aṅgadī, capital of a country near the Himālayan. **2.** Son of Gada (brother of Kṛṣṇa) by Vṛhati. **3.** Son of Vāli, the monkey king of Kiṣkindhya. Kiṣkindhā has been identified with the hills, near Kupal. He carried Rāma's sword when Bharata bore his sandals. Rāma sent him as an Ambāssador to Rāvaṇa in Laṅkā. He was protected by Rāma and fought on his side against Rāvaṇa. There he fought with Indrajit, Rāvaṇa's son, attacked Rāvaṇa and was later made Yuvarāja. He was married to the eldest daughter of Maindī. When the question of admitting Vibhīṣaṇa into Rāma's camp come up, Aṅgada is the first to be consulted after Sugrīva. His words offer a striking contrast to those of his uncle, who is for rejecting Vibhīṣaṇa and point blank. Aṅgada accepting or rejecting the Rākṣasa refugees not to be decided on purely grounds. He must be given a fare chance to show his qualities and then the question may be decided. He was introduced to us on three or four occasions, and in all of them, he makes an impression to the readers. The first occasion we hear of him is when Tārā tells Vālī that Aṅgada had brought the news of the arrival of two princes, Rāma and Lakṣmaṇa in the precincts of Ṛṣyamūka. He appears to have told his mother that the strangers were very powerful men and were allies of Sugrīva. In the second occasion, his relationship with his uncle Sugrīva. In his last breath of Vālī gave some useful advice to his son 'adjust yourself to the changed conditions and be circumspect put yourself under the guidance of your uncle in all important matters'. The bravery, courage, resourcefulness and strength that brings to fight against Rāvaṇa, establish his reputation and he comes out as the worth son of a worthy father. In the battle he killed five eminent Rākṣasa warriors. They were Vajradanṣṭra, Narāntaka, Kaṁpana, Prajaṅgha and Mahāpārśva. By virtue of his qualities and daring exploits he raises clear above the motley

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crowd of monkeys that fill up the ranks of Sugrīva. He is thus prominent figure among the minor characteristics in Rāmāyaṇa.

Aṅgaja : A son of Brahmā.

Aṅganyāsakaranyāsa : The mantras used in the early morning by Brāhmaṇas, with certain motions of their fingers, touching specific parts of body.

Aṅgāraparṇa : A Gandharva chief; also known as Citraratha, who met the Pāṇḍavas when they were fleeing from Varaṇāvata after the burning of the lac house.

Aṅgāraparna : Great Gandharva. Pāṇḍavas, sons of Pāṇḍu, proceeded towards Pañcāla. They walked day and night and reached Somaśrayan, on the bank of the river Ganges. Arjuna walked ahead, carrying torch in his hands for showing them the way and for protecting them. There in the delightful waters of Ganges, Citrasena, the king of Gandharvas, was sporting with his wives. He heard the noise of the footsteps of the Pāṇḍavas approaching the river. The greatly strong Gandharva was inflamed with wrath by hearing the noise. Seeing the Pāṇḍavas with their mother, and drawing his fearful bow, he spoke thus, "if any man out of greed wanders during dark twilight (after its first forty seconds) and comes near us, we both Gandharvas and the Rākṣasas kill those fools. Stay at a distance. Do not come near me. Know you not that I am now bathing in the waters of Ganges. Know me to be the Gandharva named Aṅgapārṇa who depends only on his own strength or arms. The Kāpālikas, the Śṛṅgīs or the Devas dare not come here. It appears you are human beings. How dare you then to approach me who is the brightest jewel in Kubera's crown? " Arjuna said, "O wretch, to whom can the ocean, the sides of the Himālayas or this river Ganges be barred, whether at night or day or at twilight? We are endowed with prowess. We care not disregarding your words, touch at pleasure the sacred water of the Ganges which is ever accessible to all." Hearing this, Aṅgārparṇa became very angry and drawing his bow he shot at them his arrows which were like the poisonous snakes. The Pāṇḍava Arjuna, who had an excellent shield, warded off all those arrows with it and with the torch in his hand. Then the Pāṇḍava angrily hurled at the Gandharva that celestial weapon, blazing fire weapon that immediately burnt his chariot. Having fainted away by the force of the weapon, the greatly powerful Gandharva was falling headlong downwards from his chariot. But Arjuna seized him by the hair of his head, which was adorned, with garlands of flowers. He dragged towards his brother that Gandharva insensible in consequence of being wounded by the weapon. Seeing this,

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his wife Kummināsī being desirous of rescuing her husband, came to Yudhiṣṭhira and asked for his protection. Yudhiṣṭhira said,"O, chastiser of foes, who would kill an enemy who has been vanquished in the battle, who has been deprived of his fame, who is protected by a woman and who is incapable of defending himself. 0 child, set him free." Arjuna said, "O Gandharva! Take your life. Go hence and do not grieve. The king of the Kurus, Yudhiṣṭhira orders me today to show you mercy." The Gandharva said, "I have been defeated by you, therefore I shall give up my former name of angārparna (the blazing vehicle). My excellent and beautiful chariot has been burnt by your fire-weapon. I was formerly called Citraratha having a beautiful chariot, I shall now be called Dagdharatha (having the chariot burnt). I am desirous to impart to Arjuna the power of producing illusions of the Gandharvas. This science is called Cākṣusī. Manu taught it to Soma. Soma taught it to Viśvaprabha. Viśvaprabha taught it to me. Having been given by the preceptor to one who is a Kāpuruṣa (without energy) it went to die out. Listen now to its prowess. Whatever you will desire to see by your eyes in this world and whatever its nature, it will be seen by you with the help of this science. One can acquire this science by standing on one leg for six months. I shall impart to you this science without your observing any vows. O king! Only on account of this science, we have a superiority over men. Because we are capable of seeing everything (by our spiritual eyes) we are equal to the celestials. O excellent man, I desire to give you and your brothers, each separately, one hundred horses born in the regions of the Gāndhāra. They are of the celestial color and they possess speed as that of the mind. Arjuna refused to be obliged by the Gandharva. Gandharva then asked to give his fire weapon in exchange of his horses. Arjuna said, "O Gandharva! I shall take your horses in exchange of my fire-weapon. Let our friendship be everlasting. O Gandharva! We are all chastisers of foes, we are all learned in the Vedas, and we are all virtuous. Tell us why we were censured by you when traveling at night." Gandharva said, "O sons of Pāṇḍu! You do not keep fire, you do not have wives; you have no Brāhmaṇas walking before you, therefore me. O descendant of Kuru censured you! No man, possessing strength of arms, ought to bear with patience any ill usage before his wife. O son of Kuntī, our strength specially increases at night. As my wife accompanied me, I was filled with wrath. O best of all vow-observing men, I was vanquished by you in battle; hear from me the reason for which I was discomfited. O chastiser of foes, if any Kṣatriya, engaged in the exercise of his desire to fight with us at night, he can never escape from us with

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life. But Brahmacarya is a great virtue; you are leading that mode of life. O Arjuna, it was for this that I was defeated by you in battle.

Aṅgarka : Name of sun god.

Aṅgas : Each Veda has several branches. Schools where teachers to pupils orally imparted knowledge of the Veda by the traditional method without any break in continuity. The different Vedic schools had their own readers or textbooks called Prātiśākhyas. The knowledge of the Vedas would be incomplete without knowledge of Aṅgas, Upāṅgas and Upavedas.

Aṅgatakas : Name of a place specified in Rāmāyaṇa.

Aṅgiras : A vedic sages, many hymns of the Ṛgveda were attributed to him. All Ṛṣis accorded him to high status. He was included as one of the seven Maharṣis, one of ten Prajāpatis, and had frequent companion of Indra. The name Aṅgiras comes from, the same root as Agni, fire; many of his functions are associated with fire. Aṅgiras inspires the lawgivers, is an author on astronomy, and is often considered a personification of Bṛhaspati, the regent of the planet Jupiter, or the planet itself. Aṅgiras is also considered an epithet for the father of Agni. He is connected with hymns addressed to Agni, Indra and other luminous deities. One version makes him the son of Uru by Āgneyī, the daughter of Agni; another makes him born from the mouth of Brahmā. Even Dakṣa Prajāpati is sometimes mentioned as his father. His wives are Smṛti (memory), Śraddhā (reverence), Svāhā (oblation), and Sad (truth). His daughters were Ṛcās (vedic hymns). His sons were the manes called Haviṣmats. Utathya, Bṛhaspati, and Mārkeṇḍeya were also said to be his sons. Aurobindo ascribes to Aṅgiras the role of the revealer of divine enlightenment. He considered Aṅgiras to be in the first place a power of Agni, the seer-will. According to him, Aṅgiras is also the seer, who works by light, by knowledge; he is a flame of the puissance of Agni, the great force that is born into the world to be the priest of sacrifices, and leader of the journey, the puissance which the gods are said to establish here as the immortal in mortals, the energy that does the great work. In the second place, Aṅgiras is the power or at least has the power of Bṛhaspati, the truth-thinking and seven-rayed whose seven rays of light hold that truth which he thinks, and whose seven mouths repeat, is the word that expresses the truth. It cannot be doubted, Aurobindo says, that this host of troops of Bṛhaspati is meant to be the Aṅgiras Ṛṣis, who by the true mantra help in the great victory. He even identifies Jupiter with sage Aṅgiras. Bṛhaspati is also an Aṅgiras and one who becomes the Aṅgiras

Anila : The wind. *See* Vāyu.

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Anilas : A gaṇa or class of deities, Forty-Nine in number, connected with Anila, the wind.

Animadras : Tribes found interior of Himālayan regions. They participated in the war against Pāṇḍavas. They were later on destroyed by Pāṇḍavas.

Animaṇḍavya : Name of a sage. He became suspect in the eyes of a king when thieves took refuge in his hermitage where they had hidden some lost belongings, although he was sitting there with his arms raised for several years, observing a vow of silence. This sage was therefore impaled but, through his devout power; he survived that ordeal and summoned all the sages in the shape of birds to witness his persecution. The king, on discovering that the sage was still not dead begged his pardon. But, in sprit of his attempts to disentangle the anchorite from that wager, it had to be cut off from out side his body. The sages afterwards roam about with a piece of the stake inside his body all his life. As he had conquered the three worlds others never equalled him, in his achievement. That was dependable for his name. It was also said that he was impaled for having, as a child, pierced a little capon with a reed. He had cursed Dharma for unlawful death a Brāhmaṇa and condemned to be born as a Śūdra. So he was born as Vidura. He was one of the sage at hand when Yudhiṣṭhira returned from his Emigré to his palace. He is remember for his Diktat that a minor youngster should not be considered aberrant.

Animaṇḍavya : Name of a ṛṣi.

Animiṣa : Who does not wink. A general epithet of all gods.

Aniruddha : Uncontrolled. Son of Pradyumna and grandson of Kṛṣṇa. He married his cousin, Subhadrā. A Daitya princess named Uṣā, daughter of Bāṇa, fell in love with him, and had him brought by magic influence to her apartments in her father's city of Śoṇitapur. Bāṇa sent some guards to seize him, but the valiant youth, taking an iron club, slew his assailants. Bāṇa then brought his magic powers to bear and secured him. On discovering whither Aniruddha had been carried, Kṛṣṇa, Balarāma, and Pradyumna went to rescue him. A great battle was fought; Skanda, god of war, the former of whom was overcome by Kṛṣṇa, aided by Śiva and Bāṇa and Garuḍa and Pradyumna wounded the latter. Bāṇa was defeated, but his life was spared at the intercession of Śiva, and Aniruddha was carried home to Dvārakā with Uṣā as his wife. He is also called Jhaśaṅka and Uṣā-pati. He had a son named Vajra.

Aniruddha : Name of a ṛṣi.

Añjana : A serpent with many heads, one of the litter of Kadru. **2.** The elephant

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of the west station. 3. Mountain from which Sugrīva summon his vassal monkeys.

Añjanā : Mother of Hanumān.

Añjanya : Name of Vāyu god.

Aṅkola : Trees found in Sahya mountain.

Aṅkṛti : King who ruled the globe.

Annada : Mountain found in Plakṣadvīpa.

Annadarakas : Tribes found in north of Himālayas.

Annajas : The word Anūpa means 'a country situated near water'. It was applied to various tracts near the sea, generally in the combination Sagarnūpa. In the North Pāṇḍya kingdom, in the south, in Northwest of the peninsula of Kathiawar and the Western coasts applied to a tract of the West coast, which constituted a kingdom in the Pāṇḍavas. The only country which rests on Vindhyas and borders on se a is tract on East of river Narmadā and this is no doubt was Anūpa. It is also indicated that Saurāṣṭra. When the king Mahiṣmatī was powerful, the valley of the lower Narmadā an Anūpa would naturally fall under the king's control.

Aṅśu : Name of sun god.

Aṅśumān : Son of Asamanjas and grandson of Sagara. He brought back to earth the horse which had been carried off from Sagara's Aśvamedha sacrifice and he discovered the remains of that king's sixty thousand sons, who had been killed by the fire of the wrath of Kapila.

Antardvīpas : The word Antar means 'those who dwell with the doabs'. We have not found elsewhere and it is not in dictionary.

Antareja : Son of Bhīma with an Earth Goddess.

Antargirī : It is also known as Anta Girī, as Matsya Purāṇa reads. They were mentioned in Mahābhārata as 'those who dwell amid in the hills' and as the people are mentioned along with the Aṅgas and Malajas. It may be identified with Rājmahal hills. Vahir Girī might well designate outskirts of those hills bordering on Aṅga, that is southern portions of the Bhagalpur and Monghyur districts.

Antasena : Son with a sea goddess–Uraṅgayu.

Antya : Tribal peoples found in the Northeastern region of Himālayas.

Aṇu : Son of king Yayāti by his wife Śarmiṣṭhā, a Daitya princess. He refused to exchange his youthful vigour for the curse of decrepitude passed upon his father, and in consequence his father cursed him that his posterity should not possess dominion. Notwithstanding this, he had a long series

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of descendants, and among them were Aṅga, Baṅga, Kaliṅga, etc., who gave there, names to the countries they dwelt in. **2.** Son of Kuru. He had a son named Priyagotra. **3.** Name of Grāmaya plant.

Anuanava : A kind of people alien to Āryans, namely Aṇus. They referred to, along with others, like Turvas. Yadus, Dhruhyus and Puruṣa who dwelt on Parṣinī. The epithet Anava, was once used as an attributed of Agni.

Anuatsāra : Fourth cyclic year.

Anubhūmī : Name of Dānava.

Anugrahasarga : Technical meaning is 'benevolent nature'.

Anuhlāda : Son of Hiraṇyakaśipu, and brother of Prahlāda.

Anujanman : Younger brother.

Anuloma : Born of a mother who's caste is inferior to that of the father. Viloma refers to the birth when the mother is superior in caste to that of the father.

Anumati : One of four daughters of Aṅgiras, the first of Moon's wane. The four daughters were the four phases of Moon. The goddess of the day, when the Moon is in third and fourth quarters.

Anumlocā : Name of an Apasarās.

Anumlocanti : Name of an Apasarās.

Anuparāja : Name of a Ṛṣi.

Anuparja : Name of a King. **2.** Name of a Ṛṣi.

Anupavṛttas : Populace of Surat.

Anurūpamya : Name of Vasu.

Anurūr : Son of Tārkṣya and Kāru, charioteer of Sun.

Anuśa : Name of a sacred dew-pond.

Anusāra : A Rākṣasa or other mischievous sprite.

Anuṣṭubha : Horse of sun god.

Anutapta : River flow in Plakṣadvīpa.

Anuvinda : A king of Ujjayinī. *See* Vainda.

Anyata-Plakṣa : Name of a lake found in Kurukṣetra.

Āpa : Name of Sun God.

Apacitī : Daughter of Marīci and Saṁbhūti.

Apacyas : Royal of Western people. They are noted in connection with the Nicyas, namely, those who lived below the inhabitants of the Indu and Punjab, while the former must have dwelt in the Madhyadeśa. The

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Apacyas have been placed originally in the eastern region of India between the rivers Kṛṣṇā and Godāvarī.

Apaga : River. It is also known as Apagā found in Kurukṣetra.

Apah : Water is lauded in four hymns in Ṛgveda.

Apahariṇī : Name of Brahmarākṣasī.

Apām Napāt : Apām Napāt is described as brilliant and is said to shine, without file in water, which surrounded and nourish him and in golden form.

Apamūrtti : One of sinless sons of Atri.

Apan : Name of a deity.

Aparakāśis : Inhabitants of Ujjain.

Aparakuntīs : Name of a palace.

Aparānta : 'On the western border.' A country that is named in the Viṣṇu Purāṇa in association with countries in the north; and the Vāyu Purāṇa reads the name as Aparita, which Wilson says is a Northern nation. The Harivaṁśa, however, mentions it as "a country conquered by Paraśurāma from the Ocean," and upon this the translator Langlois observes : "Tradition records that Paraśurāma besought Varuṇa, god of the sea, to grant him a land which he might bestow upon the Brāhmaṇas in expiation of the blood of the Kṣatriyas. Varuṇa withdrew his waves from the heights of Gokarṇa near Mangalore) down to Cape Comorin" (*As. Researches*, VI). This agrees with the traditions concerning Paraśurāma and Malabar, but it is not at all clear how a gift of territory to Brāhmaṇas could expiate the slaughter of the Kṣatriyas by a Brahmaṇa and in behalf of Brāhmaṇas.

Aparāntas : It means' living at the Western border'. Person of this name is mentioned in Mahābhārata, and allusion is often made to Aparānta and Aprāntas. The word has no doubt designates people living in the extreme west, yet seems to have a general meanings in most passages.

Aparāntika : *See* Aparāntas.

Aparathala : Name of a mountain.

Aparṇa : One who survived without a leaf? This was the name of the eldest daughter of Himāvat and Mena, who had two other sisters. Eka Parṇa and Eka Patala, imply one who lived on a leaf and a Begonia that they had substituted only on such gist after which they was called. In view of this starve yourself they were reduced to such extremities that their agonised mother cried out in distress to the first one for she took no food at all, not to continue such self-mortification, thus; "U-Mā". This is hypothetical to be the reason why she came to be called Umā, the next of

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kinfolk of Śiva right through the three worlds. All these self-mortified sisters became renowned by the power of observation, renowned for their chastity and exposition of divine knowledge. Of all these, Umā the eldest was the most dexterous and by her super power of reflection she won for her next of kin, the god Mahādeva.

Aptoryam : 'The *Aptoryām*, is the seventh or last part of the Jyotiṣṭoma, for the performance of which it is not essentially necessary, but a voluntary sacrifice instituted for the attainment of a specific desire. The literal meaning of the word would be in conformity with the *Prauhamanoṙamā*, a sacrifice that procures the attainment of the desired object. Gold tucker's dictionary.

Apava : 'Who sports in the water.' Names of the same import as Nārāyaṇa, and having a similar though not an identical application. According to the Brahma Purāṇa and the Harivaṁśa, Apava performed the office of the creator Brahmā, and divided himself into two parts, male and female, the former begetting offspring upon the latter. The result was the production of Viṣṇu, who created Virāj, who brought, the first man into the world. According to the Mahābhārata, Apava is a name of the Prajāpati Vasiṣṭha and is associated with the creation of the first human being by Viṣṇu through the agency of Brahmā. The name of Apava is of late introduction and has been vaguely used. Wilson says : "According to the commentator, the first stage was the creation of Apava or Vasiṣṭha or Virāj by Viṣṇu, through the agency of Brahmā, and the next was that of the creation of Manu by Virāj."

Apava Vasiṣṭha Āśrama : The hermitage of sage Apava Vasiṣṭha, who had cursed Kārtavīrya Arjuna, for having set fire to it. It is said to have been located near the Himālaya, but its precise location cannot at present be determined.

Apavahas : Tribal people found in western border of Himālaya.

Apaya : A river between the Dṛṣādvatī and Sarasvatī. In the Mahābhārata it is stated as a celebrated river in Kurukṣetra.

Apnavana : Sage mentioned in the Mahābhārata.

Apratiratha : Apratiratha wrongly called Pratīrtha in Agni Purāṇa, the 12th decrescend of Puru. According to Agni, Tamasurodha, and the elder brother of Pratīrtha, father of Duṣyanta.

Apratiṣṭha : One of Narakas, of which twenty-eights were enumerated. It was province of Yama.

Apasarās : Apasarās : The poet plays upon the word and fancifully derives it

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from *apsu*, the locative case plural of Āp, water, and rasa, taste.... The word is probably derived from Āp, water, and Śrī, to go, and seems to signify inhabitants of the water, nymphs of the stream; or, as Gold tucker thinks. These divinities were originally personifications of the vapors which are attracted by the sun and form into mist or clouds. The name, which signifies 'moving in the water,' has some analogy to that of aphrodite. They are not prominent in the Vedas, but Urvaśī and a few others are mentioned. In Manu they are said to be the creations of the Seven Manus. In the epic poems they become prominent, and the Rāmāyaṇa and the Purāṇas attribute their origin to the churning of the ocean. (see Amṛta.) It is said that when they came forth from the waters neither the gods nor the Asuras would have them for wives, so they became common to all. They have the appellations of Surāṅganās, 'wives of the gods', and Sumad-ātmajas, 'daughters of pleasure.' Then from the agitated deep up sprung the legion of Apsarās, so named that to the watery element they owed. Myriads were they born, and all in vesture heavenly clad, and heavenly gems : yet more divine their native semblance, Ṛc with all the gifts of grace, of youth and beauty. A train in numerous followed; yet thus fair, nor god nor demon sought their wedded love : Thus Rāghava! They still remain-their charms.

Apsuhomya : Name of a Ṛṣi.

Aptoryama : A sacrificial rite produced from Brahmā's Northern mouth as specified in the Viṣṇu Purāṇa.

Āraṇyaka : Belonging to the forest. certain religious and philosophical writings, which expound the mystical sense of the ceremonies, discuss the nature of god, etc. They are attached to the Brāhmaṇas, and intended for study in the forest by Brāhmaṇas who have retired from the distractions of the world. There are four of them extant : 1. Bṛhad; 2. Taittirīya; 3. Aitareya; and 4. Kauṣītaki Āraṇyaka. The Āraṇyakas are closely connected with the Upaniṣads, and the names are occasionally used interchangeably : thus the Bṛhad is called indifferently Bṛhad Āraṇyaka or Bṛhad Āraṇyaka Upaniṣad; it is attached to the satapatha Brahman. The Aitareya Upaniṣad is a part of the Aitareya Brahman, and the Kauṣītaki Āraṇyaka consists of three chapters, of which the third is the Kauṣītaki Upaniṣad. "Traces of modern ideas (says Max Müller) are not wanting in the Āraṇyakas, and the very fact that they are destined for a class of men who had retired from the world in order to give themselves up to the contemplation of the highest problems, shows an advanced and already declining and decaying society, not unlike the monastic age of the Christian world."

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"In one sense the Āraṇyakas are old, for they reflect the very dawn of thought; in another they are modern, for they speak of that dawn with all the experience of a past day. There are passages in these works unequalled in any language for grandeur, boldness, and simplicity. These passages are the relics of a better age. But the generation which became the chronicler of those titanic wars of thought was a small race; they were dwarfs, measuring the footsteps of departed giants."

Aravasu : Name of a Ṛṣi.

Aravindakṣa : Name of sun god.

Arbuda : Mount Abu. Name of the people living in the vicinity of that mountain. 2. A serpent. 3. An asura who was slained by Indra.

Arbudas : Tribal people of Aravali Hills.

Ardhakīla : Name of a race.

Aridyota : *See* Balarāma.

Arihas : Name of sun god.

Arimardana : *See* Balarāma.

Ariṣṭa : A Daitya, and son of Bali, who attacked Kṛṣṇa in the form of a savage bull, and was slain by him.

Ariṣṭanemi : Name of a Ṛṣi.

Arista : Mountain found in centre of earth.

Ariṣṭha Yogas : Planetary combinations producing misfortune. These combinations nullify auspicious results and reduce hardships. Some of these combinations are listed below : (i) Malefic associated with the 6th, 8th and 12th houses or their lords; (ii) Malefic aspects on a weak moon; (iii) Sun, Mars, and Saturn in the 5th house; (iv) Mars, Saturn, or sun in the 8th house; (v) Malefic aspect on weak ascendant lord, sun or at moon; (vi) Sun, Mars, Rāhu and Saturn in ascendant; (vii) Exchange of signs between Jupiter and Mars; (viii) Mars and Saturn in the 2nd house while Rāhu occupies the 3rd; (ix) Rāhu in the 4th, and moon in the 6th or 8th house; while Mars in the 7th, Venus in the 8th and sun in the 9th house; (xi) Malefic in the 7th and 12th houses; (xii) Jupiter, sun, Rāhu and Mars occupy signs of malefic planets while Venus is in the 7th house; (xiii) Lord of ascendant associated with a malefic or flanked by two malefic, and a malefic positioned in the 7th house (it produces suicidal tendencies); (xiv) Saturn in the 8th house, Moon in ascendant, or alternatively, Venus and Moon in the 6th or 8th house (it leads to stomach disorder or maimed limbs); and (xv) Moon and Mercury in the 6th or 8th house.

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Arjuna : Meaning white, the bright or silvery colour. The third Pāṇḍu prince born, supposedly, of the radiance of Indra, hence he is also called Aindra, meaning, born of Indra. Arjuna was brave as the bravest, a highly skilled archer, proficient musician, aristocratic in temperament, generous, tenderhearted, and chivalrous. His extraordinary skill in archery has identified him with the astrological sign of Sagittarius. He was taught military science by Droṇācārya, the greatest teacher of ethics, royal manners, as well as in military science during the Mahābhārata period. Arjuna won Draupadī, a daughter of the Pāñcāla king Drupada, in an archery contest and thus married her at her Swayamvara. Fraternal feud led to Arjuna's exile and during this period, he received further instructions in the use of arms from Paraśurāma, the sixth Avatāra (q.v.) Of Viṣṇu. During the period of exile, he married Ūlūpi, a Nāga princess and by her he had a son named Irāvat. He also married Chitrāṅgada, a daughter of the King of Maṇipur, and from her he had a son named Babruvāhana. He visited Kṛṣṇa at Dvārakā and there he married Subhadrā, the sister of Kṛṣṇa. By her he had a son, named Abhimanyu. Later on, he obtained the bow 'Gāṇḍīva' from Agni he journeyed to the heavenly world, where he, on resisting the advances of Urvaśī, the most beautiful celestial nymph, was cursed with (temporary) impotence. When his eldest brother, Yudhiṣṭhira, lost the kingdom in gambling, the five brothers went into exile for 13 years, including a year of incognito residence.

During this period, Arjuna went on a pilgrimage to the Himālayas to propitiate gods and to obtain from them celestial weapons for use in the anticipated war against the Kauravas. On this occasion, he fought with Śiva (q.v.) Who appeared before him in the guise of a mountaineer, but Arjuna having found out the true character of his adversary, worshipped him, and obtained from him the pashupata, one of the most powerful weapons. Indra carried Arjuna to his capital Amarāvatī where Arjuna spent some time improving his military skill and use of weapons. At the instance of Indra, he went to fight against the daityas of the sea and vanquished them. On his return, Indra presented him 'with a chain of gold and diadem and with a war shell, which sounded like thunder.' During the thirteenth year of exile, when he was expected to live incognito, he entered into the service of the king Virāṭa, disguised as a eunuch (the nemesis of Urvaśī's curse), and acted as a music teacher to Virāṭa's daughter Uttarā. Towards the concluding period of his incognito residence, he took a leading part in an assault on the side of king Virāṭa and defeated his enemies, thus winning the lasting friendship of the

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king, which proved very useful in the course of his fight with the Kauravas. When the Kauravas, at the end of the Pāṇḍavas' exile, refused to return their kingdom, preparations for the Mahābhārata war began and Arjuna secured the personal assistance of lord Kṛṣṇa as his charioteer. Before the actual battle began, Arjuna became despondent at the futility of the impending bloodshed. Kṛṣṇa, then, related the famous Śrīmad Bhagvada Gītā to Arjuna in the battlefield in the presence of both the armies of Kauravas and the Pāṇḍavas.

The Mahābhārata war lasted 18 days. On the tenth day, Arjuna wounded Bhīṣma mortally. He killed many of his adversaries, including Jayadratha and others. On the seventeenth day, he was stung by some reproaches of his eldest brother Yudhiṣṭhira and he would have killed him had not Kṛṣṇa interposed; on the same day he miraculously escaped being killed by Karṇa (Arjuna's mother's son from the sun-god before her marriage to his father Pāṇḍu) but an accident to Karṇa's chariot gave Arjuna the opportunity of killing him. At the city of Maṇipura he fought with his own son, Babhruvāhana, and was killed; but he was restored to life by a Nāga charm supplied by his wife Ulūpī. Afterwards he penetrated into the Dakṣiṇā or south country, and fought with the Niṣidas and Draviḍians : Then went west-wards to Gujarat, and finally conducted the horse back to Hastināpur, where the great sacrifice was performed. He was subsequently called to Dvārakā by Kṛṣṇa amid the internecine struggles of the Yādavas, and there he performed the funeral ceremonies of Vāsudeva and of Kṛṣṇa. Soon after this he retired from the world to the Himālayas. (*See* Mahābhārata.) He had a son named Irāvat by the serpent nymph Ulūpī; Babhruvāhana, by the daughter of the king of Maṇipura, became king of that country; Abhimanyu, born of his wife Subhadrā, was killed in the great battle, but the kingdom of Hastināpura descended to his son Parīkṣit. After the victory following Yudhiṣṭhira's Aśwamedha horse, Arjuna, besides fighting and conquering many kings, also had an encounter with his own son Babhruvāhana at the city of Maṇipur; there his son killed him but did his wife Ulūpī supply restored to life by a Nāga-charm. Arjuna was subsequently called to Dvārakā amid the internecine struggles of the Yādavas, the descendants of Kṛṣṇa. Their Arjuna performed the funeral rites of Vasudeva, the father of Kṛṣṇa, and of Kṛṣṇa himself. While he was escorting the wives of Kṛṣṇa to their abode, he was humiliated and defeated by wayside marauders, which proved to be not only a great disappointment for him but also an eye-opener. He realized that all his powers, which were given to him by lord Kṛṣṇa, no longer existed after lord Kṛṣṇa's death. He was now a

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commonplace entity. Soon afterwards, he retired from the world to the Himālayas, where he perished in the snow along with his brothers and Draupadī.

Arjuna has many appellations : Bibhatsu, Gudakeśa, Dhanañjaya, Jiṣṇu, Kīritin, Pākaśasanī, Phālguṇa, Savyasachin, Śweta-Vāhana, and Pārtha. Arjuna he had several wives; Dewiretna, the mother of Wisanggenī. Palūpī, the mother of Bambang Irawan. Subhadrā, the mother of Ongko Vijanya or Abimayu. Abhimayu's son with Uttarā was Parīkṣit, the king of Amarta and Hastināpur after the great war of Bhāratayudha. Arjuna also married Śrīkaṇḍī, a woman warrior. He also had goddess wife—Dewi Suprabha, gift from god guru. Madukara was the name of his palace. Arjuna was a very handsome Kṣatriya adored by many beautiful women. So, at present in indonesia, a man who has many affairs is called an Arjuna or a girl sometimes calls her sweetheart as my Arjuna. 2. Trees found in Sahya mountain.

Arjuna Kārtavīrya : Son of Kṛtavīrya. He seems to be a great conqueror and a successful ruler. He is described as the lord of earth in seven islands. Having propitiated Dattātreya, he has granted several boons as a result of which he became thousand armed got invincibility. His reign witnessed period of prosperity, peace and happiness. He had imprisoned Rāvaṇa who had come on world conquest in the corner of his capital. He suffered at the hands of Paraśurāma. He is credited with hundred sons of whom five were of importance. His son was Tālajaṅghā, who defeated Bāhu.

Arjunapāla : *See* Balarāma.

Arka : Name of sun god.

Arravasu : Name of a Ṛṣi.

Arṣṭisena : Name of a Ṛṣi.

Arūda : Chief warrior and son of Himavat.

Arudgaṇas : Bhīṣma requested Sage Pulastya to describe how all the Meridians came into existence. Pulastya replied—All the sons and grandsons of Diti had perished in the battle fought between the deities and demons. Diti, the mother of Daityas (demons) wanted to take revenge, so she started doing a penance at the bank of river Sarasvatī, which lasted for 100 years. Being pleased by her austere penance Sage Kaśyapa arrived and expressed his desire to bless her with a boon. Diti wanted a mighty son who could kill Indra. Sage Kaśyapa then implanted his sperms in Diti's womb and instructed her to remain there (where she had been

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doing penance) for 100 years. He also instructed her on various do's and don'ts which a pregnant woman is expected to observe. Diti agreed to follow his instructions. Mean while, Indra got wind of her pregnancy and became scared. He wanted to destroy the fetus at any cost, so he arrived at the place where Diti was staying. He had disguised himself to avoid being recognized by Diti. He engaged himself in her servitude, waiting for an opportune moment to destroy the foetus. This way, Ninety-nine years had passed and only three days were remaining after which Diti was expected to give birth to a son. As the inevitable day approached nearer, Indra started becoming restless. One day, Diti was very tired and fell down asleep. Her hair was untied and her head had stooped down while she was sleeping, just opposite to the instructions Kaśyapa had given to her. Finding the moment opportune, Indra entered into Diti's womb and cut the fetus into seven pieces with his Vajra. The seven fragments of fetus instantaneously got transformed into seven infants and started wailing. Indra became furious and once again he attacked them with his vajra and severed them into seven pieces each. But to Indra's sheer amazement, there were 49 infants, all wailing loudly. He tried to stop them from crying by shouting 'Marud' (don't cry), but to no avail. Indra realized that the infants had attained immortality on account of the 'Pourṇamāsī Vrata', which Diti had devoutly observed during the course of her penance. Indra named the infants as Marudgaṇas and blessed them. He then begged for Diti's forgiveness and took her along with the Marudgaṇas to heaven. The Marudgaṇas, despite being born in the clans of demons, never associated with them and hence were revered even by the deities. Bhīṣma expressed his curiosity to know about the detailed description of all the fourteen manvantaras. Pulastya said—The first manvantara was called Svayambhuva, named after Swayambhuva Manu. Yamya was the prominent deity of this manvantara. Mārīcī and other six prominent sages were the Saptarṣis of this manvantara. Swayambhuva Manu had ten sons—Āghnigha, Agnibāhu, Vibhu, Savān, Jyotiṣman, Dyutimān, Havya, Medhā, Medhātithi and Vasu. The second manvantara was named after Swarociṣ Manu. Swarociṣ Manu had four sons—Nabha, Nabhasya, Prasṛti and Bhavan. Tuṣit was the prominent deity of this second manvantara. Dattātreya, Atri, Cyavan, Stamba, Prāṇa, Kaśyap and Bṛhaspati were the Saptarṣis of this manvantara. The third manvantara was called Autama and derived its name from Autamī Manu, who had ten sons—Īśa, Urj, Tanuj, Śuci, Śukra, Madhu, Mādhava, Nabhasya, Nabha and Saha, Bhānusaṅgyak was the prominent deity of

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this manvantara. Sage Urj and other six sages were the Saptarṣis then. The fourth manvantara was called Tāmas—named after Tāmas-Manu, who also had ten sons like his predecessor. The names of his sons were—Akalmaṣ, Tapodhanvā, Tapomūla, Tapodhana, Taporṣi, Tapasya, Sūtapasya, Parāntapa, Tapobhāgī and Tapoyogī. Kavi, Pṛthu, Agni, Akapi, Kapi, Janya and Dhama were the Saptarṣis of this manvantara, while Sādhyagaṇa was the prominent deity. The fifth manvantara was called Raivat—named after Raivat Manu, who had ten sons as well—Varuṇa, Tattvadarśī, Citiman, Havya, Kavi, Mukt, Nirutsuk, Sattva, Vimoh and Prakāśak, Bhutrājā and Prakṛti were the two prominent deities of this manvantara and the names of the Saptarṣis were—Devabāhu, Subāhu, Parjanya, Somap, Muni, Hiraṇyaroma and Saptāśva. Next arrived the sixth manvantara—Cākṣuṣ. This manvantara derived its name from Cākṣuṣ—Manu, who had ten sons and among whom Ruru was the most prominent one. Lekh, Ṛbhu, Pṛthagbhūta, Varimūla and Divau were the prominent deities of this manvantara. The names of Saptarṣis were—Bhṛgu, Sudhama, Virāj, Viṣṇu, Nārada, Vivasvān and Abhimānī. The present manvantara, which is the seventh in order, is called Vaivasvat. The Saptarṣis of this manvantara are—Atri, Vasiṣṭha, Kaśyapa, Gautama-yogī, Bhārdwāja, Viśvamitra and Jamadagni. The eighth manvantara will be called Savarṇya and will be named after Sāvarṇī Manu, Sāvarṇī Manu will have ten sons—Dhṛti, Variyan, Yavasu, Suvarṇa, Dhṛṣṭi, Cariṣṇu, Ādya, Sumati, Vasu and Śukra. The Saptarṣis of this manvantara will be—Aśwatthāmā, Ṛṣyaśṛṅga, Kauśikya, Gālava, Śatānanda, Kāśyapa and Paraśurāma. The ninth manvantara will be named after Ruci—Manu and will be called Raucya manvantara. Ruchi—Manu will have a son named Raucya. The tenth manvantara will be called Bhautya and will derive its name from Bhautya Manu—son of Bhūti. The eleventh, twelfth, thirteenth and fourteenth manvantaras will be named after Merusāvarṇī, Ṛbhu, Vītdhama and Viśvakasena Manus respectively. All these fourteen Manus successively rule this world for the total period of 1000 Caturyugas. At the end of Kalpa each of them unite with lord Brahmā.

Aruṇa : Rosy red, the morning hue; the colour of Dawn. The Dawn is personified as the charioteer of the sun. While driving the chariot, Aruṇa sits facing the sun rather than the horses. Aruṇa is of a later origin than the Vedic Uṣā. He is said to be a son of the sage Kaśyapa and Kadru.

Aruṇācala : Name of a Mountain lies in the West of Kailāśa.

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Arundhati : The word Arundhati means one who does not hinder sacred rites in any manner whatsoever. She acquired this name, which later on became well known in three worlds **2.** Daughter of Kardama, sister of Parvata and Nārada, wife of Vasiṣṭha, had as her surname Urja. She had 7 sons, Citraketu, and others who became sages of great renown. She failed to feed Skanda while the other wives of the other six sages did so.

Arvan : 'A horse.' Horses of Moon. A fabulous animal, half horse, half-bird, on which the Daityas are supposed to ride.

Arvuda : Chief warrior and son of Himavat. **2.** Name of a snake.

Arvukas : Kingdom ruled by Vātadhipa who was slained by Arjuna. **2.** Chief warrior and son of Himavat.

Ārya : Mother of Śiśu.

Ārya Vasu : One of 7 rays of sun. According to the Kūrma Purāṇa, it was nourisher of Jupiter.

Ārya, Āryan : Loyal, faithful.' The name of the immigrant race from which all that is Hindu originated. The name by which the people of the Ṛg-veda "called men of their own stock and religion, in contradistinction to the Dasyus (or Dāsas), a term by which we either understand hostile demons or the rude aboriginal tribes" of India, who were an-Āryasaryaman the presiding deity over the twelfth asterism, Uttarā.

Āryamān : Name of sun god.

Āryavarta : 'The land of the Āryas.' The tract between the Himālayan and the Vindhya ranges, from the Eastern to the Western sea. —Manu.

Āryavasu : He represents the unique case of an elder brother atoning for the sins of the younger one. Both were the sons of the sage Raibhya and the younger one was known as Paravasu, who murdered his father. On seeing this outrage, the elder brother Āryavasu went to the forest to perform austerities to atone for his younger brother's patricide. He did this twice and on the second occasion, the gods were so pleased with his austerities that they revived his father and banished his younger brother.

Asamañjas : Son of Sagara and Keśinī. He was a wild and wicked young man, and was abandoned by his father, but he succeeded him as a king,. According to Harī-vaṁśa, he was afterwards famous for valour under the name of Pañcajana.

Asanas : Name of a flower.

Asaṅga : Author of some verses in Ṛg-veda. He was son of Playoga, but was changed into a woman by the curse of the gods. He recovered his male form by repentance and favour of the Ṛṣi Medhātithi, to whom he gave abundant wealth, and addressed the verses preserved in the Veda.

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Asaniprabhā : Ogre actively participated in the war. Rāma killed him in the war.

Asanis : War weapon used in Laṅkā war by ogres.

Asara : A Rākṣasa or other demon.

Asat : 'Not-Being, Non-being'. Applied in Hindu philosophy to the manifested universe as being illusory, unreal, false, in contradistinction to Sat—beness, reality. In this sense Asat is 'nature', or the illusive shadow of its one true essence.

Ashataka : King belongs to Viśvāmitra race and son of Viśvāmitra. He performed horse sacrifice and had three brothers. They were Pratarddhana, Vasumānas and Śivi.

Aśija : Name of a Ṛṣi.

Aśokvana : A most beautiful garden where Rāvaṇa and his people enjoyed themselves to their hearts'. Hanumān destroyed it completely.

Aṣṭāṅga Yoga : Unifying disciple of the eight limbs.

Aṣṭavakra : A Brāhmaṇa, son of Kahoda, who's story, is told in the Mahābhārata. Kahoda married a daughter of his preceptor, Uddaiaka, but he was so devoted to study that he neglected his wife. When she was far advanced in her pregnancy, the unborn son was provoked at his father's neglect other, and rebuked him for it. Kahoda was angry at the child's impertinence, and condemned him to be born crooked; so he came forth with his eight *(aṣṭa)* limbs crooked *(vakra)*; hence his name. This was the fate of many, and among them of Kahoda, who was drowned. In his twelfth year Aṣṭavakra learned the manner of his father's death, and set out to avenge him. The lad was possessed of great ability and wisdom. He got the better of the sage who had worsted his father, and insisted that the sage should be thrown into the water. The sage then declared himself to be a son of Varuṇa, god of the waters, who had sent him to obtain Brāhmaṇas for officiating at a sacrifice by overpowering them in argument and throwing them into the water. When all was explained and set right, Kahoda directed his son to bath in the Samaṅga river, on doing which the lad became perfectly straight. The Mahābhārata furnishes some more details about Aṣṭavakra and his life. He once asked the sage Vednaya for his lovely daughter Suprabhā, but the sage first wanted that Aṣṭavakra should proceed to North and visit all the holy places there. So he went to see the Himavat, the river Bahuda, in which he bathed, then he visited Kailas a where he worshipped Mahādeva. After this he proceeded to Mandākinī, who appeared to him in the guise

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of an old ascetic and tempted him with love as he had been instructed by Vedanya who wanted to test Aṣṭavakra. Aṣṭavakra, however, did not succumb to her wiles and there upon, she, as the goddess of the North, granted to him a boon that he would marry the woman of his choice.

Asi : River that fall into Ganges East.

Asiknī : A river mentioned in Veda and alters known as the Candra-bhāgā. **2.** A daughter of Pañcajana who became the wife of Dakṣa and mother of Haryāśvas, who were 10000 in numbers.

Aśila : Name of a Ṛṣi.

A-śiras : Headless. Spirits or beings without heads.

Asita : One of the vedic ṛṣis, a descendant of Kaśyapa, closely associated with Devala. **2.** Black snake.

Asita Devala : Name of sage. Once the mendicant a Jaigisavya had come to Devala's hermitage and there he attained spiritual enlightens.

Aśmaka : Son of Madayantī, the wife of Kalmāṣapāda or Saudāsa. *See* Kalmaṣa-pāda.

Aśmakas : Tribal people found in middle of India. They may have been descendants of Aśmaka who was son of king of Kalmāṣapāda.

Aśoka : Sacrosanct tree that from time immemorial has been regard as a hallowed in India, where it is understood to come into flower forwards into red flowers at the dribble of a unblemished woman.

Asparṣa Yoga : The disciple of non-contact expounded by Gauḍapāda in his Māṇḍūkyakārikā.

Aśrama : There is four stages in the life of a Brāhmaṇa, which are called by this name. *See* Brāhmaṇa.

Assakeons : Goddess Dakṣiṇī, which means 'blood drinker'. **2.** Tribal people with war like nature.

Aṣṭaka : Son of Viśvāmitra and Mahādevī. The grand-children of king Yayātī surrendered all the merits of the sacrifices which they had performed in the Naimiṣāraṇya forest. He is one of those kings whose names are to be uttered at sunrise and sunset for the purification of sins.

Aṣṭāṅga : Eight limbs of human body.

Aṣṭika : An ancient sage, son of Jarat-kāru by a sister of the great serpent Vāsuki. He saved the life of the serpent Takaṣaka when Janamejaya made his great sacrifice of serpents, and induced that king to forego his persecution of the serpent race.

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Astronomy : Vedic astronomy was part of ancient occult tradition. It gave precise mAgnitudes, positions, motions, etc., Of heavenly bodies based on their functioning over millennia. Their observation, if Yogic methods of studying the stellar realm are included under it (see Patañjali Sūtra, III. 27, 28 and 29), extended over innumerable Yugas, Manvantaras and Kalpas. They fixed the calendar (both lunar and solar), described the zodiac and asterisms in great detail, calculated precisely the precession of the equinoxes, established the general laws of the stellar movements and observed and predicted the eclipses. They described the wobbling of the polar axis and even reported complete reversal of the poles. The earth was known to them as a sphere rotating on its axis and revolving round the sun. Our world belonged to a heliocentric system, but the sun derived its life essence from the milky way; it passed a portion of it to the Moon, which disseminated the same, according to its brighter and darker phases, nourished different kinds of entities and vegetation. The sun was the ultimate dispenser of energy to the solar system, but it depended for its stability and existence on the Saptarṣis, represented by the Urśa minor. The ancient seers had detailed knowledge of visible and invisible satellites of different planets, extra-saturnian planets, comets, nebulas, and galaxies connected with our solar system. The Purāṇic details of the stellar realm veiled much of the deeper knowledge of the heavenly world from the common readers, yet the available information in ancient Siddhāntas displayed the accuracy of the ancient information. The ancient astronomical knowledge, as reflected in observances, prescribed for sacrificial rites (yajñas), temple architecture and the location of temples, and the various astrological impulses exposed the seers' perception of supra-physical forces intimately related with the physical astronomical system. They gave these details so as to enable the human individual to work effectively for his self-development and self-transcendence with a view to attaining divine perfection.

Astura Pūjā : Worship of weapons.

Asura Vidyā : Knowledge of Asuras.

Asuras : [(i) (a = not) + (sura = god); (ii) (asu= breath) + (ra = to bestow)]. In the oldest parts of the Ṛg-veda, the term was used for the supreme spirit, the bestowed of beneficence to the world. As a benefic power, it was applied to several of the chief deities, e.g., Indra, Agni, and Varuṇa. In later times, the word acquired the opposite meaning and came to signify a demon or the enemy of gods. It was in this later sense that later vedic and the still later Purāṇic periods applied the word to those who opposed

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divine and benefic powers. The churning of the ocean, Samudramanthan, in which the gods and the demons took opposite sides, applied pe word Asuras in the malefic sense. The Taittirīya Brāhmaṇa states that the breath (asu) of Prajāpati (Brahmā) became alive, and with that he created the Asuras. In another part of the same work, he is said to have become pregnant and thus he created Asuras from his abdomen. The Taittirīya Āraṇyaka represents Brahmā as the creator of gods, men, Pitṛs, Gandharvas, and Apasarās from water, and that the Asuras, Rākṣasas and Piśācas sprang from the drops, which were spilt. The various other scriptures also attribute a divine origin to Asuras. Blavatsky states that the word changed its meaning when ritualism and dogmatism got better of wisdom and the initial letter a was adopted as a negative prefix. It has now come to mean enemies of gods. Yet the Asuras cannot be outright condemned as unspiritual beings. There are many kinds of divine beings who are not necessarily gods. Many Daityas and Dānavas and other descendants of sage Kaśyapa from his several wives are opposed to gods, and at times usurped their kingdom, but they are not considered outright as devils. Rākṣasas, who were the descendants of sage Pulastya, belonged to a different category; their greatest weakness was greatly inflated egotism, which led them to much mischief and grief. In vedic astrology, presently Asura stands for Rāhu that represents impediments (analogous to the vedic Vṛtras arousing spirituality in the individual.

Aśvaha : Tenth son of heaven. He was probably a form of sun. His parents were Malya and Nīla.

Aśvaka : Tribal people found in North West of India. Their names recommend that they were apparently correlated with horses and were probably identical with the Aspasian of Arrian.

Aśvakalanāta : North western race. Indological writer lassen identified them with Aspasi and Assakanī.

Aśvakeśas : Those who have their hair like horses. It was also known as Vājikeśas.

Aśvaketu : A implantation of a Magada king who was slained by Abhimanyu on 13th day of the war.

Aśvakūṭas : Tribal people found in region of East. They were believed to be the grandson of Dvodāsa, king of Benares. Kausāmbī, was capital and it has been identified by Cunningham, the modern Kosam, in the north bank of Yamunā.

Aśvamūkas : People who had their heads like dog.

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Aśvanāḍī : A tributary of river Śarmanvatī, through which it joins Yamunā. It, is remembered as the stream in which Pṛthā set Karṇa afloat in a chest.

Aśvapati : A king of Madras, father of Sāvitir. His wife Mālavī gave birth to 100 sons known as Mālavaḥ. **2.** Brother of Aśva, who incarnated as king of Hārdikya.

Aśvasena : Serpent that infuriated the death of its mother went to neither regions to wreak its vengeance. When Arjuna was fighting with Karṇa, in order to kill him, it came in the shape of one of Karṇa's arrows to him. When this was pointed out by Kṛṣṇa, Arjuna slew the snake.

Aśvaśirās : A sacred place where Brahmā, after teaching the science of dice-play to Yudhiṣṭhira. **2.** The knowledge of horses which Yudhiṣṭhira learnt from Bṛhadāśva.

Aśvattara : Name of a serpent.

Aśvattha : The Pīpala, the sacred Indian fig tree, *Ficus Religiosa*. In buddhism called the Bodhi-tree—the tree under which the Buddha received full illumination. Mystically, the 'tree of life,' the great world tree, symbolic both of the vital structure of the universe and of the cosmic hierarchies in all their various interrelations. The roots of the Aśvattha "represent the supreme being, or first cause, the logos; but one has to go beyond those roots to unite oneself with Kṛṣṇa ... Its boughs are ... The highest Dhyāna Cohāns or Devas. The Vedas are its leaves. He only who goes beyond the roots shall never return, i.e., shall reincarnate no more during this 'age' of Brahmā." (S.D. I, pp. 406-7) (*See* B.G. 105.) (M. 'Under which horses stand' : Aśva, a horse; Tthā from Sthā, to stand. B.G. 74).

Aśva-Medha : 'The sacrifice of a horse.' It implied that he who instituted it was a conqueror and king of kings. It did not entail the killing of a horse, but the horse was let loose to wander in different directions without any restraint; he who stopped the horse had to fight the king who had let it loose or to accept his suzerainty. It was believed that the performance of one hundred such sacrifices would enable a mortal king to ascend the throne of Indra, and to become the ruler of the universe and the sovereign of gods. The horse was killed with certain ceremonies, and the wives of the king had to pass the night by its carcase. Upon the chief wife fell the duty of going through a revolting formality that can only be hinted at? Subsequently, as in the time of Mahābhārata, the sacrifice obtained a high importance and significance. Only kings, and implied that he who instituted it was a conqueror and king of kings performed it. It was believed that the performance of one hundred such sacrifices would enable a mortal king to overthrow the throne of Indra, and to become

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the ruler of the universe and sovereign of the gods. A horse of a particular colour was consecrated by the performance of certain ceremonies, and was then turned loose to wander at will for a year. The king, or his representative, followed the horse with an army, and when the animal entered a foreign country, the ruler of that country was bound either to fight or to submit. If the liberator of the horse succeeded in obtaining or enforcing the submission of all the countries over which it passed, he returned in triumph with the vanquished Rājas in his train; but if he failed, he was disgraced and his pretensions ridiculed. After the successful return a great festival was held, at which the horse was sacrificed, either really or figuratively.

Aśwa-mukha : 'Horse faced.' *See* Kinnara.

Aśwa-pati : 'Lord of horses.' An appellation of many kings.

Aśwatara : Name of a snake.

Aśwattha : Tree found in Himālayan regions.

Aśwattraman : Son of Droṇa and Kṛpa, and one of the general of the Kauravas. When he was young, his father was impoverished. Some of Aśvatthāmā's friends, knowing that he had never tasted milk, once gave him a cup of water mixed with flour and told him it was milk. The boy drank it and danced in glee, saying, "I have tasted milk!" His father saw this and was cut to the quick. It was this incident that inspired him to go to his old friend Drupada and beg. Aśvatthāmā is said to be a partial expansion of Śiva, called by his patronymit Drauṇīyana. After the last great battle, in which Duryodhana was mortally wounded, Aśvatthāman with two other warriors, Kṛpa and Kṛtavarman, were the sole survivors of the Kaurava host that were left effective. Aśvatthāman was made the commander. He was fierce in his hostility to the Pāṇḍavas, and craved for revenge upon Dhṛṣṭadyumna, who had slain his father, Droṇa. These three surviving Kauravas entered the Pāṇḍava camp at night. They found Dhṛṣṭadyumna asleep, and Aśvatthāman stamped him to death as he lay. He then killed Śikhaṇḍīn, the other son of Drupada, and he also killed the five young sons of the Pāṇḍavas and carried their heads to the dying Duryodhana. He killed Parīkṣit, while yet unborn in the womb of his mother, with his celestial weapon Brahmāstra, by which he incurred the curse of Kṛṣṇa, who restored Parīkṣit to life. On the next morning he and his comrades fled, but Draupadī clamoured for revenge upon the murderer of her children. Yudhiṣṭhira represented that Aśvatthāman was a Brāhmaṇa, and pleaded for his life. She then consented to forego her demand for his blood if the precious and protective jewel that he

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wore on his head were brought to her. Bhīma, Arjuna, and Kṛṣṇa then went in pursuit of him. Arjuna and Kṛṣṇa overtook him, and compelled him to give up the jewel. They carried it to Draupadī, and she gave it to Yudhiṣṭhira, who afterwards wore it on his head.

Aświns, Aświnau (Dual) : Aświnī Kumāras horsemen. Two vedic deities, twin sons of the sun or the sky. They are ever young and handsome, bright, and of golden brilliancy, agile, swift as falcons, and possessed of many forms; and they ride in a golden car drawn by horses or birds, as harbingers of Uṣās, the Dawn. "They are the earliest bringers of light in the morning sky, who in their chariot hasten onwards before the Dawn and prepare the way for her."—Roth. As personifications of the morning twilight, they are said to be children of the sun by a nymph who concealed herself in the form of a mare; hence she was called Aświni and her sons Aświns. But inasmuch as they precede the rise of the sun, they are called his parents in his form Pūṣan. Mythically they are the parents of the Pāṇḍu princes Nakula and Sahadeva. Their attributes are numerous, but relate mostly to youth and beauty, light and speed, duality, the curative power, and active benevolence. The number of hymns addressed to them testifies to the enthusiastic worship they received. They were the physician of Svarga, and in this character are called Das and Nāsatyas, Gadagadau and Swarvaidyau; or one was Dasra and the other Nāsatya. Other of their appellations is Abdhi. Jau, 'ocean born;' Pūṣkamsrajau, 'wreathed with lotuses;' Baḍaveyau, sons of the Submarine fire, Bāḍava. Many instances are recorded of their benevolence and their power of healing. They restored the sage Cyavana to youth, and prolonged his life when he had become old and decrepit, and through his instrumentality they were admitted to partake of the libations of Soma, like the other gods, although Indra strongly opposed them. (*See* Cyavana) The Aświns, says Muir, "have been a puzzle to the oldest commentators, "who have differed widely in their explanations.

According to different interpretations quoted in the Nirukta, they were "heaven and earth," "day and night," "two kings, performers of holy acts." The following is the view taken of them by the late Professor Goldstucker, as printed in Muir's *Texts*, vol V :—"The myth of the Aświns is, in my opinion, one of that class of myths in which two distinct elements, the comical and the human or historical, have gradually become blended into one it seems necessary, therefore, to separate these two elements in order to arrive at an understanding of the myth. The historical or human element in it, I believe, is represented by those legends, which

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refer to the wonderful cures affected by the Aświns, and to their performances of a kindred sort; the comical element is that relating to their luminous nature. The link, which connects both, seems to be the mysteriousness of the nature and effects of the phenomena of light and of the healing art at a remote antiquity. That there might have been some horsemen or warriors of great renown, who inspired their contemporaries with awe by their wonderful deeds, and more especially by their medical skill, appears to have been also the opinion of some old commentators mentioned by Yāska [in Nirukta], for some 'legendary writers,' he says, took them for two kings, performers of holy acts,' and this view seems like-wise borne out by the legend in which it is narrated that the gods refused the Aświns admittance to a sacrifice on the ground that they had been on too familiar terms with men. It would appear, then, that these Aświns, like the Ṛbhus, were originally renowned mortals, who, in the course of time, were translated into the companionship of the gods... The Aśvini Kumārs are said to be born of the sun and the sky and are known as Dasra (the destroyer) and Nāsatya (untruth). They are drawn in a three-wheeled chariot and the charioteer's seat is divided in three sections. In the Vedas, they are described as two deities, very young and handsome in appearance, bright and of golden brilliance, agile, swift as falcons, possessed of many forms, riding in a golden car drawn by horses or birds, as harbingers of Uṣā, Dawn. They are the earliest bringers of light in the morning sky. They are hymned as the physicians of heaven who restored the sage Cyavana to youth and had prolonged his life when he had become old and decrepit. In the Mahābhārata, they are described as the parents of the Pāṇḍu princes, Nakula and Sahadeva. Aświns, as an asterism, consisting of 3 stars, are symbolised in the form of a horse. Mars rules the zodiacal sign Aries in which it occurs, but the asterism itself is ruled by ketu. Its presiding deities are the two Aśvini Kumārs. Its primary attribute is Rajas, and its basic motivating impulse is Dhanna, righteousness.

Caste, horse by species, and a god by temperament classify it as a merchant. It represents the south direction. The asterism imparts regenerative potential, leadership and 'thirst for sensation. The sun is exalted in this asterism. Blavatsky sums up the characteristic of the Aświnis by describing them as the two Vedic deities, the twin sons of the sun and the sky, the bright harbingers of the Dawn, and who prepare the way for the brilliant Dawn for those who patiently wait through the night. They are the physicians of the heaven world inasmuch as they heal every pain and suffering and cure all diseases. They are the ocean-

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born, or Abdijan, crowned with lotuses. The Aświnis represent the transition from darkness to light, cosmically and metaphysically. "the luminous character of the Aświns can scarcely be matter of doubt, for the view of some commentators, recorded by Yāska, according to which they are identified with 'heaven and earth,' appears not to be countenanced by any of the passages known to us. Their very name, it would seem, settles this point, since aswa, the horse, literally 'the pervader,' is always the symbol of the luminous deities, especially of the sun. ... "It seems to be the opinion of Yāska that the Aświns represent the transition from darkness to light, when the intermingling of both produces that inseparable duality expressed by the twin nature of these deities, this interpretation, I hold, is the best that can be given of the character of the comical Aświns. It agrees with the epithets by which they are invoked, and with the relationship in which they are placed. They are young, yet also ancient, beautiful, bright, swift, etc.; and their negative character, the result of the alliance of light with darkness, is, I believe, expressed by *Dasra*, the destroyer, and also by the two negatives in the compound Nāsatya (Na + Satya); though their positive character is again redeemed by the ellipsis of 'enemies, or diseases' to Dasra, and by the sense of *Nāsatya*, not untrue, *i.e.*, Truthful."

Ataka : The capital of Kubera and the abode of the Gandharvas on mount Meru. It is also called Vasudhara, Vasusthala, and Prabhā.

Atala [(A = without) + (tala = surface, roof, bottom)]. Bottomless, unfathomable. One of the 7 islands or the Lokas belonging to the nether world. Antipodes. One of the 14 realms of existence. Blavatsky states Atala Loka to exist on the astral plane; it was once upon a time, according to her, a real island on the earth.

Atharvan : Name of a priest mentioned in the Ṛg-veda, whore he is represented as having "drawn forth" fire and to have "offered sacrifice in early times." He is myth logically represented as the eldest son of Brahmā, to whom that god revealed the Brahma-vidyā (knowledge of god), as a Prajāpati, and as the inspired author of the Fourth Veda. At a later period he is identified with Aṅgiras. His descendants are called Atharvaṇas, and are often associated with the Aṅgirasas.

Atharvana Veda : *See* Veda.

Atikāya : Son of Dhayamālinī (another consort of Rāvaṇa). Brahmā was propitiated this ogre with purified intellect through mystic missiles, (of various kinds) were acquired by the way of boon. He is also exempted from death at the hands of gods and demons, his heavenly armour as

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chariot bright as the sun. He was protected by Yakṣas too have been exterminated. He was considering as bull in their circle. He was slained by Lakṣmaṇa in the field.

Atitratra : Name of a sacrifice

Ātreya : A patronymic from Atri. A son or descendant of Atri. He was one of the sages, who were expecting Yudhiṣṭhira during the pilgrimage. He was a disciple of Vāmadeva, and had visited Bhīṣma when he lay dying on his bed of arrows on the field of Mahābhārata. He was one of the seven sages of the North and attained heaven through charity and penance.

Atri : A Vedic sage is said to have composed many hymns in praise of Agni, Indra, the Aświns and the Viśvadevas. He was also considered one of the ten Prajāpatis assigned the task of human generation. He is described as a mind born son of Brahmā, and one of the seven Gages related with several Manus, e.g., Svayambhu, Svarocitha, and the Vaivasvata. In the epic period he is considered as one of the ten Prajāpatis or Lords of creation engendered by Manu for the purpose of creating the universe; at a later period he appears as a mind-born son of Brahmā, and one of the Seven Ṛṣis who preside over the reign of Svayambhuva, the first Manu, or, according to others, of Swarochisha, the second, or of Vaivaswata, the seventh. In Rāmāyaṇa an account is given of the visit paid by Rāma and Sītā to Atri and Anasūyā in their hermitage south of Citrakūṭa during his exile from Ayodhyā.

Atrī Āśrama : Its name was Citrakūṭa where lived the sage Atri and his wife Anasūyā. It was visited by Rāma, Sītā and Lakṣmaṇa.

Ātreyas : Tribes mentioned in Mahābhārata. The Harivaṁśa says that king Raudrāśva's ten daughters were married to Ṛṣi Prabhākara of Atri race and gave rise to the Ātreyas.

Austerities : Yama (Restraining Passion)—This particular austerity comprises of ten virtues—Celibacy, Forgiveness, Meditation, Truthfulness, Honesty, Non-violence, Not stealing, Gentleness and Self-control. Niyama (Daily Routine)—This austerity stresses the importance of purity : both of the body as well as of the mind. It comprises of the following activities : bathing daily, contemplation, observing fast, performing oblations, self study, abstinence, penance, avoiding anger, being respectful towards teacher and purity. Mahāsantāpan Vrata—This particular austerity comprises of specific rituals related with the usage of 'Pañcagavya' (a mixture of cow milk, curd, ghee, cow urine and cow dung). On the first day of the austerity a devotee should have only milk, on the second day

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curd, on the third day 'ghee', on the fourth day 'gomūtra' (cow urine), on the fifth day 'gomaya' (cow dung), on the sixth day he should live only on 'kuśodak' (drinking water from a vessel in which 'kuśa' grass have been kept) and on the last day of the austerity he should observe complete fast. Parṇa Kṛccha Vrata—Separate solutions of 'Palāśa' (Butea frondosa), 'Gūlar' (Ficus glomerata), 'Kamal' (lotus) and 'Bael' tree (wood apple) are prepared after boiling the leaves of respective vegetation mentioned above. On the first day of the austerity a devotee should have only 'Palāśa' solution while on the second day he should have 'Gular' solution. On the third day he should have 'Kamal' solution while on the fourth day he should live only on 'Bael' solution. On the fifth day of the austerity he should live only on 'Kuśa' grass solution and nothing else. This is the manner in which the austerity of 'Parṇakṛccha-vrata' is observed. Tapta Kṛccha Vrata—A person observing this austerity should begin by having hot milk on the first day followed by tepid ghee and lukewarm water on the second and third day respectively. He should observe a complete fast on the fourth day. Pād Kṛccha Vrata—This particular austerity lasts for four days. On the first day a devotee should observe 'Ekabhakta vrata' (having food only once a day in the noon). On the second day he should observe 'Nakta' vrata (having food only once a day in the night). On the third day he should break his fast by having whatever is available with him because anything that has been provided by others is strictly prohibited. He should observe a total fast on the fourth day.

When a devotee observes these cycles of austerity for three times then it is called 'Prajāpātya kṛcchra vrata'. Atikṛccha Vrata— Rituals of this austerity is more or less similar to that of Prajāpātya kṛcchra vrata with a slight difference—here fast is broken with a handful of cooked food. When this particular ritual is observed for four days then it is called Atikṛccha vrata. Kṛccha Atikṛccha Vrata—Observing the rituals of Atikṛccha vrata for twenty-one days living only on milk and water is called Kṛcchakṛcha vrata. Parak Vrata—Observing complete fast for twelve continuous days is called Parak vrata. Cāndrāyaṇa Vrata—It's an important austerity lasting for a month that commences on First day of the bright half of a month by observing fast for the whole day and breaking it in the night with one morsel of food. On the next day, *i.e.* 'dvitīya' one morsel of food is increased which means that instead of one morsel of food now two morsels are taken. This way one morsel of food is increased on each of the following days till the fourteenth day (Caturdaśī) when the fast is broken by having fourteen morsels of food.

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A total fast is observed on 'Amāvasyā' (dark moon). On the next day *i.e.* first day of the dark half of the month one morsel is decreased which means that the devotee should break his fast with thirteen morsels of food. This way one morsel is decreased on each successive day till 'Caturdaśī' when a devotee breaks his fast by having only one morsel of food. This is the way, how a Cāndrāyaṇa vrata should be observed. Anaṅg Trayodaśī Vrata—This austerity is related with the worship of Lord Śiva and commences on the thirteenth day of the bright half of the Hindu month Mārgaśīrṣa and lasts for a year.

It concludes exactly after a year when 'Rati' and 'Anaṅg' are worshipped with appropriate rituals. Ten thousand offerings are made in the sacrificial fire. Brāhmins are fed and donations made to them. One who observes this austerity is blessed with health, wealth and good fortune. Akhaṇḍa Dwādaśī Vrata—This austerity is related with the worship of Lord Viṣṇu. It commences on the twelfth day of the bright half of the Hindu month Mārgaśīrṣa and lasts for a year consisting of three phases. One important characteristic of this austerity is that after four months, which is the first phase of the austerity, five vessels filled with food-grains are donated to Brāhmins. In the second phase of the austerity consisting of four months and commencing from the Hindu month Caitra, pots filled with parched grams are donated to Brāhmins. Similarly, in the third and final phase of the austerity pots filled with ghee are donated to Brāhmins. Śiva Rātri Vrata—This austerity is related with the worship of Lord Śiva and a fast is observed on the fourteenth day of the dark half of the Hindu month Falgun.

A devotee should observe fast in the night and worship Lord Śiva by chanting 'Om Namaḥ Śivāya'. He should perform 'heaven' with black sesame seeds and worship Lord Śiva at midnight, in the third and the fourth 'prahar'(one prahar equals three hour) with appropriate rituals. One who observes fast on this day gets all his wishes fulfilled and attains salvation as well. A devotee who observes Śiva Rātri fast for twelve successive years acquires knowledge, wealth, success and happiness. Such a man also attains to Śiva loka after his death. Virtues of observing fast on Śiva Rātri Night—During ancient times there lived a hunter named Sundarsen in the province of Arbuda. One day, he went deep into the forest in search of his prey but unfortunately he found none. He wandered all over the place but in vain. When evening came, he climbed up a wood apple (Bael) tree to protect himself from the wild animals. Sundarsen was worried that his family would have nothing to eat that

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night. Engrossed in his contemplative mood, he kept on plucking leaves from the 'Bael' tree and throwing them down. There was a Śiva Liṅga just under the tree and the leaves, which Sundarsen threw, fell down on it. Next morning while Sundarsen was climbing down the tree, his arrow fell down. While picking up his arrow, he touched the Śiva Liṅga. Sundarsen was unaware of the fact that it was Śivarātri night and he had worshiped Lord Śiva with appropriate rituals albeit inadvertently—he had offered Bilva patra to Lord Śiva and had touched the Śiva Liṅga. He attained to Śiva loka on account of the virtues attained by his inadvertent worship of Lord Śiva.

The Power of Chastity—Once, sage Vyāsa went to Brahmaloka to get his doubts cleared on certain spiritual matters from Lord Brahmā. While dwelling on a wide range of religious topics such as importance of austerities and various incarnations Lord Viṣṇu took to protect righteousness, Lord Brahmā narrated a tale of a Brāhmin woman who possessed divine powers on account of her chastity. Lord Brahmā said—'During ancient times there lived a Brāhmin named Kauśika in Pratiṣṭhānpur Nagar. He was inflicted with leprosy but still his wife was very chaste and faithful towards him. His wife used to be on her toes attending to all his demands and looking after all his requirements. But still, he used to scold and abuse his wife at the first given opportunity without any rhyme or reason. However, his wife did not mind his behaviour understanding quite well the frustrations of a man suffering from dreaded disease like Leprosy.' One day, something happened which made Kauśika extremely angry and in a fit of rage he made an impossible demand thinking that his wife would never comply by it giving him an opportunity to curse her to the satisfaction of his heart. Shouting angrily at his wife, Kauśika said—Age has started showing effect on you. You don't look beautiful as before. You have also started neglecting me. Take me to a beautiful prostitute so that I can satisfy my sexual urge.

Kauśika's wife was deeply hurt by his rude and unfair remarks but she remained cool and calm. Being a chaste and faithful wife she had no option but to obey her husband's command. So, she left for a prostitute's house carrying Kauśika on her shoulders. The prostitute's house was far and it became dark while they were still on the way. Because of darkness, Kauśika's wife could not see sage Māṇḍavya, who in spite of his innocence was given a severe punishment by the king—he had been made to sit on a pointed cone, which after having penetrated through

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his body had pierced even his skull. But, being a great sage, Māṇḍavya was engrossed in his meditation even in such a painful physical condition. Unfortunately, Kauśika's feet, which were hanging down the shoulders of his wife, touched Māṇḍavya's body. Māṇḍavya's meditation was disturbed and he came out from his meditative level. As a result he became conscious of his unbearable physical pain and cursed that whoever had disturbed his meditation would not live to see the next day.' Kauśika died the next day but his wife, who had full confidence in her power of chastity, knew that her husband would be alive once again. She cursed angrily—'Māṇḍavya has a misconception about his power. He thinks that only he can control the natural phenomena but perhaps he does not know what feats a chaste woman is capable of performing. Its my command to the Sun not to rise from tomorrow onwards' and indeed, the Sun stopped rising from the next morning leading to catastrophic fall-out. Everything went haywire in the world, which made the deities extremely worried. They came to me (Lord Brahmā) with a request to reveal why Sun had stopped rising. I told them that it was all due to the curse of a chaste woman and then I narrated the whole story. I revealed to them that nobody except Sati Anasūyā was capable of bringing back order in the world. I advised them to seek the help of Satī Anasūya who was famous for her exceptional chastity. So, all the deities went to Sati Anusuya and requested her to make the Sun rise so that everything became orderly in the world once again. Sati Anāsūya agreed to lend her help in bringing back normalcy in the world. She, by the virtue of her chastity not only made the Sun rise daily but also made dead Kauśika alive once again. Such is the power commanded by a woman practicing the austerity of chastity. There are numerous examples of such women famous for their chastity and Sītā was one of them.

Auddālakī : A descendant of Uddālaka, whose father was Aruṇa, the patronymic of a teacher named Asurabinda.

Aurabhad Hill : Hill located on the bank of river Godāvarī, as graphically described by Bhavabhūti in Uttara Rāmāyaṇa. It's one of peaks were Jaṭāyu dwelt in his later life period.

Aurva : A Ṛṣi, son of Urva and grandson of Bhṛgu. In Mahābhārata as son of the sage Cyavana. Aruṣi from his race he is called Bhārgava. The Mahābhārata relates that a king named Kṛta-vīrya was very liberal to his priests of the race of Bhṛgu, and that they grew rich upon his munificence. After his death, his descendants, who had fallen into poverty, begged help from the Bhṛgus, and met with no liberal response.

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Some of them buried their money, and when this was discovered the impoverished Kṣatriyas were so exasperated that they slew all the Bhṛgus down to the children in the womb. One woman concealed her unborn child her thigh, and the Kṣatriyas being informed of this, sought the child to kill it, but the child "issued forth from its mother's thigh with lustre and blinded the persecutors. From being produced from the thigh *(uru)*, the child received the name of Aurva. The sage's austerities alarmed both gods and men, a how for a long time refused to mitigate his wrath against the Kṣatriyas, but at the persuasion of the Pitṛs, he cast the fire of his anger into the sea, where it became a being with the face of a horse called Hayaśiras. While he was living in the forest he prevented the wife of King Bahu from burning herself with her husband's corpse. Thus he saved the life of her son, with whom she had been pregnant seven years. When the child was born he was called Sagara (ocean); Aurva was his preceptor, and bestowed on him the Agneyastra, or fiery weapon with which he conquered the Barbarians who invaded his country. Aurva had a son named Ricika, who was father of Jamadagni.

The Harivaṁśa gives another version of the legend about the offspring of Aurva. The sage was urged by his friends to beget children. He consented, but he foretold that his progeny would live by the destruction of others. Then he produced from his thigh a devouring fire, which cried out with a loud voice, "I am hungry; let me consume the world." The various regions were soon in flames, when Brahmā interfered to save his creation, and promised the son of Aurva a suitable abode and maintenance. The abode was to be at Bāḍavī-mukha, the mouth of the ocean; for Brahmā was born and rests in the ocean, and he and the newly produced fire were to consume the world together at the end of each age, and at the end of time to devour all things with the gods, Asuras, and Rākṣasas. The name Aurva thus signifies, shortly, the submarine fire. It is also called Bāḍavānala and Saṁvarttaka. It is represented as a flame with a horse's head, and is also called Kāka-dhvaja, from carrying a banner on which there is a crow.

Aushija : Name of a Ṛṣi.

Avarttana : Name of an island, found in the border of sea. Wilford places it in Kumārika. No description is anywhere attempted of other divisions. The Vayu adds six minor Dvīpas situated beyond the sea. Aṅga dvīpa, Yama dvīpa, Matsya dvīpa, Kumuda dvīpa, Varāha dvīpa, and Śaṅkha dvīpa.

Avasathya : Fire which is a common domestic fire.

Avataraṇa : An abode of the Rākṣasas.

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Avindhya : An intelligent and learned ogre. Chief advisor in the Rāvaṇa court. It actively participated in the war, who was killed by Hanumān.

Avindhya : Intelligent ogre, and advisor in the Rāvaṇa court. It was killed by Aṅgada in the war.

Avisārī : Town ruled by king Rocaman.

Avadhūta Gītā : The Avadhūta Gītā is a special classic which is meant for the use of those advanced students of Indian metaphysics who have learned self-control to an appreciable extent, risen above the prejudice of this or that religion, and made the ultimate Reality—Truth—their sole God; it is for those who practice detachment in daily life, and are eager to realize God at any cost. The narrow worshiper, the fanatical adherent of an exclusive creed, the one who loves anything but the highest knowledge, the megalomaniac and the egotist will find the study of this Gītā brings him little satisfaction. It is a well known classic among the high Yogīs, Saṁnyāsins and sincere aspirants. In the calm of the Himālayan valleys, on the banks of the holy Ganges, one often hears this Gītā sung by the Yogīs, Saṁnyāsins and Brahmacārīs. The great teachers who have thrown away all books, having found everything worth knowing in their hearts, still keep this little Gītā in their caves and huts. The lower form of prayer consists of singing hymns and repeating mantramsin which the Ultimate Reality, the secondless, all-transcending Brahman is conceived in terms of duality.

The higher form of prayer consists of feelingly singing of Brahman in terms of non-duality, and in the first person, "Śivoham," I am Śiva (Bliss), "Aham Bramhasmi," I am Brahman, and so forth. Our inner life is covered by those attributes of God which we repeat or of which we sing. The Avadhūta Gītā speaks of the ultimate reality in terms of absolute freedom. The aim of life is to realize the Truth and to be eternally free. Purification of the heart is essential to this realization. Practice of virtue, devotion to God, pilgrimages and other religious practices, are useful only so far as they purify the heart from the taint of meum and tuum, and bring before us the great vision of Truth, which makes worldly achievements mediocre and ultimately valueless. They create in us an undying desire to realize truth, but the direct cause of realization of God is within, is knowledge of Truth. Knowledge is the magic wand which frees the spirit of peace and Ānanda from the rock of personality, covering the fearing ego into a conflagration, burning up all duality and its cause, ignorance.The Avadhūta Gītā contains this knowledge in its purest form. The word Avadhūta means a high Renunciate, a Mahātmā one who has

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found unity with God, and lives a life of perfect freedom, uninfluenced by ignorance and its effects. Who was this Mahātmā Dattātreya, who gave this priceless gift of the Gītā? There is no other writing attributed to him. When and where he lived cannot be said with certainty.

To some Yogīs and devotees he is an immortal, and they still see him and talk to him. In a temple, among the calm and beautiful peaks of the mountain called Girnar, a bed is made for the Mahātmā daily. It is clear that he was an historical person, and not a mythical Mahātmā, and that he lived after Shri Kṛṣṇa, that is, a little over three thousand years ago. From the fact that most of his devotees live in the Bombay presidency we can infer that he lived in Western India. There are many legends about his miraculous birth and life, but they do not take us far. There is a mention of the Avadhūta in the Eleventh Book of the Śrīmad Bhāgavata, a great Indian classic of devotion and metaphysics, attributed to Vyāsa, written in a highly poetic style in pure modern Sanskrit.

Ayu : Name of a king. Ayu Married to the king Sarvabhānu's (Rāhu) daughter Prabhā. Yuvrāj Nahuṣa was their eldest son. Kṣtravardh, Rambh, Rajjī and Adena were their other four sons. As mentioned before, King Ayu established the city of Mathurā on the banks of Yamunā river. In times to come, Prayāg was considered to be the Yādava's mainland and Mathurā was the capital for many generations during their rule. The Tartars from Mid-Asia considered Ayu to be their forefather. In their local language "Ayu" was considered plural of Candramā (moon) and was considered a symbolic representation of god. Tartar's "Ayu", Chinese "Yu" and Purāṇas' "Ayu" are all synonyms of Indu or Candramā (moon). New castes kept emerging and Ayu kept fading as the time progressed. The old scriptures of Bhārata do not indicate that Ārya's migrated any further to other regions. On the contrary, there are evidences that Elas did migrate towards west from Bhārata while the Druhus came from the East to Sindh regions. Elas were of King Purūrava's dynasty while Druhus were of King Yayātī (more on this later). Even in the Ṛgvedas, the mention of rivers from the East towards the West represents the migration pattern of people in the same direction. The Āryas of Bhārata had a marvelous society. They flourished in almost every aspect such as the arts, business, Industry and utilities, things that were second to none in recorded history. To continue this growth they needed to maintain peace and friendship with their fellow kinsmen as well as other people.

Keeping this in mind, the Āryas used to worship Indra and Agni to

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protect them from internal or external conflicts in order to consistently succeed in life. In all of the old scriptures, Āryas were a known fact. In the Ṛgvedas there are many positive references to Ārya by classifying them as great people and were addressed with respected names such as Śrīman, Mālik, Manyavar, Mahodaya etc. It is just an assumption that Ārya's immigrated from west into Bhārata one after another. Conversely, it is known that their migration patterns were only within wide Bhārata-khaṇḍa. In perspective, what incentive did these eastern Āryas have to make them migrate towards West and leave the resourceful Sindhu and Saraswatī valleys? In reality, the Ārya businessmen had already settled in western Asia minor (Turkey), Sumer and Mistra—the northern Soretugai, Sir Dariya (Vakushu) and Kaśyap seashore lines. Wherever these businessmen got settled, they established towns that were known as Ārya-sthal. They expanded their business activities, made new relations and constructed many new temples. With time, the folks within and immigrants grew the population of an already well-settled rich cultural society along with language and business.

The path or roads from Bhārata towards the west included Khaibar and Bolan Darrās. These paths were known for notorious looters and fighters. Thereby, this path was unsuitable from the security point of view. As an alternative, the river paths of Sindhu and Saraswatī, though longer, was considered much safer, and thus, preferred. From these river roads, the business ships used to end at Makran seashores and thereafter were roads to move forward into the west and mid-Asia regions after crossing mountains. Along with businesses, there were preachers who used to travel into these western regions and promote the Ārya culture, languages, darshan, discussions, way of life etc. Gradually, this made an impact and changed the way the western or Mid-Asian culture initially used to be.

Ayur-Veda : Āyurveda (pronounced I-your-vay-da), the science of life, prevention and longevity is the oldest and most holistic or comprehensive medical system available. It was placed in written form over 2,000 years ago in India, it is said to be a world medicine. Before the advent of writing, the ancient wisdom of healing, prevention and longevity was a part of the spiritual tradition of a universal religion. Medical knowledge from all areas of the world gathered in India, and the famous sage Vyāsa, put into writing the complete knowledge of Āyurveda, along with the more directly spiritual insights of ethics, virtue and Self-realization. What are fascinating are the methods used to acquire this knowledge of the uses

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of herbs, foods, aromas, gems, colours, yoga, mantras, lifestyle and surgery? The sage-physician/surgeons of the time were the same sages or seers, deeply devoted holy people, who saw health as an integral part of spiritual life. It is said that they received their training of Āyurveda through direct cognition during meditation. In other words, the knowledge of the use of the various methods of healing, prevention, longevity and surgery came through Divine revelation; there was no guessing or testing and harming animals. These revelations were transcribed from the oral tradition into book form, interspersed with the other aspects of life and spirituality.

There were originally four main books of spirituality, which included, among other topics, health, astrology, spiritual business, government, army, poetry and ethical living. These books are known as the Vedas—*Ṛk, Sāma, Yajur* and *Atharva.* Āyurveda was used in conjunction with Vedic astrology (Jyotiṣ-inner light). At later dates, Āyurveda was organized into its own compact system of health and considered an auxiliary branch of the Vedas, called an Upaveda (limb of the Veda), because it dealt with the healing aspects of spirituality, and not directly discussing spiritual development). These authors took the passages related to Āyurveda from the various Vedas and made separate books, dealing only with Āyurveda. Among the Ṛk Veda's 10,572 hymns, are found discussions of the three doshas, *Vāyu, Pitta* and *Kapha;* organ transplants, and artificial limbs, the use of herbs to heal the diseases of the mind and body and to foster longevity. Within the Atharva Veda's 5,977 hymns, are discussions of anatomy, physiology and surgery? Around 1500 B.C., Āyurveda was delineated into eight specific branches of medicine. There were two main schools of Āyurveda at that time, Ātreya—the school of physicians; and Dhanvantari—the school of surgeons. These two schools made Āyurveda a more scientifically verifiable and classifiable medical system. Through research and testing, they dispelled the doubts of the more practical and scientific minded, removing the aura of mystery that surrounded the concept of Divine revelation. Consequently Āyurveda grew into a respected and widely used system of healing in India. People from numerous countries came to Indian Āyurvedic schools to learn about this world medicine— in its completeness.

Chinese, Tibetans, Greeks, Romans, Egyptians, Afghanistan's, Persians, and more traveled to learn the complete wisdom and bring it back to their own countries. There are two main re-organizers of Āyurveda whose works still exist in tact today—Caraka and Suśruta. The third

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major treatise is called the Aṣṭāṅga Hṛdaya that is a concise version of the works of Caraka and Suśruta. Thus the three main ancient Āyurvedic texts that are still used today are, the Caraka Saṁhitā (compilation), Suśruta Saṁhitā and the Aṣṭāṅga Hṛdaya Saṁhitā. These books are believed to be over 1,200 years old. It is because these texts still contain the original and complete knowledge of this Āyurvedic world medicine, that Āyurveda is known today as the only complete medical system still in existence. Other forms of medicine from various cultures, although parallel, are missing parts of the original information. Caraka represented the Ātreya School of physicians, discussing physiology, anatomy, etiology, pathogenesis, symptoms and signs of disease; methodology of diagnosis, treatment and prescription of patients; prevention and longevity. Included were internal and external causes of illness. Caraka states that the first cause of illness is the loss of faith in the Divine. In other words, when a person does not have the experience that God is inside us, and, outside—in all things, this separation of vision creates a gap in which longing or suffering for oneness of vision occurs.

This suffering is the beginning of spiritual, mental and physical disease. External causes of health included time of day, seasons, diet and lifestyle. There is a whole section discussing the medicinal aspects of herbs, diet, and reversing of the aging process. For the skeptical modern person, who wonders if this ancient wisdom can be believed, one only need to read Caraka's month-by-month description of the development of the fetus in the womb to see its exact parallels to what we know today from using modern technical machinery. Suśruta comes from the Dhanvantarī School of surgeons. In America, there is a society of surgeons who named themselves the Suśruta Society. In this text, there are detailed and sophisticated discussions of surgical equipment; the classification of abscesses, burns, fractures, wounds, amputation, plastic surgery, anal/rectal surgery, which are validated by modern medicines technical equipment and research. There is a complete discussion of the human anatomy; —the bones, joints, nerves, heart, blood vessels, circulatory system etc., again, corroborated by today's methods of mechanical investigation. From the Suśruta Saṁhitā, we learn of the first science of massage, using marma points or vital body points, which parallel Chinese acupuncture. Even the popular Polarity Massage Therapy in America, was developed by a man after studying massage in India.

Ayodhyā : The modern Oudha. The capital of Ikṣvāku, founder of solar race, and afterwards the capital of Rāma. It is one of the seven sacred cities.

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The exact site has not been discovered. Now let us look at Rāma. He represents perfection. So only those, who's Sahasrār Cakras are fully awakened, are ideal human beings. Now let us look at the character Sītā. Sītā has been given birth by the Earth. Earth is where? It is somewhere in non-Satyam plain region. And the human race lives on this planet. Thus Sītā represents non-perfection of the human beings. As I have already said that when any soul just enters the human body and then enters Suṣumnā path, its tendency is to stay in Sahasrār Cakra at least for a short time. But then if it is non-perfect, it finds its home somewhere below Sahasrār. That is why according to the epic—Only after Sītā enters Ayodhyā, trouble starts for Rāma and he with Sītā is out of Ayodhyā. *Divine Meaning*—the term *"Ayodhyā"* means non-conflicting (of mental stability). Thus Ayodhyā represents Sahasrār Cakra. Now let us look at the term "Daśaratha". It means ten chariots. So Daśaratha represents the peace of all the 10 Hindu directions—(i) East, (ii) Space between east and south, (iii) South, (iv) Space between south and west, (v) West, (vi) Space between west and north, (vii) North, (vii) Space between north and east, (ix) Entire cosmic area above the 8 directions which are mentioned above, (x) Entire cosmic area below the 9 directions which are mentioned above. Wandering, in dangerous forests, means experiencing painful emotions. The epic says that one-day Sītā considered the absolute golden coloured deer as the real deer. Whatever you perceive, before fully awakening Sahasrār Cakra, about the cosmos—you don't perceive, truest cosmic form, due to your mind not being fully backed up by all the 7 life centers that include Sahasrār Cakra. For example, if your eyesight is not good, you won't clearly see the objects. Therefore the deer represents the illusion of the mind of a non-perfected human being. Now let us look at the demon Rāvaṇa. Since he is an evil, his 10 heads represent the sorrow of all the 10 Hindu directions. In other words he is the opposite of Daśaratha. The epic says that he is the conqueror of 3 worlds. The 3 worlds represent (i) Materialistic plain, (ii) Astral plains and (iii) Subtlest non-Perfect plain. Abduction, of Sītā by Rāvaṇa, means that a non-Perfect soul lives in the trap of illusions and sorrow. Now let us look at that event when Sītā rejects Rāvaṇa and comes under the Ashok tree. Later Rāma frees Sītā and finally one day Sītā dies by going back to Earth. Sahasrār Cakra-perfection. Then on this planet itself one can live spiritually perfect.

Ayuṣmanta : Son of Uttānapāda.

Ayuṣmat : Son of Sanhrāda.

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Ayutaji : Son of Balarāma.

Ayutāyus : A descendant of Kuru. **2.** King of Magadha, the name of one of the future kings ofwMagadha, as enumerated in the Viṣṇu Purāṇa. **2.** Son of Sindhudvīpa who ho belongs to Ikṣavāku Dynasty and close friend of Nala. From he learned the art of managing horse and dice game. He was descendant of Gaṅgā dynasty. He had a son named Ṛtuparṇa.

B

Babhru-Vāhana : Son of Arjuna by his wife Citrāṅgadī. He was adopted as the son of his maternal grandfather, and reined at Maṇipura as his successor. He dwelt there in a palace of great splendour, surrounded with wealth and signs of power. When Arjuna went to Maṇipura with the horse intended for the Aśvamedha, there was a quarrel between Arjuna and King Babhruvāhana, and the latter killed his father with an arrow. Repenting of his deed, he determined to kill himself, but he obtained from his stepmother, the Nāga princess Ulūpī, a gem that restored Arjuna to life. He returned with his father to Hastināpura.

Bāchāl : Mother of Guha.

Badarapacana : A famous tīrtha in river Sarasvatī. Their Śrutavastī, the lovely daughter of Bhāradvāja, a Brahamacāriṇī, came to marry Indra. After she had practised penance for many years, Indra could be achieved through sacrifices, asked her to boil some jujubes. Then he went to neighbouring Indra tīrtha to recite certain mantras. She tried to boil them but in vain, although the day was drawing to a close and her fuel was getting exhausted. So she thrust her legs into the fire without twitching muscle. Then Indra in his true form appeared before her and told her that she could become his wife, by casting aside her earthly body. He granted her as boon, that if any one resided in that tīrtha, even for one night and bathed there with his mind fixed on mediation, he would obtain salvation. Then Śrutavasu casting aside her earthly body joined Indra as she had desired.

Bādarāyaṇa : A name of Veda Vyāsa especially used for him as the reputed author of the Vedānta philosophy. He was the author of the Brahma Sūtras, published in the Bibliotheca Indica.

Bādarāyaṇi : Surname of Śuka.

Badarī : A place sacred to Viṣṇu, near the Ganges in the Himālayas, particularly in Viṣṇu's dual form of Nara-Nārāyaṇa. Thus, in Mahābhārata, Śiva, addressing Arjuna, says, "thou wast Nara in a former body, and, with Nārāyaṇa for thy companion, didst perform dreadful austerity at Badarī

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for many myriads of years. "It is now known as Badarīnātha, though this is properly a title of Viṣṇu as lord of Badarī.

Badarikā : Name of sage who visited Dvārakā during the period of Kṛṣṇa.

Badarikā Badarī : Name of holy tīrtha.

Badarikāśrama : A sacred place to Viṣṇu, near Ganges.

Bāḍava : 'A mare, the submarine fire.' In mythology it is a flame with the head of a horse, called also Haya-śiras, 'horse-head.' *See* Aurva.

Bāḍavamukha : Bāḍavamuka variously known as Bāḍavānala Aurva, is a submarine fire represented as a flame with a horse's head. According to mythology it devours all things including the gods, Asuras and Rākṣasa at the dissolution of universe.

Badrinātha : Name of a place located in the bank of river Ganges, where Vyāsa hermitage is located.

Baditya : The gaṇa consisting of the grandson and great grandson of Hiraṇyākṣa. They were killed in the Tārakamaya war.

Badravatī : A city about fifty miles from Hastināpura. Bhīma forcibly brought away the horse for Aśvamattha sacrifice and Yudhiṣṭhira performed it after the war.

Bāgamati : Village demanded by Yudhiṣṭhira from Duryodhana.

Bagarvala : Surname of Guha.

Bagat : Name of a place located west of Mirāṭ, one of five village demanded by Yudhiṣṭhira from Duryodhana.

Bagīratha : Emperor Sagara a great monarch in Kṛtya Yuga.

Bāhikas : People of the Panjab so called in Pāṇini and Mahābhārata. They are spoken of as being impure and out of the law.

Bāhlika : Son of Pratīpa and father of Somadatta. **2.** Name of a kingdom, named after the king Bāhlika. These people who served in the flanks of Yudhiṣṭhira's army called Krauñca Yudha, on the first day of war. They were to be avoided, as they were devoid of virtue and Karṇa had to live among them. The town of Sakala was in their territory, through which ran river Apaga. There lived a clan called Jārttikas. They never performed any sacrifices and irreligious. They were supposed to be children of Bāhi and Hika, who were created by Brahmā. Their region has been called Arattah, the water Bāhikam, and from early times the worst Brāhmaṇas were supposed to have dwelt here.

Bāhlikas : Name given to thirteen sons of king Kilikila. He took part in the Rājasūya of Yudhiṣṭhira.

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Bāhu : A king of the solar race. He vanquished and driven out of his country by the tribes of Haihayas and Tālajaṅghas. He was father of Sagara.

Bāhubhadras : Tribal people who were known as Rāddhakaṭakas in Mahābhārata.

Bāhubhūmī : Son of Citraka, participated in the war, in support of Kauravas.

Bahuda : River rises from Himālayan mountain. In Mahābhārata, the tīrthas place of two rivers of this name, one apparently near Sarasvatī, one more in the East. Hemacandra gives as synonyms Arjunī, and Saitavāhinī both implying the white river, a main feeder of Mahānada is called Daulī.

Bāhugaṇa : Monkey, actively participated in Laṅkā war. **2.** Descendant of Puru, son of Sudyumna, also known as Bahvidha in Agni and Matsya Purāṇa.

Bahugata : Son of Sudyu and father of Samyati.

Bahuka : Son of Dhṛtaka, who was attacked and deprived his kingdom by Haihayas and Tālajaṅghas, with the help of Sakhas, Yavanas, Kambojas, Paradas and Palhavas. Once he went to bring water when he slipped into water and died. His wife Yādavī followed him through her co-wife, to prevent pregnancy in the family way. He poisoned her and get into funeral pyre. Aurva, the Bhārgava withdrew her from the fire, she was in his Aśrama and brought forth Sagara.

Bahula : Tribal people participated in the war.

Bahulāśva : King ruled Vidha kingdom. He had a son named Dhṛti.

Bahumūlaka : Name of Nāga.

Bahuvidha : Son of Dhundhu and father of Sampāti.

Bahyaka : Daughter of Bhajamāna. **2.** Son of Kauśalyā and Sṛñjaya.

Baka : Śyenī and wife of Aruṇa. She gave birth to Sārasas, Bakas and Kuras. **2.** Name of Asura. Son of Andhaka and brother Aditi. He was a close friend of Kaṁsa. **3.** Son of Manivara.

Bakas : Son of Vṛtra who became a true followers of Mahendra later in his life.

Baki : Sister of Asura Baka.

Bakti Yoga : The collective disciple of love and devotion that is extolled in the Gītā.

Bala : Son of Maya residing in Atala, created 96 magical performances some of which are practiced even now. When he yawned out of his mouth came three groups of women. They were Svariṇī, Kāminī and Pumścalya, who administrated Hatakarāśa to frequenters of those regions and made them to enjoy like Siddhas. **2.** Son of Rohiṇī and Vasudeva. **3.** Son of Kṛṣṇa and Mādrī. **4.** Son of Anayusa and father of Nikumbha. **5.** Son of Śuki and Garuḍa. **6.** Son of Dala and Aunaka. **7.** Son of Havirdhana.

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Bala-Bhadra : *See* Balarāma.

Bāla-Gopāla : Boy form of Kṛṣṇa.

Bālahaka : Mountain found in Plakṣadvīpa.

Bālakas : Son of Puru and father of Ajaka.

Balakāśva : Son of Ajaka and father of Kuśa.

Bālamdhana : Son of Nabhaga and father of Vatsaprīti.

Bālamohinī : Mother goddess.

Balandharā : Wife of Bhīma and daughter of Kāśīraja.

Balarāma : (Balabhadra and Baladeva are other forms of this name.) Brother of Kṛṣṇa. When Kṛṣṇa is regarded as a full manifestation of Viṣṇu, Balarāma is recognized as the seventh Avatāra or incarnation in his place. Balarāma is the first bodily expansion of Kṛṣṇa, and He assists in Lord Kṛṣṇa's transcendental pastimes. He is the source of the entire spiritual world and is the Ādi-guru, the original spiritual master. He assumes five other forms to serve Lord Kṛṣṇa. He Himself helps in the pastimes of Lord Kṛṣṇa, and He does the work of creation in four other forms called the Catur-vyūha (four armed) forms known as Vāsudeva, Saṅkarṣana, Pradyumna and Anirudha. He executes the orders of Lord Kṛṣṇa in the work of creation, and in the form of Lord Śeṣa He serves Śrī Kṛṣṇa in various ways. In all the forms He tastes the transcendental bliss of serving Kṛṣṇa. No one can approach Kṛṣṇa without first getting the mercy of Baladeva. Whenever Kṛṣṇa appears in the material world, His associates and paraphernalia accompany him. Five thousand years ago when Kṛṣṇa descended into the material world, Baladeva first preceded him. Only after Baladeva give His mercy did Kṛṣṇa descend, such is the intimate relationship between Kṛṣṇa and Baladeva. When Baladeva appeared as the seventh child in the womb of Devakī, she could understand that this was a divine child and this made her all the more concerned about His safety. Even Kaṁsa could sense His potency and he became fearful, thinking he may have been tricked by the prophecy that he will be slain only by the eight child of Devakī. At this time Kṛṣṇa instructed Yogamaya, His internal potency, to transfer the unborn child from the womb of Devakī to that of Rohiṇī, one of the other wives of Vasudeva, who was hiding from Kaṁsa in the house of Nanda Mahārāja in Gokul. In this way Balarāma was born in Gokul under the protection of Nanda Mahārāja. Garga Muni the venerable Kulguru (family priest) of the Yadu dynasty revealed to Rohiṇī that the child she was carrying was indeed that of her husband Vasudeva.

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At the time of the name-giving ceremony he named the child Rāma, one who gives all pleasures. Referring to the immense strength of the child, Garga Muni predicted that He would also be known as Balarāma (bala meaning strength). Since He was forcibly attracted from the womb of Devakī to that of Rohiṇī, He was also being called Saṅkarṣana. As the son of Rohiṇī He was known as Rohiṇī-nandan and as the elder brother of Kṛṣṇa He was also called Dāūjī. Powerful Lord Balarāma is sixteen years old, full of the lustre of youth and has a fair complexion the colour of crystal. He wears blue garments and a garland of forest flowers. His handsome hair is tied in a graceful topknot. Splendid earrings adorn His ears and His neck is splendidly decorated with garlands of flowers and strings of jewels. Splendid armlets and bracelets ornament Dāūjī's graceful and very strong arms and His feet are decorated with splendid jewelled anklets. The earrings touching His cheeks enhance Lord Balarāma's beauty. His face is decorated with tilaka made from musk, and His broad chest is ornamented with a garland of guñjā. Balarāma's voice is very grave and His arms are very long, touching His thighs The splendour of Lord Balarāma's transcendental form eclipses many millions of glistening rising moons, and the slightest scent of His boundless strength is sufficient to destroy many armies of demons.

Although He knows the supernatural power of His younger brother, Kṛṣṇa, still, out of love for Him, He never leaves Kṛṣṇa alone in the forest even for a moment. Balarāma is Śrī Kṛṣṇa's dearest friend and is a great reservoir of the nectar mellows of many kinds of transcendental pastimes. Dhenukāsura was a powerful demon that had assumed the form of an ass. With his demon friends he was occupying Tālavana, one of the twelve forests of Vṛndāvana. Out of fear of these demons no one could approach Tālavana and enjoy the numerous flowers and fruits in the forest. Balarāma, induced by His cowherd friends, entered the forest desiring to kill the demons. He began shaking the fruit trees, making a big noise. Dhenuka, furious at the intrusion, attacked Balarāma with his rear legs, but Balarāma easily picked him up by his legs and whirled him around until he died. As the other demon friends of Dhenuka rushed to attack, Kṛṣṇa and Balarāma picked them up and threw them on trees, killing them. Soon the forest was free of all demons, and it appeared that the bent trees were being directed by Balarāma to pay obeisances to Kṛṣṇa.

Once when Kṛṣṇa and Balarāma were playing with the cowherd boys, a demon named Pralamba entered their midst, disguised as a cowherd boy. Understanding the invincible potency of Kṛṣṇa, he instead decided

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to abduct Balarāma. At the end of the game, as the losing party he was supposed to carry Balarāma on his shoulders. Carrying the Lord on his shoulders he ran swiftly, but Balarāma realizing the true identity of demon began to make himself heavier and heavier. Unable to bear the weight, the demon assumed his original form, which was like a huge dark effulgent cloud, decorated with golden ornaments. Balarāma then bought His fist down the head of the demon splitting it into two and causing him to give up his life. As the elder brother of Kṛṣṇa, Balarāma was the object of His love and respect. Once when walking in the forest of Vṛndāvana, Kṛṣṇa observed the trees bending down as if paying obeisance's. He glorified the lotus feet of Balarāma as being the object of devotion even for the demigods. He said that the trees, which were impersonalises in previous life times, witnessing the personal form of Balarāma were now praying for His devotion. At other times when Balarāma would get tired by playing, He would lie down the lap of one of the cowherd boys and Kṛṣṇa would personally massage His feet, fan Him and give Him service. Such was the sweet reciprocation of love between Kṛṣṇa and Balarāma. Once Lord Balarāma, Who was at the time living in Dvārakā, came back to stay in Vṛndāvana for two months. At this time He enjoyed pastimes with His gopī friends (who were different from the gopīs of Kṛṣṇa). Enjoying such pastimes on the bank of Yamunā at Rāma-ghāṭa, the Lord summoned Yamunā so that He could sport in the waters.

When Yamunā Devī did not respond, Lord Balarāma took up His favourite weapon, His plow, and began to drag Yamunā in a hundred streams. Understanding the position of Balarāma, Yamunā Devī personally appeared and offered her obeisance to the Lord with many prayers in His glorification. Thus appeased the Lord entered and bathed in the waters of the river. Sāmba, the darling son of Jambavati and Kṛṣṇa, kidnapped Lakṣmaṇā the daughters of Duryodhana from the assembly were she was supposed to choose her husband. The furious Kauravas after a prolonged fight, finally arrested Sāmba by sending in six of their greatest warriors. When the Yādavas heard of this they prepared for battle but Lord Balarāma pacified them, preferring to find a peaceful solution. However when He requested the Kauravas to return Sāmba and Lakṣmaṇā, the Kauravas responded by insulting Him and the Yādava dynasty. Understanding them to be ignorant in their false prestige, Balarāma took His plow and began to drag Hastināpura into the Ganges. The terrified Kauravas now surrendered to the lotus feet of Balarāma, begging for His mercy. They immediately returned Sāmba

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and Lakṣmaṇā and had them married ceremoniously with many opulent gifts.

In Satya Yuga there was a King named Raivata whose daughter Revatī was excellent in all respects. Unable to find a match suitable for her, the king took her to the court of Brahmā for his advise. After waiting for some time when the king met with Brahmā, he was shocked to learn that in the short time he spent in the Brahmaloka, millions of years had already passed on Earth and at the time Dvāpara Yuga was concluding. However Lord Brahmā informed King Raivata that present at this time was Lord Balarāma Who was more than qualified to be the husband of Revatī. King Raivata returned and approached Balarāma to accept Revatī as His wife. However Revatī belonged to an earlier Yuga when people were much larger physically. So Lord Balarāma placed His plow on her head until she shrunk to an appropriate size and accepted her as His wife. In general Balarāma was equally affectionate to both the Pāṇḍavas and the Kauravas. He accepted both Duryodhana and Bhīma as His disciples in the art of mace-war. As a teacher He appreciated the superior technique of Duryodhana as opposed to the raw strength of Bhīma. At the time of Mahābhārata, He refused to take sides and instead went on an extended pilgrimage to the holy places. In the battle between Bhīma and Duryodhana, He became angry with Bhīma for killing Duryodhana by trickery, but was appeased by Śrī Kṛṣṇa. Towards the end of Dvāpara Yuga thousands of sages assembled on the banks of Naimiṣāraṇya to perform a thousand year yajña in an effort to reverse the onset of Kali Yuga.

They appointed as their leader Romaharṣaṇa, one of the main disciple of Vyāsadeva, who was also present when Śukadeva Goswāmī narrated Śrīmad Bhāgavatam to King Parīkṣit. When Lord Balarāma entered the assembly, understanding Him to be the Supreme Personality of Godhead, all present rose to offer Him respect. However Romaharshana, proud at occupying the position of the leader did not get up. Lord Balarāma could understand that even though Romaharshana was an expert Vedāntist, he had not yet realized these teachings. Considering him unqualified to lead the ceremony, Balarāma touched him with a blade of grass causing him to die. He then instituted Sūta, the son of Romaharṣaṇa as the leader of the assembly and continued with His pilgrimage. Ugrasena ruled Mathurā. He had a daughter called Devakī who was married to Vasudeva. Devakī's brother Kaṁsa was driving the chariot with the newly wed couple. An aśarīrī (divine voice) called out that the eighth

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child of Devakī would kill Kaṁsa. The outraged Kaṁsa rushed to kill Devakī, but Vasudeva pleaded, that since the trouble was from Devakī's children, he would hand over all her children to Kaṁsa. Kaṁsa put Devakī, Vasudeva and Ugrasena in prison. Kaṁsa mercilessly killed six of Devakī's children.

Devakī was pregnant for the seventh time and this time it was Ādiśeṣa's aṁśa in her womb. Lord Viṣṇu arranged for this child to be transferred to the womb of Rohiṇī, another wife of Vasudeva, who lived in Āyarpadī. Rohiṇī gave birth to a beautiful and powerful child who was named Balarāma. He is represented as of fair complexion, and, as Nīlavastra, 'clad in a dark-blue vest.' His especial weapons are a club (*khetaka* or *saunanda*), the ploughshare *(hala)*, and the pestle *(mūsala)*, from which he is called Phāla and Hala, also Hala-yudha, plough-armed; Hala-bhṛt, 'plough-bearer;' Lāṅgali and Saṅkarṣana, ploughman; I and Mūsali, 'pestle-holder.' As he has a palm for a banner, he is called Tāla-dhvaja. Other of his appella-tions are Gupta-cara, who goes secretly;—'Kampala and Saṁvartaka.

Balasagara : Monkey chief.

Balasthala : Son of Pariyatra and father of Vajranābha.

Baleya : Descendant of Bali, a daitya.

Balhī : A Northern country famous for horse.

Balhikas, Bāhlikas : "Always associated with the people of the North, West, and ultra-Indian provinces, and usually considered to represent the Bactrians or people of Balkh."—Wilson.

Bali : A good and virtuous Daitya king. He was son of Virocana, son of Prahlāda, son of Hiraṇyakaśipu. His wife was Vindhyāvali. Through his devotion and penance he defeated Indra, humbled the gods, and extended his authority over the three worlds. The gods appealed to Viṣṇu for protection, and he became manifest in his Dwarf Avatāra for the purpose of restraining Bali. The dwarf craved from Bali the boon of three steps of ground, and, having obtained it, he stepped over heaven and earth in two strides; but then, out of respect to Bali's kindness and his grandson Prahlāda's virtues, he stopped short, and left to him Pātāla, the infernal region. Bali is also called Mahābali, and his capital was Mahābalipura. The germ of the legend of the three steps is found in the Ṛgveda, where Viṣṇu is represented as taking three steps over earth, heaven, and the lower regions, typifying perhaps the rising, culmination, and setting of the sun.

Bālī, Bālin : Monkey king of Kiṣkindhya, who was slained by Rāma, and whose

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kingdom was given to his brother Sugrīva, the friend and ally of Rāma. He was supposed to be the son of Indra, and to have been born from the hair (bala) of his mother, whence his name. His wife's name was Tārā, and his sons Aṅgada and Tāra.

Baliā : Bhṛgu Āśrama located at Bagrasona.

Balibāhu : Son of Jāmbavān.

Balikas : Tribal people participated in the war.

Balin : *See* Bali.

Balvala : Son of Ilvala who was true follower of Vṛtra in the battle Indra. He was vanquished by Kṛṣṇa.

Bambarakaṇḍa : Tallest Falls in Śrī Laṅkā. 789 feet in height. It is however, a wet season fall. A glorious spectacle from October to March when heavy rains turn it in to an impressive, unbroken deluge. The main access to the falls is along a minor but mort able road via Haputale and Kalupahana. Kalupahana is 22 km. from Balangoda or 32 km. from Wellawaya. From Kalupahana proceeding 3 km. along a narrow road through Weerakoongama you come to the gorgeous waterfall.

Bāṇa : A Daitya, eldest son of Bali, who had a thousand arms. He was a friend of Śiva and enemy of Viṣṇu. His daughter Uṣā fell in love with Aniruddha, the grandson of Kṛṣṇa, and had him conveyed to her by magic art. Kṛṣṇa, Balarāma, and Pradyumna went to the rescue, and were resisted by Bāṇa, who was assisted by Śiva and Skanda, god of war. Śiva was overpowered by Kṛṣṇa; Skanda was wounded; and the missile weapons of Kṛṣṇa cut off the many arms of Bāṇa. Śiva then interceded for the life of Bāṇa, and Kṛṣṇa granted it. He is called also Vairoci. **2.** Son of Danu and Mahāsena.

Bandhūman : Son of Kevala and father of Vegavat. **2.** Son of Bhaṅgakārā and Nara, who was killed by Akrūra.

Bandhupālita : Son of Kuśala.

Baṅga : Bengal, but not in the modern application. In ancient times Baṅga meant the districts north of the Bhagīrathī.

Bāṇgaṅgā : A temple lies at this place. It is believed that this is the place where Pitāmaha Bhīṣma lay watching the famous battle of Mahābhārata after Arjuna, one of his grandsons, created a bed of arrows for him. The temple lies close to the water tank called the Bāṇgaṅgā or the Bhīṣma Kuṇḍa, named after the Pitāmaha. There is a legend attached to this water tank. It says that, when Bhīṣma lay on his bed of arrows created by Arjuna at his request, he felt thirsty and asked for water, At this, Arjuna

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immediately shot an arrow into the ground and let loose a stream of gushing water. This is how the Bhīṣma Kuṇḍa tank came into existence.

Bārbarās : Name of a people. The analogy to 'bar-barians' is not in sound only, but in all the authorities these are classed with borderers and foreigners and nations not Hindu.—Wilson.

Barhiṣads : A class of Pitṛs, who, when alive, kept up the household flame, and presented offerings with fire. Some authorities identify them with the months. Their dwelling is Vaibhrāja-loka. *See* Pitṛs.

Barhiṣmatī : Capital of Svaymbhuva Manu.

Barṇawā : Palace burnt by Duryodhana.

Baroach : Name of Bhṛgu Kṣetra.

Barsāṇa : Name of place where Rādhikā was brought up after her removal from Aṣṭigrāma her birthplace.

Bathani Hill : Hill located in west of Rajagrah. Here Pāṇḍavas able to find a beautiful capital city of Jarāsandha.

Bhadrā : Wife of Utathya. She was beauty and attracted by Indra.

Bhadracāru : Son of Kṛṣṇa and Rukmiṇī.

Bhadrāśwa : A region lying to the East of Meru. **2.** A celebrated horse, son of Ucchaiḥ-śravas.

Bhaga : A deity mentioned in the Vedas, but of very indistinct personality and powers. He is supposed to bestow wealth and to preside over marriage, and he is classed among the Ādityas and Viśvedevas.

Bhaga-Netra-Ghna (or -Han) : 'Destroyer of the eyes of Bhaga.' An appellation of Śiva.

Bhagavad-gītā : 'The song of the Divine One.' A celebrated episode of the Mahābhārata, in the form of a metrical dialogue, in which the divine Kṛṣṇa is the chief speaker, and expounds to Arjuna his philosophical doctrines. The author of the work is unknown, but he "was probably a Brāhmaṇa, and nominally a Vaiṣṇava, but really a philosopher and thinker, whose mind was cast in a broad mould." This poem has been interpolated in the Mahābhārata, for it is of much later date than the body of that epic; it is later also than the six Darśanas or philosophical schools, for it has received inspiration from them all, especially from the Sāṅkhya, Yoga, and Vedānta. The second or third century A.D. has been proposed as the probable time of its appearance. Dhṛtarāṣṭra and Pāṇḍu were brothers. Dhṛtarāṣṭra married Gāṇdhārī, and Pāṇḍu was married to Kuntī and Mādrī. King Pāṇḍu was cursed for a sin while hunting, due to which he was not permitted to unite with his wife. Kuntī got a

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boon through her sincere service of a wise sage in her younger age, and she begot three children, namely, Yudhiṣṭhira, Bhīma and Arjuna from Yama, Vāyu and Indra respectively. Mādrī had twins, Nakula and Sahadeva, through the celestial physicians called Aśvinī-Devatās. Dhṛtarāṣṭra had a hundred and one children by his wife Gāndhārī. Pāṇḍu passed away and his sons, the Pāṇḍavas, were all brought up by Dhṛtarāṣṭra along with his sons known as Kauravas.

The Pāṇḍavas and Kauravas grew up together, but due to the braveness and intelligence of the former, the Kauravas were unable to tolerate them. Hence the Pāṇḍavas decided to live separately, sharing half of their kingdom. The Pāṇḍavas' pomp, wealth and glory displayed during the Rājasūya Yajña aroused deep jealousy and greed in the mind of Duryodhana, the chief of the Kauravas, who, with the cunning advice of his uncle, Śakunī, invited Yudhiṣṭhira to a game of dice and fraudulently defeated him, whereby all his wealth and possessions, including Draupadī, were lost. Finally it was settled that the Pāṇḍavas, including Draupadī, should repair to the forest for twelve years in exile, after which they had to live incognito for another year, untraced by the Kauravas. During this period the kingdom was to be ruled by the wicked Duryodhana. Having successfully completed these thirteen years of exile, facing many obstacles and dangers instigated by the Kauravas, the Pāṇḍavas, as per the terms of the agreement, approached the Kauravas for their share of the kingdom. Duryodhana, however, flatly refused to part with as much land as could be covered by the point of a needle. According to the advice of Mother Kuntī and with the inspiration of Lord Kṛṣṇa, the Pāṇḍavas decided upon war and tried to establish their rightful claim on the kingdom by overcoming the Kauravas. Duryodhana and Arjuna, from the side of the Kauravas and Pāṇḍavas respectively, were sent to Dvārakā to seek the help of the Yādava hero, Lord Kṛṣṇa, in the battle. They both found Kṛṣṇa resting on a couch in His palace. Duryodhana went in and occupied a seat at the head of the couch while Arjuna stood near the feet of the Lord. The moment Śrī Kṛṣṇa opened His eyes, He naturally saw Arjuna first, and then Duryodhana sitting on a chair.

After enquiry of their welfare and the purpose of their visit, Śrī Kṛṣṇa, according to the prevailing custom, gave the first choice to Arjuna, because of his age, and also because of His sight of Arjuna first. Kṛṣṇa asked Arjuna to fulfil his desire by selecting Him unarmed or His powerful army called Nārāyaṇī Senā. Arjuna, who was a devotee of Śrī Kṛṣṇa, expressed his desire to have the Lord with him, neglecting the

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powerful Nārāyaṇ Senā, even though Kṛṣṇa warned that He would remain a witness, bound by the vow of not participating in battle and not taking up arms. Duryodhana, with great delight, thinking that Arjuna was foolish, expressed his wish for the powerful army to help his side in the battle. When Kṛṣṇa asked Arjuna why he chose Him when He was not for taking up arms, Arjuna said, "O Lord! You have the power to destroy all the forces by a mere sight. Why then should I prefer that worthless army? I have for a long time been cherishing a desire in my heart that you should act as my charioteer. Kindly fulfil my desire in this war." The Lord, who is ever the most devoted lover of His devotees, accepted his request with pleasure; and thus Kṛṣṇa became the charioteer of Arjuna in the battle of the Mahābhārata. After the return of Duryodhana and Arjuna from Dvārakā, Lord Kṛṣṇa Himself went once to Hastināpura as the emissary of the Pāṇḍavas and tried to prevent the war. But then, under the guidance of Śakunī, the egoistic Duryodhana refused to agree to the peace mission and tried to imprison Lord Kṛṣṇa, at which Kṛṣṇa showed His Supreme Form (Viśvarūpa). Even the blind Dhṛtarāṣṭra saw it by the Lord's Grace. King Dhṛtarāṣṭra, due to his attachment to his sons, failed to control them, and the Kaurava chief, Duryodhana, with vain hope, decided to meet the powerful Pāṇḍavas in war. When both sides were prepared to commence the battle, the sage Veda Vyāsa approached blind Dhṛtarāṣṭra and said, "If you wish to see this terrible carnage with your own eyes I can give you the gift of vision." The Kaurava king replied, "O Chief of the Brahmarṣis! I have no desire to see with my own eyes this slaughter of my family, but I should like to hear all the details of the battle." Then the sage conferred the gift of divine vision on Sañjaya, the trusty counsellor of the king, and told the king, "Sañjaya will describe to you all the incidents of the war. Whatever happens in the course of the war, he will directly see, hear or otherwise come to know. Whether an incident takes place before his eyes or behind his back, during the day or during the night, privately or in public, and whether it is reduced to actual action or appears only in thought, it will not remain hidden from his view. He will come to know everything, exactly as it happens. No weapon will touch his body nor will he feel tired." After the ten days of continued war between the Pāṇḍavas and the Kauravas, when the great warrior Bhīṣma was thrown down from his chariot by Arjuna, Sañjaya announces the news to Dhṛtarāṣṭra. In agony the king asks Sañjaya to narrate the full details of the previous ten days war, from the very beginning, in all detail as it happened. Here commences the Bhagavad Gītā.

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Bhagavad Gītā Chapters

I. The Yoga of the Despondency of Arjuna
II. Sankhya Yoga
III. The Yoga of Action
IV. The Yoga of Wisdom
V. The Yoga of Renunciation of Action
VI. The Yoga of Meditation
VII. The Yoga of Wisdom and Realisation
VIII. The Yoga of the Imperishable Brahman
IX. The Yoga of the Kingly Science & the Kingly Secret
X. The Yoga of the Divine Glories
XI. The Yoga of the Vision of the Cosmic Form
XII. The Yoga of Devotion
XIII. The Yoga of Distinction Between the Field and the Knower of the Field
XIV. The Yoga of the Division of the Three Guṇas
XV. The Yoga of the Supreme Spirit
XVI. The Yoga of the Division Between the Divine and the Demoniacal
XVII. The Yoga of the Division of the Threefold Faith
XVIII. The Yoga of Liberation by Renunciation.

Bhāgavata Gītā Bhāṣya : Mādhvācārya has written two commentaries on Gītā namely viz. Gītā Bhāṣya and Gītā Tātparya. At the commencement of both these works he explains the importance of Mahābhārata, gives the details of Bhāgavata tradition, points out the close relation between Veda and Pañcarātra, brings home the importance of Gītā as an essence of this entire tradition of Veda and Pāñcarātra. He clearly takes a historical view of the Gītā teachings instead of merely taking the textual view. This makes a vast difference between the understanding of Gītā as reprasentative work of a tradition or as merely as an isolated text. He also apposes the two perspective views viz. Mandhādikārin and Uttamadhikārin, since he does not see any conflict between Karma and Jñāna. The philosophy of duty evolved in Gītā does not envisage a regection of karma at any stage in the spiritual progress, and therefore, therefore there is no need to envisage any dichotomy in this respect. Mādhvācārya does not give a word by word meaning or verse by verse explanation.

There were already commentaries before him. He picks up for comments such verses and expressions which were not correctly understood and

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needed proper explanation. He brings out philosophical import of Gītā verses and discusses the issues that arise from the philosophical statements made in Gita. Thus, his Bhāṣya has three approaches : Interpretation of select verses and expressions that were not correctly understood. Clarification of the philosophical statements and the philosophical issues that arise out of these statements. Formulation of Gītā view on these philosophical issues and connected issues. Thus it is a full exposition of Gītā thought rather than mere interpretation of text. In giving a full exposition, naturally he notices other interpretations, perticularly, that of Śaṅkarācārya and reviews the same. Gītātātparya further suppliments the interprentational and philosophical points. These two works really constitute one unit in understanding Mādhvācārya's exposition of Gītā. Gītātātparya gives many doctrinal details. In both these, Mādhvācārya profusely quotes the source passages from Veda, Pañcarātra Saṁhitās, Itihāsa-Purāṇa etc, there by establishing a long tradition of Gītā thought.

Bhagīrath : Name of the river Ganges. The name is derived from Bhagiratha, a descendant of Sagara, whose austerities induced Śiva to allow the sacred river to descend to the earth for the purpose of bathing the ashes of Sagara's sons, who bad been consumed by the wrath of the sage Kapila. Bhagīratha named the river Sagara, and after leading it over the earth to the sea, he conducted it to Pātāla, where the ashes of his ancestors were laved with its waters and purified.

Bhakti The beginning of bhakthi may be traced in the hymns of the Ṛgveda where (Ṛg I, 62.11) "longing prayers are said to touch Indra who is longing just as a wife with desires gets her husband". This idea is amplified in another hymn (Ṛg X, 43.1) which says "All my hymns in unison praise Indra : as wifes embrace their husbands so do my thoughts embrace Indra the divine bestrew of gifts. For the sake of a favor they cling to the liberal God (Indra) as wives do their lords (or as a woman) does her handsome lover". In another hymn (Ṛg VI 45.26), Indra is addressed as a friend and it is said that there is no limit to his friendship and he gives cows to those who want cows, and horses to those who want horses. Even bhakti is traced in Sindhu civilization according to researchers who have traced in Harappā and Mohenjadaro research sites which is very strange. In that research they found big buildings which are identical of temples and concludes that their innovation reveals that they found traces of existence of Śiva idols, Nāga devatās, animals, trees, stone idols and these are identified as worshipping deities at that time. Religion in India is more a direct experience than a code of conduct and from an early age

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different systems or margas (paths) have been prescribed for attaining the goal, variously called liberation, bliss and heaven. However, the different margas were not contradictory and in some respects they supplemented each other; for example proficiency in Jñāna-yoga, Rāja-yoga and Bhakthi Yoga are demanded from the highest sadhakas (devotees). The word bhakthi is derived from the root bhaj by the application of the ktin suffix, which expresses an action, (Pāṇini III, 3, 94) and means among other things service, devotion, attachment, loyalty, worship and homage. The **Nārada bhakti-sūtra** states that :

- According to the son of Parsara (ie Vyāsa) bhakti is attachment to worship of God, etc.
- According to Garga, bhakthi is fondness for hearing the stories of the various sports of Lord;
- According to Sandilya, bhakti is such attachment to God which is opposed to self;
- According to Nārada bhakti consists of offering all activities to God and inducing a feeling of extreme restless ness and misery at the slightest lapse in rememberance of God; and then the author Nārada-bhakti-sūtra adds asty-evaṁ-evaṁ, that is bhakti is exactly as described above.

Bhānu : Name of sun god.

Bhānumatī : Daughter of Bhānu, a Yādava chief, who was abducted from her home in Dvārakā, during the absence of her father, by the demon Nikumbha.

Bhāradwāja : A Ṛṣi to whom many Vedic hymns are attributed. He was the son of Bṛhaspati and father of Droṇa, the preceptor of Pāṇḍavas. The Taittirīya Brāhmaṇa says that "he lived through three lives" (Probably meaning a life of great length), and that "he became immortal and ascended to the heavenly world, to union with the sun." In the Mahābhārata he is represented as living at Hardwār; in the Rāmāyaṇa he received. Rāma and Sītā in his hermitage at Prayāga, which was then and afterwards much celebrated.

According to some of the Purāṇas and the Harivaṁśa, he became by gift or adoption the son of King Bharata, and an absurd story is told about his birth to account for his name : His mother, the wife of Utathya, was pregnant by her husband and by Bṛhaspati, Dīrghatamās, the son by her husband, kicked his half-brother out of the womb before his time, when Bṛhaspati said to his mother, 'Bhara-dwa-jam,' 'Čherish this child of two fathers.'

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Bharata : 1. A hero and king from whom the warlike people called Bharatas, frequently mentioned in the Ṛgveda, were descended. The name is mixed up with that of Viśvāmitra. Bharata's sons were called Viśvāmitras and Viśvāmitra's sons were called Bharatas. **2.** An ancient king of the first Manvantara. He was devoted to Viṣṇu, and abdicated his throne that he might continue constant in meditation upon him. While at his hermitage, he went to bathe in the river, and there saw a doe big with young frightened by a lion. Her fawn, which was brought forth suddenly, fell into the water, and the sage rescued it. He brought the animal up, and becoming excessively fond of it, his obstruction was interrupted. "In the course of time he died, watched by the deer with tears in its eyes, like a son mourning for his father; and he himself, as he expired, cast his eyes upon the deer and thought of nothing else, being wholly occupied with one idea." For this misapplied devotion he was born again as a deer with the faculty of recollecting his former life. In this form he lived an austere retired life, and having stoned for his former error, was born again as a Brāhmaṇa. But his person was ungainly, and he looked like a crazy idiot. He discharged servile offices, and was a palanquin bearer; but he had true wisdom, and discoursed deeply upon philosophy and the power of Viṣṇu. Finally he obtained exemption from future birth. This legend is "a sectarian graft upon a Paurāṇik stem." **3.** Son of Daśaratha by his wife Kaikeyī, and half-brother of Rāmacandra. He was educated by his mother's father, Aśvapati, king of Kekaya, and married Māṇḍavī, the cousin of Sītā. His mother, through maternal fondness, brought about the exile of Rāma, and endeavoured to secure her own son's succession to the throne, but Bharata refused to supplant his elder brother. On the death of his father Bharata performed the funeral rites, and went after Rāma with a complete army to bring him back to Ayodhyā and place him on the throne. What was the reaction of Kaikeyī and others when Bharata returned to Ayodhyā? What happened to king Daśaratha after Rāma left for the forest? As we know the minister Sumanta accompanied Rāma and company for some time. The idea was to persuade Rāma to return back to Ayodhyā; the argument was that Kaikeyī would repent her Hastiness and accept her mistake. She would not mind Rāma coming back and stay at Ayodhyā, even if Bharata were the king! But, no. Rāma flatly refused to return back. He said to his minister,"O honorable one, I can understand your concern and love for me, but do not expect me to follow the course of action that has even minimum indication of cleverness, ambiguity, or suspicion. I have given my word to my father and people of Ayodhyā to lead forest life of

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simplicity and renunciation for fourteen years, and I cannot think or act otherwise. It is not a question of comfort or privilege, it a matter of principle, truth, which one must even die to uphold. Don't I know that Sītā who is so tender and inexperienced is suffering? But once decided let us do our duty." Thus Sumanta, without success, had returned to Ayodhyā. Meanwhile, news of these dramatic happenings was sent to Bharata who was far away from Ayodhyā. He was told that king Daśaratha sought his urgent meeting.

He was not told about the banishment of Rāma, role of his mother, and critical condition of his father. But when he entered the boundaries of the kingdom, he was aware that something was amiss. "Why the birds are not at their usual happy chirping? Why these cattle is dried up and thinned out? Why all people are so silent, instead of their usual fun and play;—their eyes swollen as if with constant crying? Why the usual sweet music and singing at the palace not audible to his ears?" He could guess of impending tragedy, but was not sure as to what exactly might have happened. He straightway went to the chamber of his mother and was pained to see his father lying semiconscious on the floor. He was angry as well as confused. With a firm voice he inquired of her mother,"O mother, what is all this? Can anyone tell me what has happened to my father, who has brought this disgrace to him, and why is Rāma not to be seen?" A series of rapid-fire question, but no immediate answer! Who would describe this sudden catastrophe where villain was of his mother Kaikeyī only! Ultimately through the intervention of the ministers gradually Bharata came to know all the details of the happenings. He was flabbergasted that her mother would be so mean to take life of her own husband! How can she not feel the pain of separation from her son Rāma! Then with language that was sharper than the razor's edge, Bharata takes her mother to the task.
Says he, "O mother, to call you mother is an insult to motherhood. Indian tradition does not allow killing one's mother and hence I am desisted from doing so, otherwise any one other you would have not remained alive for more than a minute after doing this to my father and brother Rāma. Let the world know that from today you cease to remain my mother, I will not speak to you for fourteen years. From today onwards my mother's place is taken by Kauśalyā and Sumitrā. "Bending low down, he then lifted the head of his father in his lap and said, "O father, what should I do to pacify you? On one side there is that noble Rāma and here I am so unlucky and useless to become the king at the cost of

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my father and brother. Why have I lived to see this unfortunate day! Please tell me father what is your command for me." Thus full of remorse Bharata did not know exactly as to what he should do. In a weak voice then, Daśaratha said, "O my son, my end is near, I cannot live where Rāma is not. The life force here draws its sustenance from Rāma alone. But my request to you is to go and fetch Rāma-Lakṣmaṇa-Sītā from wherever they may be. After my departure from this earthly bond, I do not want the people of Ayodhyā and all of you to suffer the agony of separation from Rāma."All eyes were wet. Bharata vowed to seek the forest dwelling of Rāma and to bring him back and offer him his legitimate right to throne. On hearing these words the heart of Daśaratha was pacified to some extent, and he breathed his last with repetition of 'He Rāma, He Rāma, He Rāma. Soon the trio reached the holy Āśrama of the sage Bhāradwāja.

The sādhu received them with dignity and poise. The sage was already aware of the true nature of Rāma and his mission :" Whenever there is threat to righteousness, whenever vices prevail, whenever the saints and sādhus (spiritual aspirants) are threatened with unrighteousness, Brāhmaṇa, with the help of His Māyā-Śakti (Power) incarnates as Rāma (or Kṛṣṇa, etc.) On the earth. "Why?" To show the right path to the devotees and to remove the obstacles in their way by subduing the wicked." After accepting the hospitality of tribal—low caste-people and thereby establishing a new and revolutionary precedence, Rāma-Lakṣmaṇa-Sītā proceeded ahead. They reached the bank of mighty and holy river Ganges. The boatman, Kevaṭa, washed the holy feet of the trio and made arrangements for taking them to the other shore. When Rāma offers him the fare, the devotee Kevaṭa, eyes full of tears, describes the glory of Lord in a touching song. Says he,"Śrī Rāma, the Almighty Redeemer, who ferries millions of souls across this ocean of worldliness seeks himself to be ferried across the river today! Lord seeks help from his Bhakta! I must have done some good work in my past birth to get this opportunity to serve Rāma. O Compassionate One, to deem my fare, I will wait for fourteen years on this bank of river till your return." Seeking tearful leave from the boatman, Rāma and company reached the holiest confluence of three rivers in India—Triveṇī Saṅgam of the rivers Gaṅgā-Yamunā-Saraswatī at Prayāga, North India. The confluence of Bhakti—devotion, Jñāna—knowledge, and Karma— action. He found Rāma at Citrakūṭa, and there was a generous contention between them as to which should reign. Rāma refused to return until the period of his exile was completed, and Bharata declined to be king; but he returned to Ayodhyā

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as Rāma's representative, and setting up a pair of Rāma's his brother's name. "He destroyed thirty millions of terrible Gandharvas" and made himself master of their country. **4.** A prince of the Puru branch of the lunar race. Bharata was son of Duśyanta and Śakuntalā. Ninth in descent from him came Kuru, and fourteenth from Kuru came Śāntanu. This king had a son named Vicitravīrya, who died childless, leaving two widows. Kṛṣṇa Dwaipāyana was natural brother to Vicitravīrya. Under the law he raised up seed to his brother from the widows, whose sons were Dhṛtarāṣṭra and Pāṇḍu, between whose descendants, the Kauravas and Pāṇḍavas, the great war of the Mahābhārata was fought. Through their descent from Bharata, these princesses, but more especially the Pāṇḍavas, were called Bharatas. **5.** A sage who is the reputed inventor of dramatic entertainments. **6.** A name borne by several others of fewer notes than the above.

Bhārata-varṣa : India, as having been the kingdom of Bharata. It is divided into nine Khaṇḍas or parts : Indra-dvīpa, Kaserumat, Tāmra-varṇa, Gabhaṣṭimat, Nāga-dvīpa, Saumya, Gandharva, and Varuṇa.

Bhāratī : A name of Saraswatī.

Bharatṛhari : A celebrated poet and grammarian, who is said to have been the brother of Vikramāditya. He wrote three Śatakas or centuries of verses, called—(1) Śṛṅgāra-śataka, on amatory matters; (2) Nīti-śataka, on polity and ethics; (3) Vairāgya-śataka, on religious austerity. These maxims have been written when he had taken to a religious life after a licentious youth. He was also author of a grammatical work of high repute called Vākya-padīya, and some attributes the poem called Bhaṭṭi-kāvya to him. The moral verses were translated into French so long ago as 1670.

Bhārgava : A descendant of Bhṛgu, as Cyavana, Śaunaka, Jamadagni, but more especially used for the latter and Paraśurāma.

Bhauma : Son of Bhūmī (the Earth). A metronymic of the Daitya Naraka.

Bhautya : Fourteenth Manu. *See* Manu.

Bhīma : Father of Damayantī.

Bhīma, Bhīmasena : 'The terrible.' The second of the five Pāṇḍu princes, and mythically son of Vāyu, 'the god of the wind.' He was a man of vast size, and had great strength. He was wrathful in temper, and given to abuse, a brave warrior, but a fierce and cruel foe, coarse in taste and manners, and a great feeder, so that he was called Vṛkodara, 'wolf's belly.' Half of the food of the family was allotted to him, and the other half sufficed for his four brothers and their mother. The weapons he generally used were a club, which suited his gigantic strength, and Droṇa and Balarāma had

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trained him in the use of it. His great strength excited the envy of his cousin Duryodhana, who poisoned him and threw his body into the Ganges; but it sank to the realm of the serpents, where it was restored to health and vigour, and Bhīma returned to Hastināpura. At the passage of arms at Hastināpura, he and Duryodhana engaged each other with clubs; but the mimic combat soon turned into a fierce personal conflict, which Droṇa had to put an end to by force. It was at this same meeting that he reviled Karṇa, and heaped contempt upon him, increasing and converting into bitter hatred the enmity, which Karṇa had previously entertained against the Pāṇḍavas. When he and his brothers were in exile, and an attempt was made, at the instigation of Duryodhana, to burn them in their house, it was he who barricaded the house of Purocana, the director of the plot, and burnt him as he had intended to burn them. Soon after this he met the Asura Hiḍimba, whom he killed, and then married his sister Hiḍimbā. He also slew another Asura named Vaka, whom he seized by the legs and tore asunder; afterwards he killed his brother, Kirmira, and other Asuras.

This brought the Asuras to submission, and they engaged to refrain from molesting mankind. After the Pāṇḍu princes were established at Indraprastha, Bhīma fought in single combat with Jarāsandha, king of Magadha, who had refused to recognise their supremacy. As 'son of the wind,' Bhīma was brother of Hanumān, and was able to fly with great speed. By this power of flight, and with the help of Hanumān, he made his way to Kubera's heaven, high up in the Himalayas. When Jayadratha failed in his attempt to carry off Draupadī, Arjuna and Bhīma pursued him. The latter overtook him, dragged him by the hair from his chariot to the ground, and kicked him till he became senseless. At Arjuna's remonstrance Bhīma refrained from killing him; but he cut off all his hair except five locks, and compelled him to acknowledge publicly that the was the slave of the Pāṇḍavas. Bhīma refused to listen to his brother's plea for Jayadratha's release, but at Draupadī's intercession he let him go free. In the second exile of the Pāṇḍavas, they went to the Rājā of Virāṭa, whose service they entered. Bhīma, holding a ladle in one hand and a sword in the other, undertook the duties of cook; but he soon exhibited his prowess by fighting with and killing a famous wrestler named Jimita. Draupadī had entered into the service of the queen as a waiting-maid, and attracted the admiration of the king's brother-in-law, Kīcaka. When she rejected his advances, he insulted and brutally assaulted her. Her husbands did not seem disposed to avenge her, so she appealed to Bhīma, as she was wont when she sought revenge.

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Draupadī made an assignation with Kīcaka, which Bhīma kept, and after a sharp struggle with the disappointed gallant, he broke his bones to atoms, and made his body into a large ball of flesh, so that no one could tell how he had been killed or who had killed him. Draupadī was judged to have had a share in his death, and was condemned to be burnt alive; but Bhīma drew his hair over his face, so that no one could recognise him, and, tearing up a large tree for a club, he rushed to the rescue. He was taken up a large tree for a club, he rushed to the rescue. He was taken for a mighty Gandharva, the crowd fled, and Draupadī was released. Kīcaka had been the general of the forces of Virāṭa and the mainstay of the king. After his death, Suśarman, king of Trigartta, aided and abetted by the Kauravas and others, determined to attack Virāṭa.

The Rājā of Virāṭa was defeated and made prisoner, but Bhīma pursued Suśarman and overcame him, rescued the prisoner, and made the conqueror captive. In the great battle between the Kauravas and Pāṇḍavas, Bhīma took a very prominent part. On the first day he fought against Bhīṣma; on the second he slew the two sons of the Raja of Magadha, and after them their father, killing him and his elephant at a single blow. In the night between the fourteenth and fifteenth day of the battle, Bhīma fought with Droṇa until the rising of the sun; but that redoubled warrior fell by the hand of Dhṛṣṭadyumna, who continued the combat till noonday. On the seventeenth day he killed Duśśāsana, and drank his blood, as he had long before vowed to do, in retaliation of the insults Duśśāsana had offered to Draupadī. On the eighteenth and last day of the battle Duryodhana fled and hid himself in a lake. When he was discovered, he would not come out until he had received a promise that he should not have to fight with more than one man at a time. Even then he delayed until he was irritated by the abuse and the taunts of the Pāṇḍavas. Bhīma and Duryodhana fought as usual with clubs. The battle was long and furious; the parties were equally matched, and Bhīma was getting the worst of it, when he struck an unfair blow that smashed Duryodhana's thigh, and brought him to the ground. Thus he fulfilled his vow and avenged Draupadī. In his fury Bhīma kicked his prostrate foe on the head, and acted so brutally that his brother Yudhiṣṭhira struck him in the face with his fist, and directed Arjuna to take him away. Balarāma was greatly incensed at the foul play to which Bhīma had resorted, and would have attacked the Pāṇḍavas had he not been mollified by Kṛṣṇa. He declared that Bhīma should thenceforward be called Jihma-yodhin, 'the unfair fighter.' After the conclusion of the war, the old king, Dhṛtarāṣṭra, asked that Bhīma might be brought to

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him. Kṛṣṇa, who knew the blind old man's sorrow for his son, whom Bhīma had killed, and suspecting his intention, placed before him an iron statue, which Dhṛtarāṣṭra crushed in his embrace. Dhṛtarāṣṭra never forgave Bhīma, and he returned the ill feeling with insults, which ended in the old king's retiring into the forest. Bhīma's last public feat was the slaughter of the horse in the sacrifice that followed Yudhiṣṭhira's accession to the throne. Apart from his mythological attributes, the character of Bhīma is natural and distinct. A man of burly form, prodigious strength, and great animal courage, with coarse tastes, a gluttonous appetite, and an irascible temper; jovial and jocular when in good humour, but abusive, truculent, and brutal when his passions were roused. His repartee is forcible coarse, and he held his own even against Kṛṣṇa when the latter made personal remarks upon him. *See* Mahābhārata. Bhīma's palace was Jodypati.

Bhīma-Sena : A name of Bhīma.

Bhīṣma : 'The terrible.' Son of King Śāntanu by the holy river goddess Gaṅgā, and hence called Santanava, Gāṅgeya, and Nadī-ja, 'the river-born.' Bhīṣma was son of Śāntanu and the river goddess Ganges. His mother Ganges had left Śāntanu after giving birth to Bhīṣma. That is different story that would be included in appendix. Having given his word of honour to his stepmother, Satyāvatī, Bhīṣma remained celibate all through his life. Marriage was never thought of, nor any sensual desire ever arose in his mind. This great Yogī was adept in many Yogas and practice of meditation. His truthfulness was such that whatever he spoke came true. He knew every martial art and war tricks. He was the most respected person in the kingdom of Hastināpura. Reverentially he was called Bhīṣma Pitāmaha—Grandsire Bhīṣma. He served his stepmother, then her son Vicitravirya, later his sons Pāṇḍu and Dhṛtarāṣṭra as a mark of loyalty to the throne of Hastināpura. He was well aware of the weaknesses and ethical decline in the character of his grandsons, and could foresee the cumulative tragedy that was sure to befall the kingdom of Hastināpura. Bhīṣma was well aware of jealousy of Duryodhana towards Pāṇḍavas that he at times openly disapproved. But even this righteous behaviour of Bhīṣma was taken as tilt towards Pāṇḍavas and dislike for Kauravas.

But, lest his reproach be seen as his disloyalty to Hastināpura, he kept quiet as a silent suffering head of the clan. As a silent and helpless witness Bhīṣma tolerated all this with melancholy. He never made any attempt to become king of Hastināpura, or to dislodge the weak and morally

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selfish successor to the throne. Vidura as his best friend understood the peculiar predicament and mental state of Bhīṣma. Bhīṣma, Droṇācārya, Vidura, Kṛpācārya, all righteous in their own way, were still at fault because, though helpless, they served and sided with the non-righteous Duryodhana and Dhṛtarāṣṭra. It was the tenth day of the Great War. The Pāṇḍavas chose Śikhaṇḍī to lead the warriors of their side. The Kauravas army chose. Asura Vyuha and the Pāṇḍavas countered it by arranging their army in Deva Vyuha. In the lead was Śikhaṇḍī with Bhīma and Arjuna to protect his sides. Behind him were Abhimanyu and the children of Draupadī. Sātyaki and Dhṛṣṭadhyumna were with them. Virāṭa and Drupada had two charge of the rest of the army. Kekayu brothers, Dhṛṣṭaketu and Ghaṭotkaca were in their ranks. The Pāṇḍavas had the single pointed aim to kill Bhīṣma. Bhīṣma led Kauravas as usual. Duryodhana, Droṇa, Aśvatthāmā, Bhagadatta, Kṛtavara and Kṛpa were to protect Bhīṣma from all the sides. Behind them were Śakuni, the king of Kamboja and the famed Trigartas brothers. Arrows started flying from the bow of Bhīṣma. He was fighting with superb skill. He embarked upon his course of destruction. Kauravas were all jubilant at his form. Today there was a new glow on his face and his looks belied his years. He was never seen in a happier frame of find since the days of dice game. Śikhaṇḍī rushed towards Bhīṣma. He challenged him for a duel. I cannot fight with you. To me you are still a woman. I will not accept your challenge, was Bhīṣma reply. Śikhaṇḍī said I heard that you are the greatest archer. I know that you defeated your guru Paraśurāma. You preferred to fight with him than to accept the love of Ambā. Still I challenge you to this duel and kindly accept it. It will please me and it will please Pāṇḍavas. I have waited for this day since ages. I have to kill you Śikhaṇḍī shot many sharp arrows and Bhīṣma was hurt.

The Kauravas sensed the danger to Bhīṣma and they all rushed to protect him. Duryodhana came to Bhīṣma again and asked him to kill the Pāṇḍavas. Bhīṣma looked at him and said, even gods cannot do that what you ask? Arjuna can kill me but I cannot kill him. Today I will repay the debts. I owe to you and your father by dying in the battlefield for you. Then Bhīṣma turned towards the Pāṇḍavas and resumed his destruction work against them. All the warriors of both the sides were centered on Bhīṣma. The Kauravas were protecting him and the Pāṇḍavas were attacking him. Both sides knew the importance of Bhīṣma. A most terrible fight was going on. Arjuna was fighting with Duśśāsana today. Sātyaki and Alambuṣa were face to face. Bhagadatta too came to help the Rākṣasas. Arrows and juvenile were flying from both the sides.

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Suddenly Bhīṣma came face to face with Yudhiṣṭhira. He said that now the time was ripe. He should be released from his body quickly. Then Yudhiṣṭhira approached Arjuna and told him what Bhīṣma had said. Arjuna started the task of clearing the Kauravas army from around the Bhīṣma. After sometime he succeeded. Now Kṛṣṇa said, the time has come, rush to Bhīṣma with Śikhaṇḍī. They went fast. Śikhaṇḍī faced Bhīṣma and Arjuna was behind him. The entire life of Bhīṣma came to his mind in a very short time. He saw his mother Gaṅgā with whom he played and spent best time of his life. His education at the sacred feet of Bṛhaspati, Śukra, Vasiṣṭha and Mārkaṇḍeya.

The learning of the art of warfare and archery from lord Paraśurāma. His terrible oath before mother Satyāvatī's father. The boon of his father Śāntanu to choose the time of death at will. The sorrow of Ambā, Dhṛṣṭarstra, Pāṇḍu their lives and times. The childhood of the Kauravas and the Pāṇḍavas, the exile of the Pāṇḍavas and all other events. Bhīṣma saw the five sons of Pāṇḍu. He thought that he could kill them but it was not possible only because they were under the protection of Kṛṣṇa, The lords of the universe. He wished to die. Kṛṣṇa signaled Arjuna, Now is the time. Śikhaṇḍī chariot was facing Bhīṣma. He sent thousand of arrows on Bhīṣma. Bhīṣma had put down his bow and arrows. Arjuna shot several arrows, which penetrated, deep into Bhīṣma's body. Soon Bhīṣma body was covered with the arrows of Arjuna. The arrows pierced his body so thickly that it was fully covered. Bhīṣma fell from his chariot but his body could not touch ground. The arrows of Arjuna had made a bed for him. He was lying over the bed of arrows shot by Arjuna. The sun was going down. A very huge shower of rain fell over him. A voice was heard "Bhīṣma in the greatest of men." The son of Gaṅgā has fallen when the sun is going towards south, it is Dakṣināyana, how can that be? It is not good time to die." Bhīṣma smiled and said, "Devavrata has fallen, not died. I will die only when lord sun resumes his northward course *i.e.* till Uttarāyaṇa comes." Gaṅgā, his mother sent seven divine sages who came in the form of swans. The fall of Bhīṣma stunned everyone. Loud lamentations were heard from all the sides.

All the Pāṇḍavas and the Kauravas gathered around him. Conditions of all of them were pathetic. Bhīṣma head was hanging. He wanted a pillow. All rushed to bring the finest pillows but Arjuna understood his grand father's signal and shot three arrows at his head. This made a perfect pillow befitting a warrior of his stature. He also requested Arjuna to quench his thirst. Arjuna took one arrow and read the incantation of

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Parjanya (name of Indra as he brings rains to quench the thirst of the earth.) He shot the arrow in the ground and a stream gushed forth and Bhīṣma thirst was quenched. Mother Gaṅgā had herself come from the heaven with nectar like water to quench her son's thirst. Now the night was advancing and gradually all warriors took the dust of Bhīṣma feet and saluted him before departing. Bhīṣma was having rest after ages He is also known by the appellation Tarpaṇecchu, and as Tāla-ketu, 'Palm banner.' *See* Mahābhārata.

Bhīṣmaka : King of Vidharbha, Father of Rukmin and of Rukmiṇī, the chief wife of Kṛṣṇa.

Bhogavati : 'The voluptuous.' The subterranean capital of the nagas in the Nāga-loka portion of Pātāla. Another name is Puṭkari.

Bhoja : A name borne by many kings. Most conspicuous among them was Bhoja or Bhojadeva, king of Dhār, who is said to have been a great patron of literature, and probably died before 1082 A.D. **2.** A prince of the Yādava race who reigned at Mṛttikāvatī on the Parnasa river in Mālwā; he is called also Mahā-Bhoja. **3.** A tribe living in the Vindhya mountains. **4.** A country; the modern Bhojpur, Bhagalpur, etc.

Bhojaka : Priest of Solar Dynasty.

Bhoja-Prabandha : A collection of literary anecdotes relating to King Bhoja of Dhāra, written by Ballāla. The text has been lithographed by pavie.

Bhṛgu : A vedic sage. He is one of the Prajāpatis and great Ṛṣis, and is regarded as the founder of the race of the Bhṛgus or Bhārgavas, in which was born Jamadagni and Paraśurāma. Manu calls him son, and says that he confides to him his Institutes. According to Mahābhārata he officiated at Dakṣa's celebrated sacrifice, and had his beard pulled out by Śiva. The same authority also tells the following story :—It is related of Bhṛgu that he rescued the sage Agastya from the tyranny of King Nahuṣa, who has obtained superhuman power. Bhṛgu crept into Agastya's hair to avoid the potent glance of Nahuṣa, and when that tyrant attached Agastya to his chariot and kicked him on the head to make him move, Bhṛgu cursed Nahuṣa, and he was turned into a serpent. Bhṛgu, on Nahuṣa's supplication, limited the duration of his curse.

In Padma Purāṇa it is related that the ṛṣis, assembled at a sacrifice, disputed as to which deity was best entitled to the homage of a Brāhmaṇa. Being unable to agree, they resolved to send Bhṛgu to test the characters of the various gods, and he accordingly went. He could not obtain access to Śiva because that deity was engaged with his wife; "finding him, therefore, to consist of the property of darkness, Bhṛgu sentenced him to

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take the form of the Liṅga, and pronounced that he should have no offerings presented to him, nor receive the worship of the pious and respectable. His next visit was to Brahmā, whom he beheld surrounded by sages, and so much inflated with his own importance as to treat Bhṛgu with great inattention, betraying his being made up of foulness. The Muni therefore excluded him from the worship of the Brahmā. Repairing next to Viṣṇu, he found the deity asleep, and, indignant at his seeming sloth, Bhṛgu stamped upon his breast with his left foot and awoke him; instead of being offended, Viṣṇu gently pressed the Brāhmaṇa's foot and expressed himself honoured and made happy by its contact; and Bhṛgu, highly pleased by his humility, and satisfied of his being impersonated goodness, proclaimed Viṣṇu as the only being to be worshipped by men or gods, in which decision the Munis, upon Bhṛgu's report, concurred." —*Wilson.*

Bhṛgus : 'Roasters, consumers.' "A class of mythical beings who belonged to the middle or aerial class of gods."—*Roth.* They are connected with Agni, and are spoken of as producers and nourishes of fire, and as makers of chariots. They are ssociated with the Aṅgirasas, the Atharvans, Ṛbhus, etc.

Bhu, Bhumi : The earth. *See* Pṛthvī.

Bhur : *See* Vyahṛti.

Bhūriśravas : A prince of the Balhīkas and an ally of the Kauravas, who was killed in the reat battle of Mahābhārata.

Bhur-Lokasī : Loka.

Bhūta : A ghost, imp, goblin. malignant spirits that haunt cemeteries, lurk in trees, animate dead bodies, and delude and devour human beings. According to the Viṣṇu Purāṇa they are "fierce beings and eaters of flesh," who were created by the Creator when he was incensed. In the Vāyu Purāṇa their mother is said to have been Krodha, 'anger.' The Bhūtas are attendants of Śiva, and he is held to be their king.

Bhūtādi : Name of sun god.

Bhūtapati : Name of sun god.

Bhūtāśraya : Name of sun god.

Bibhatsu : 'Loathing.' An appellation of Arjuna.

Brahmā : (Masculine). The first member of the Hindu triad; the supreme spirit manifested as the active creator of the universe. He sprang from the mundane egg deposited by the supreme first cause, and is the Prajāpati, or lord and father of all creatures, and in the first place of the Ṛṣis or

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Prajāpatis. When Brahmā has created the world it remains unaltered for one of his days, a period of 2,160,000,000 years. Fire, but the sages, gods then consume the world and all that is therein, and elements survive. When he awakes he again restores creation, and this process is repeated until his existence of a hundred years is brought to a close, a period which it requires fifteen figures to express. When this period is ended he himself expires, and he and all the gods and sages, and the whole universe are resolved into their constituent elements. His name is invoked in religious services, but Puṣkara (hodie Pokhar), near Ajmer, is the only place where he receives worship, though Professor Williams states that he has heard of homage being paid to him at Idar. Brahmā is said to be of a red colour. He has four heads; originally he had five, but the fire of Siva's central eye burnt one off because he had spoken disrespectfully. Hence he is called Caturānana or Caturmukha, 'four-faced,' and Aṣṭa-karṇa, 'eight-cared.' He has four arms; and in his hands he holds his sceptre, or a spoon, or a string of beads, or his bow Parivita, or a water-jug, and the Veda. His consort is Sarasvatī, goddess of learning, also called Brahmā. His vehicle is a swan or goose, from which he is called Haṃsa-vāhana. His residence is called Brahma-vṛnda.

The name Brahmā is not found in the Vedas and Brāhmaṇas, in which the active creator is known as Hiraṇya-garbha, Prajāpati, etc.; but there is a curious passage in the Śatapatha Brāhmaṇa which says : "He (Brahma, neuter) created the gods. Having created the gods, he placed them in these worlds : in this world Agni, Vāyu in the atmosphere, and Sūrya in the sky." Two points connected with Brahma are remarkable. As the father of men he performs the work of procreation by incestuous intercourse with his own daughter, variously named Vāc or Sarasvatī (speech), Sandhyā (twilight), Śata-rūpā (the hundred-formed), etc. Secondly, that his powers as creator have been arrogated to the other gods Viṣṇu and Śiva, while Brahmā has been thrown into the shade. In the Aitareya Brāhmaṇa it is said that Prajāpati was in the form of a buck and his daughter was Rohit, a deer. According to the Śatapatha Brāhmaṇa and Manu, the supreme soul, the self-existent lord, created the waters and deposited in them a seed, which seed became a golden egg, in which he himself was born as Brahma, the progenitor of all the worlds. As the waters (nara) were "the place of his movement, he (Brahmā) was called Nārāyaṇa." Here the name Nārāyaṇa is referred distinctly to Brahmā, but it afterwards became the name of Viṣṇu.

The account of the Rāmāyaṇa is that "all was water only, in which the

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earth was formed. Thence arose Brahma, the self-existent, with the deities. He then, becoming a boar, raised up the earth and created the whole world with the saints, his sons. Brahmā, eternal and perpetually undecaying, sprang from the ether; from him was descended Marichi; the son of Mārīcī was Kaśyapa. From Kaśyapa sprang Vivasvat, and Manu is declared to have been Vivasvat's son." A later recession of this poem alters this passage so as to make Brahmā a mere manifestation of Viṣṇu. Instead of "Brahmā, the self-existent, with the deities," it substitutes for the last three words, "the imperishable Viṣṇu." The Viṣṇu Purāṇa says that the "divine Brahmā called Nārāyaṇa created all beings," that Prajāpati "had formerly, at the commencement of the (previous) kalpas, taken the shape of a fish, a tortoise, etc., (so now), entering the body of a boar, the lord of creatures entered the water." But this "lord of creatures" is clearly shown to be Viṣṇu, and these three forms, the fish, the tortoise, ad the boar, are now counted among the Avatāras of Viṣṇu. (*See* Avatāra). This attribution of the form of a boar to Brahma (Prajāpati) had been before made by the Śatapatha Brāhmaṇa, which also says, "Having assumed the form of a tortoise, Prajāpati created offspring." The Liṅga Purāṇa is quite exceptional among the later works in ascribing the boar form to Brahmā. The Mahābhārata represents Brahmā as springing from the navel of Viṣṇu or from a lotus which grew there out; hence he is called Nābhi-ja, 'navel-born;' Kañja, 'the lotus;' Sarojin, 'having a lotus;' Abja-ja, Abja-yonī, and Kañja-ja, 'lotus-born.' This is, of course, the view taken by the Vaiṣṇavas. The same statement appears in the Rāmāyaṇa, although this poem gives Brahmā a more prominent place than usual. It represents Brahmā as informing Rāma of his divinity, and of his calling him to heaven in "The glory of Viṣṇu." He bestowed boons on Rāma while that hero was on earth, and he extended his favours also to Rāvaṇa and other Rākṣasas who were descendants of his son Pulastya. In the Purāṇas also he appears as a patron of the enemies of the gods, and it was by his favour that the Daitya King Bali obtained that almost universal dominion which required the incarnation of Viṣṇu as the dwarf to repress.

He is further represented in the Rāmāyaṇa as the creator of the beautiful Ahalyā, whom he gave as wife to the sage Gautama. Brahmā, being thus inferior to Viṣṇu, is represented as giving homage and praise to Viṣṇu himself and to his form Kṛṣṇa but the Vaiṣṇava authorities make him superior to Rudra, who, they say, sprang from his forehead. The Śaiva authorities make Mahādeva or Rudra to be the creator of Brahmā, and represent Brahmā as worshipping the Liṅga and as acting as the

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charioteer of Rudra. Brahmā was the father of Dakṣa, who is said to have sprung from his thumb, and he was present at the sacrifice of that patriarch, which was rudely disturbed by Rudra. Then he had to humbly submit and appease the offended god. The four Kumāras, the chief of whom was called Sanat-kumāra or by the patronymic Vaidhātra, were later creations or sons of Brahmā. Brahmā is also called Vidhi, Vedhas, Druhina, and Sraṣṭṛ, 'creator;' Dhātrī and Vidhātrī, 'sustainers;' Pitāmaha, 'the great father;' Lokeśa, 'lord of the world;' Paremeṣṭa, 'supreme in heaven;' Sanat, 'the ancient;' Ādi-kavi, 'the first poet;' and Dru-ghana, 'the axe or mallet.'

Brahma : Name of sun god.

Brahma Sūtras : Aphorisms on the Vedānta Philosophy by Bādarāyaṇa or Vyāsa. They are also called Brahma Mīmāṃsā Sūtras. They are in course of translation by the Rev. K.M. Banerjea in the Bibliotheca Indica.

Brahmacārī : The Brāhmaṇa student. *See* Brāhmaṇa. Rāma after leaving sage Bhārdvāj's hermitage, he met a young and handsome Brahmacārī on the way. Nobody was sure regarding the identity of that celibate. Some people thought that he was a disciple of sage Agastya; others believed that he was Kāmod Mountain himself, who had arrived in the disguise of a mendicant. Even others were of the opinion that he was Tulasīdās himself. According to Śrī Jwālā Prasād— the commentator of Rāmacarita-mānas that radiant Brahmacārī was none other the deity Agni himself. The Brahmacārī having recognized his deity bowed down in reverence. Śrī Rāma lifted him up and embraced him.

Brahmadikas : The Prajāpatis.

Brahma-Loka : *See* Loka.

Brāhmaṇa : The first of the four castes; the sacerdotal class, the members of which may be, but are not necessarily, priests. A Brāhmaṇa is the chief of all created beings; his person is inviolate; he is entitled to all honour, and enjoys many rights and privileges. The Śatapatha Brāhmaṇa declares that "there are two kinds of gods; first the gods, then those who are Brāhmaṇas, and have learnt the Veda and repeat it : they are human gods." The chief duty of a Brāhmaṇa is the study and teaching of the Vedas, and the performance of sacrifices and other religious ceremonies; but in modern times many Brāhmaṇas entirely neglect these duties, and they engage in most of the occupations of secular life. Under the law of Manu, the life of a Brāhmaṇa was divided into four āśramas or stages :— Brahmacārī :—The student, whose duty was to pass his days in humble and obedient attendance upon his spiritual preceptor in the study of the

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Vedas. Gṛhastha—The householder; the married man living with his wife as head of a family engaged in the ordinary duties of a Brāhmaṇa, reading and teaching the Vedas, sacrificing and assisting to sacrifice, bestowing alms and receiving alms. Vānaprastha—The anchorite, or "dweller in the woods," who having discharged his duties as a man of the world, has retired into the forest to devote himself to self-denial in food and raiment, to mortifications of various kinds, to religious meditation, an to the strict performance of all ceremonial duties. Saṁnyāsī—The religious mendicant, who, freed from all forms and observances, wanders about and subsists on alms, practising or striving for that condition of mind, which, heedless of the joys and pains, cares, and troubles of the flesh, is intent only upon the deity and final absorption. The divisions and subdivisions of the Brāhmaṇa caste are almost innumerable. It must suffice here to notice the great divisions of north and south, the Pāñca Gauḍa, and the Pāñca Draviḍa. The five divisions of Gauḍa, or Bengal, are the Brāhmaṇas of—1. Kānyakubja, Kanauj; 2. Sārasvata, the northwest, about the Sarasvatī or Sarsutī River; 3. Gauḍa; 4. Mithila, North Bihar; 5. Utkala, Orissa. The Pāñca Draviḍa is the Brāhmaṇas of—1. Maharashtra, the Mahraṭṭha country; 2. Teliṅga, the Telugu country; 3. Draviḍa, the Tamil country; 4. Karṇāṭa, the Canarese country; 5. Gujarat, Guzerat.

Brahmarandra : (Brahma = the Supreme Spirit; Randra = a slit, fissure, hole). A term used in yogic literature. It refers to an aperture on the top of the head through which the soul is supposed to exit at death (*See* Kuṇḍalinī). A spot on the crown of the head connected with the heart by Suṣumnā Nādi a nerve in the spinal column.

Brahmarṣi : A great sage belonging to the Brāhmin caste. A Ṛṣi is a sage or an inspired poet, but the Indian tradition graded them as different orders of Prajāpatis these grades are (i) Rājarṣi, (ii) Brahmarṣi, and (iii) Devarṣi. Rājarṣi is a royal sage, a man of the Kṣatriya caste (of princely or royal status) who by his pure and holy life on earth to be a great sage, demi-god has risen to Indra's heaven. Brahmarṣis belong to the highest caste and by their austerity and saintliness have attained the wisdom of the Supreme Self. Devarṣis are divine sages of the celestial class, who dwell in the regions of the gods, such as Nārada. These sages are generally the mind born sons of Brahmā or they have attained perfection upon earth and are given the exalted status.

Brahmarṣi-Deśa : "Kurukṣetra, the Matsyas, the Pāñcālas, and the Śūrasebas. This land, which comes to Brahmavartta, is the land of Brahmarṣis." – *Manu.*

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Brahmarṣis : Ṛṣis of the Brāhmaṇa caste, who were the founders of the gotras of Brāhmaṇas, and dwell in the sphere of Brahma. *See* Ṛṣi.

Brahmaśirā : Mystic missile. Brahmā presented it to Indrajit. The boon granted by Brahmā was that at the conclusion of the pouring of oblations to the sacrificial fire by Indrajit the ogre would receive from the god of fire a chariot drawn by horses coursing at his will as well as the mystic missile known by the name of Brahmśirā and that by virtue of that mystic missile he would remain death proof till he and discharged the first arrow.

Brahma-sarovara : The memoirs of Al Beruni, called 'Kitab-ul-Hind' mentions this sacred water tank. The water tank is dedicated to Lord Śiva. It is said in the scriptures that the holiness of performing 'Aśvamedha Yajña' can be achieved by a dip in this sacred water tank. This place is believed to be the land where civilization was born. Lord Brahmā is said to have created the universe from this land. Just in the vicinity of this sacred place are the Birlā Gītā Mandir and Bābā Nātha's havelī. The sight of Kurukṣetra is exquisite especially in winters when birds migrate from ever-different landmasses to take a dip in the waters. This beautiful looks all the attractive during the 'Dīpa Dāna' and Āratī during Gītā Jayantī in the later November and early December.

Brahma-Sāvarṇī : The Tenth Manu. *See* Manu.

Brahmavartta : "Between the two divine rivers, Sarasvatī and Dṛṣadvatī, lies the tract of land which the sages have named Brahmavartta, because it was frequented by the gods."—*Manu.* II. 17.

Brahma-Veda : A name given to the Atharvan or fourth Veda, the Veda of prayers and charms.

Brahmavidyā : The wisdom about the Supreme Self. The knowledge, the esoteric wisdom, about Brahma (neuter and masculine) and his true nature in both the aspects.

Brahma-Yuga : 'The age of Brāhmaṇas.' The first on Kṛta-yuga. *See* Yuga.

Brāhmin : (Also known as Brāhmaṇa). The first of the four castes, the-sacerdotal class, the members of which may be, but are not necessarily, priests. A Brāhmin is the chief of all created beings; his person is inviolate; he is entitled to all honours, and enjoys many rights and privileges. According to Śatapatha Brāhmaṇa, Brāhmaṇas are the gods who have learnt the Vedas and chant them; they are human gods. The chief duty of a Brahman is to study and teach the Vedas; to perform sacrifices, yajñas, and other religious functions. All the asterisms (q.v.) are classified according to the four castes to indicate their nature, duties, and general influence.

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Asterisms classified as Brāhmaṇas are Kṛttikā, Pūrva Phālguṇī, Pūrvāṣāḍhā, and Pūrva Bhādrapadā.

Bṛhaspati : In Ṛg-Veda the names Bṛhaspati and Brāhmaṇaspati alternate, and are equivalent to each other. They are names "of a deity in whom the action of the worshipper upon the gods is personified. He is the suppliant, the sacrifice, and the priest, who intercedes with gods on behalf of men and protects mankind against the wicked. Hence he appears as the prototype of the priests and priestly order; and is also designated as the Purohita (family priest) of the divine community. He is called in one place 'the father of the gods,' and a widely extended creative power is ascribed to him. He is also designated as 'the shining' and 'the gold-coloured,' and as 'having the thunder for his voice'." In later times he is a Ṛṣi. He is also regent of the planet Jupiter, and the name is commonly used for the planet itself. In this character his car is called Nīti-ghoṣa and is drawn by the patronymic Aṅgirasa. As preceptor of the gods he is called Animiṣācārya, Cākṣas, Ijyā, and Indrejyā. His wife, Tārā, was carried off by Soma, the moon, and this gave rise to a war called the Tāraka-maya. Uśanas, Rudra, and all the Daityas and Dānavas aided Soma, while Indra and the gods took the part of Bṛhaspati. "Earth, shaken to her centre," appealed to Brahmā, who interposed and restored Tārā to her husband.

She was delivered of a son which Bṛhaspati and Soma both claimed, but Tārā, at the command of Brahmā to tell the truth, declared Soma to be the father, and the child was named Buddha. There is an extraordinary story in the Matsya and Bhāgavata Purāṇa of the Ṛṣis having milked the earth through Bṛhaspati. (See Viṣṇu Purāṇa, I. pp. 188, 190.) Bṛhaspati was father of Bhāradvāja by Mamatā, wife of Utathya. An ancient code of law bears the name of Bṛhaspati, and he is also represented as being the Vyāsa of the "fourth, Dwāpara age." There was a Ṛṣi of the name in the second Manvantara, and one who was founder of a heretical sect. Other epithets of Bṛhaspati are Jīva, 'the living,' Didivis, 'the bright,' Dhīṣaṇa, 'the intelligent,' and, for his eloquence, Giṣ-pati, 'lord of speech'.

Bṛhaspati : A Vedic deity and preceptor of gods; the planet Jupiter.

Buddhi Yoga : The disciple of the higher mind, mentioned in Gītā.

Budha : 'Wise, intelligent.' The planet Mercury, son of the Soma, the moon, by Rohiṇī, or by Tārā, wife of Bṛhaspati. (*See* Bṛhaspati). He married Ilā, daughter of the Manu Vaivasvata, and by her had a son, Purūravas. Buddha was author of a hymn in the Ṛg-Veda (*See* Ilā.). From his parents he is called Saumya and Rauhiṇeya. He is also called Praharṣaṇa,

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Rodhana, Tuṅga, and Śyāmāṅga, 'black-bodied.' The intrigue of Soma with Tārā was the cause of a great quarrel, in which the gods and the Asuras fought against each other. Brahmā compelled Soma to give up Tārā, and when she returned to her husband she was pregnant. A son was born, who was so beautiful that Bṛhaspati and Soma both claimed him. Tārā for a long time refused to tell his paternity, and so excited the wrath and nearly incurred the curse of her son. At length, upon the command of Brahmā, she declared Soma to be the father, and he gave the boy the name of Budha. This name is distinct from Budha. **2.** Name of sun god.

Bhīls : Mountain race tribal people lived in the Vindhya hills.

Bhīṇḍpālas : A kind of sling for throwing stone.

Bhuṣuṇḍīs : War weapon resemble like a fire arm.

Bibhītaka : Tree of myrobalan species.

C

Cakoras : Trees found in Sahya mountain.

Cakra : A word with a number of meanings : a wheel; a circle; a discus—the weapon of Viṣṇu (hence also a symbol of the deity); a cycle or period of time; also the physiological centers of prāṇic vitality in the human body. In Buddhism the cakra is a favourite symbol, especially associated with Gautama the Buddha, for he is represented as setting a new cakra in motion : his disciples, in broadcasting his message are often referred to as 'turning the wheel.' As the weapon of Viṣṇu, the cakra means "the whirling wheel of spiritual will and power."

Cakramālī : Ogre actively participated in the war and killed by Hanumān in the war

Camaśodbheda : Region, where river Sarasvatī visible in the earth, after disappearance at Vināśana.

Canarāśva : King belongs to Bharata race.

Candrabhāgā : River flows from Himālaya.

Cārvāka : A Rākṣasa, and friend of Duryodhana, who disguised himself as a Brāhmaṇa and reproached Yudhiṣṭhira for his crimes, when he entered Hastināpura in triumph after the great battle. The Brāhmaṇas discovered the imposture and reduced Cārvāka to ashes with the fire of their eyes. **2.** A sceptical philosopher who advocated materialistic doctrines. He probably lived before the composition of the Rāmāyaṇa, and is perhaps

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identical with the Cārvāka of the Mahābhārata. His followers are called by his name.

Cātakas : Trees found in Sahya mountain.

Catur-varṇa : The four castes. *See* Varṇa.

Cedi : Name of a people and of their country, the modern Candel and Baghelkhand. The capital was Sūktimatī, and among the kings of this country were Damaghoṣa and Śiśupāla.

Cekitana : An ally of Pāṇḍavas. **2.** Son of Dhṛṣṭaketu (or Kaikeya), the father-in-law of Kṛṣṇa and Rājā of the Kekayas, (one of the chief nations in the war of the Mahābhārata).

Chess : Chess Originated In Ancient India And Was Known As *Catur-aṅga*—Meaning 4 Bodied, As 4 players played it. From this name we have its current name *Śatrañja.* One such instance is in the Mahābhārata when Pāṇḍavas and Kauravas play this game. Yudhiṣṭhira the eldest of the Pāṇḍavas places his bets on his kingdom, his wife Draupadī and all other material possessions. And by a malevolent trick he loses to the Kauravas everything that he had placed his bets on. Consequently to humiliate the Pāṇḍavas, Duśśāsana one of the evil Kaurava brothers takes hold of Draupadī whom Yudhiṣṭhira has lost to the Kauravas, and tries to disrobe her in front of the assembled court. The Pāṇḍavas though powerful are helpless as they have lost Draupadī and according to the rules of the game they have no claim on her anymore. In distress, Draupadī invokes Lord Srikṛṣṇa to come to her rescue. And in answer to her prayers the lord appears and in a miracle sends a continuous stream of apparel to clothe Draupadī's body. The evil Duśśāsana tires himself out trying to tear away Draupadī's clothes but he is powerless against the divine strength of Lord Srikṛṣṇa. After hours of struggling to achieve his evil intention he falls unconscious to the floor. Draupadī's honour is saved. In deference to Lord Srikṛṣṇa's wishes, the Kauravas relinquish their claim to Draupadī. But in return the Pāṇḍavas are obliged to relinquish their kingdom for fourteen years and go into exile in forests, after which they return and regain their kingdom from the Kauravas, but not before a devastating war is fought between the two clans on the battlefield of Kurukṣetra. The Mahābhārata story throws light on the fact that a game similar to Chess was played in ancient India. The Mahābhārata is variously dated around 800 and 1100 B.C. Thus this game was known in India nearly 3000 years ago. It is the view of some historians that this game was also used in the allocation of land among different members of a clan when a new settlement was being established.

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Chandas, Chando : Metre. One of the Vedāṅgas. The oldest known work on the subject is "The Chandaḥ-Śāstra, ascribed to Piṅgala, which may be as old as the second century B.C." It is published in the Bibliotheca Indica. The subject is one to which great attention has been given by the Hindus from the earliest times.

Chandogya : Name of an Upaniṣad of the Sāma-Veda (*See* Upaniṣad). Dr. Roer has printed it, and Rajendra Lal, and published in the Bibliotheca Indica have translated it into English. There is also another printed edition of the text. The Chandogya Upaniṣad consists of eight out of ten chapters of the Chandogya Brāhmaṇa; The first two chapters are yet wanting. This work is particularly distinguished by its rich store of legends regarding the gradual development of Brahmanical Theology.

Chāyā : 'Shade.' A handmaid of the sun. Saṅjñā, wife of the sun, being unable to bear the fervour of her lord, put her handmaid Chāyā in her place. The sun, believing Chāyā to be his wife, had three children by her : Śani, the planet Saturn; the Manu Sāvarṇī; and a daughter, the Tāpati river. As mother of Saturn, Chāyā is known as Śani-prasu. The partiality, which she showed for these children, provoked Yama, the son of Saṅjñā, and he lifted his foot to kick her. She cursed him to have his leg affected with sores and worms. This made it clear that she was not Saṅjñā and mother of Yama, so the sun went in search of Saṅjñā and brought her back. According to one Purāṇa, Chāyā was a daughter of Viśvakarmā, and sister of Saṅjñā, the wife of the sun.

Cikhra : Serpent and son of Nāga.

Cithrāngadha : One of Lakṣmaṇa's two sons.

Citraketu : One of Lakṣmaṇa's two sons.

Citrakūṭa : Hill. Mountain renowned in Purāṇas on the banks of the Mandākinī river as a place where Rāma and Sītā lived for some time. Bāndā district of Utthar Pradesh State in modern India.

Citra-Gupta : A scribe in the abodes of the dead, who records the virtues and vices of men. The recorder of Yama.

Citra-Kūta : 'Bright-peak.' The seat of Vālmīki's hermitage, in which Rāma and Sītā both found refuge at different times. It is the modern Citrakūta, on the river Piśunī, about fifty miles southeast of bands in Bundelkhand. It is a very holy place, and bounds with temples and shrines, to which thousands annually resort. "The whole neighbourhood is Rāma's country. Every headland has some legend, every cavern is connected with his name."—cust in "Calcutta Review."

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Citrāṅgada : The eldest son of king Śāntanu, and Brother of Bhīṣma. He was arrogant and proud, and was killed in early life in a conflict with a Gandharva of the same name.

Citraratha : Having a fine car.' The king of the Gandharvas. There are many others known by this name.

Citrasena : One of the hundred sons of Dhṛtarāṣṭra. **2.** A chief of the Yakṣas.

Citra-yajña : A modern drama in five acts upon the legend of Dakṣa. It is the work of a Paṇḍit named Vaidyanātha Vācaspati.

Cūḍhālā : (Cūḍala). Saintly wife of King Śikhidhvaja. When he renounced his kingdom, she gave him instruction in the Ātmik knowledge and brought him back to the throne.

Cyavana : Name of a sage. Son of the Ṛṣi Bhṛgu, and author of some hymns. In the Ṛg-Veda it is said that when "Cyavana had grown old and had been forsaken, the Aśvins divested him of his decrepit body, prolonged his life, and restored him to youth, making him acceptable to his wife, and the husband of maidens." This story is thus amplified in the Śatapatha Brāhmaṇa :—The sage Cyavana assumed a shrivelled form and lay as if abandoned. The sons of Śaryāti, a descendant of Manu, found this body, and pelted it with clods. Cyavana was greatly incensed, and to appease him Śaryāti yoked his chariot, and taking with him his daughter Sukanyā, presented her to Cyavana. The Aśvins endeavoured to seduce her, but she remained faithful to her shrivelled husband, and under his direction she taunted them with being incomplete and imperfect, and consented to tell them in what respect they were deficient, if they would make her husband young again. They directed that he should bathe in a certain pond, and having done so, he came forth with the age that he desired. She then informed them that they were imperfect because they were excluded from a sacrifice the other gods were performing.

They departed and succeeded in getting admitted to join the other gods. According to the Mahābhārata, Cyavana besought Indra to allow the Aśvins to partake of the libations of Soma. Indra replied that the other gods might do as they pleased, but he would not consent. Cyavana then commenced a sacrifice to the Aśvins; the other gods were subdued, but Indra, in a rage, rushed with a mountain in one hand and his thunderbolt in another to crush Cyavana. The sage having sprinkled him with water and stopped him, "created a fearful open-mouthed monster call·d Mada, having teeth and grinders of portentous length, and jaws one of which enclosed the earth, the other the sky; and the gods, including Indra, are said to have been at the root of his tongue like fishes in the mouth of a

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sea monster." In this predicament "Indra granted the demand of Cyavana, who was thus the cause of the Aśvins becoming drinkers of the Soma." In another part of the Mahābhārata he is represented as exacting many menial offers from King Kuśika and his wife, but he afterwards rewarded them by "creating a magical golden palace," and predicted the birth of "a grandson of great beauty and heroism (Paraśurāma)." The Mahābhārata, interpreting his name as signifying 'the fallen,' accounts for it by a legend that represents his mother, Pulomā, and wife of Bhṛgu, as having been carried off by the demon Puloman. She was pregnant, and in her fright the child fell from her womb.

The demon was softened, and let the mother depart with her infant. The version of the story as told in the Mahābhārata and Purāṇas is that Cyavana was so absorbed in penance on the banks of the Narmadā that white ants constructed their nests round his body and left only his eyes visible. Sukanyā, daughter of King Śaryāti, seeing two bright eyes in what seemed to be an anthill, poked them with a stick. The sage visited the offence on Śaryāti, and was appeased only by the promise of the king to give him Sukanyā in marriage. Subsequently the Aśvins, coming to his hermitage, compassionated her union with so old and ugly a husband as Cyavana, and tried to induce her to take one of them in his place. When their persuasions failed, they told her they were the physicians of the gods, and would restore her husband to youth and beauty, when she could make her choice between him and one of them. Accordingly the three bathed in a pond and came forth of like celestial beauty. Each one asked her to be his bride, and she recognised and chose her own husband. Cyavana, in gratitude, compelled Indra to admit the Aśvins to a participation of the Soma ceremonial. Indra at first objected, because the Aśvins wandered about among men was not to be refused; he stayed the arm of Indra as he was about to launch a thunderbolt, and he created a terrific demon who was on the point of devouring the king of the gods when he submitted. According to the Mahābhārata, Cyavana was husband of Aruṣi or Sukanyā and father of Aurva. He is also considered to be the father of Hārīta.

D

Dabhasyana : A place between Rameśvaram and Cape colouring, where Rāma reclining on a couch of sacred grass.

Dadhicha : (Dadhīca is a later form.) A vedic Ṛṣi, son of Atharvan, who's name frequently occurs. The legend about him, as it appears in the Ṛg-veda, is that Indra taught him certain sciences, but threatened to cut off his hand

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if he taught them to any one else. The Aświns prevailed upon Dadhyañc to communicate his knowledge to them, and, to preserve him from the wrath of Indra, they took off his own head and replaced it with that of a horse. When Indra struck off the sage's equine head the Aświns restored his own to him. A verse of the Ṛg-veda says, "indra, with the bones of Dadhyañc, slew ninety times nine Vṛtras;" and the story told by the scholiast in explanation is, that while dadhyanch was living on earth the Asuras were controlled and tranquillised by his appearance; but when he had gone to heaven, they overspread the whole earth. Indra inquired for dadhyanch, or any relic of him. He was told of the horse's head, and when this was found in a lake near Kuru-kshetra, Indra used the bones as weapons, and with them slew the Asuras, or, as the words of the vedic verse are explained, he "foiled the nine times ninety stratagems of the Asuras or Vṛtras." The story as afterwards told in Mahābhārata and Purāṇas is that the sage devoted himself to death that Indra and the gods might be armed with his bones as more effective weapons than thunderbolts for the destruction of vrita and the Asuras. According to one account he was instrumental in bring about the destruction of "Dakṣa's sacrifice."

Dadhimukha : Serpent and son of Vāsuki. **2.** Monkey with mighty energy and close friend of Aṅgada.

Daitya : Name of a city where Mādhava lived and he was slained by Kṛṣṇa. He received the Pañcajanya from him.

Daityas : Demons. The Daityas are fought to have been, in the Epic periods, personifications of the Aborigines of India, more particularly of the southern part of the Peninsula, who, to increase the glories of the heroes who conquered them, were represented as giants and demons. They are associated with the Dānvas, who bear the same character. In Purāṇic period they play a very important part, as the enemies who are constantly at war with the deities for the sake of obtain the sovereignty heaven. They are there considered as the descendants of Kaśyapa and Diti. At the churning of the ocean they attempted to desire the cup of Amṛta or Ambrosia which was then produced, and was in the hand of Dhanvantarī but Viṣṇu, assuming a female form, fascinated and delude them, and recovering the Amṛta from the delivered it to the gods. Śakra and the other deities quaffed the Ambrosia.

The incensed demons, grasping their weapons, fell upon them, but the gods into whom the ambrosia draught had infused new vigour, defeated and put their host to fight, they then fled through the regions of space,

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and plunged in to the subterraneous realms of Pātāla. The gods, threat greatly rejoiced, did homage to the holder of the discus and mace, resumed their reign in heaven. The Daityas then inhabited Pātāla. Hiraṇyakaśipu was their king, but when deposed by Viṣṇu, his illustrious son Prahlāda received the sovereignty. The Viṣṇu Purāṇa relates other legends of the Daityas obtain the sovereignty of the earth and being deluded from the tenets of the Vedas were easily conquered.

Dakṣa : This name is generally carries with it the idea of a creative power. Dakṣa is a son of Brahmā he is one of the Prajāpatis, and is sometimes regarded as their chief. There is a great deal of doubt and confusion about him, which of old the sage Pārāśara only account for by saying that in every age Dakṣa and the rest are born and are again destroyed. In the Ṛg Veda it is said that Dakṣa sprang from Aditi, and Aditi from Dakṣa. Upon this marvelous mutual generation Yakṣa in the Nirukta remarks how can this be possible? They may have had the same originator according to the nature of the gods; they may have been born from each other, and have derived their substances from each other. Roth's view is that Aditi is eternity and that Dakṣa is the male energy that generates the gods in eternity. In The Śatapatha Brāhmaṇa Dakṣa is identified with Prajāpati the creator. As son of Aditi he is one of the Dityas, and he is also reckoned among a the Viśvadevas. According to the Mahābhārata Dakṣa sprang from the right thumb of Brahmā and his wife from that deity's left thumb. The Purāṇas adopt this view of his origin, but state that he married Prasūtī, daughter of Priyavrata and grand-daughter of Manu.

By her he had according to various statements twenty four, fifty or sixty daughters. The Rāmāyaṇa and Mahābhārata agree in the larger number, and according to Manu and the Mahābhārata he gave ten of his daughters to Dharma and 13 to Kaśyapa, who became the mothers of gods and demons, men birds, serpents and all living things. 27 were given in marriage to Soma the moon and these became the 27 Nakṣatras or Lunar Mansions. One of the daughters named Satī married Śiva and killed herself in consequence of a quarrel between her husband and father. The Kāśī Khaṇḍa represents that she became a Satī and burnt herself. Another legend of the Mahābhārata and Purāṇa represents Dakṣa as being born a second time another Manvantara as son of the Pracetas as and Mariṣā and that he had seven sons the allegorical person Krodha, Tamas, Dama,Vikṛta, Aṅgiras, Kardama and Aśva. This second birth is said to have happened through his having been cursed to it by his son in law Śiva. Dakṣa was in a certain way by his mother Mariṣā an emanation of Soma the Moon and

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as 27 of his daughters were married to that luminary Dakṣa is sometimes referred to as being both the father and the offspring of the moon, thus reiterating the duality of his nature.

In the Harivaṁśa, Dakṣa appears in another variety of the character. According to this authority Viṣṇu himself became Dakṣa the first of males by virtue of Yoga, himself took the form of a beautiful woman by whom he had many fair daughters whom he disposed in marriage in the manner related by Manu and above stated. An important even in the life of Dakṣa and very frequently referred to is Dakṣa sacrifice which was violently interrupted and broken up by Śiva. The germ of this story is found in the Taittirīya Saṁhitā where it is related that the gods, having excluded Rudra from a sacrifice, he pierced the sacrifice with an arrow and that Pūṣan attempting to eat a portion of the oblation broke his teeth. The story is found both in the Rāmāyaṇa and Mahābhārata. According to the latter Dakṣa was engaged in sacrifice when Śiva in a rage and shouting loudly, pierced the offering with an arrow. The gods and Asuras were alarmed and the whole universe quaked. The Ṛṣis endeavored to appealse the angry god, but in vain. He ran up to the gods and in his rage knocked out the eyes of Bhaga with a blow and incensed assaulted Pushan with his foot and knocked out his teeth as he was eating the offering. The god and Ṛṣis humbly propitiated him, and when he was appeased they apportioned to him a distinguished share in the sacrifice, and through fear resorted to him as their refuge. In another part of the same work the story is again told with considerable variation. Dakṣa instituted a sacrifice and apportioned no share to Rudra. Instigated by the sage Dadhīcī the god hurled his blazing trident, which riyas and were called as Havirbhuja. **6.** Pulastya's sons, those of the Vaiśyas and were called Ajaypa. **7.** Vasiṣṭha's sons, known as Yajñopavīta. On their head must be the Keśa-bandha and they should be adorned with all ornaments; their body should be Śiva. Umā urged her husband to display his power and assert his rights. So he created Vīrabhadra, a being like the fire of fate, and of most terrific appearance and powers. He also sent with him hundreds and thousand of powerful demigods whom he called into existence. A terrible catastrophe followed; the mountains tottered were disturbed. The sacrifice is broken up, and in the words of Wilson, Indra is knocked down and trampled on Yama has off, Mitra has his eyes pulled out, Pushan has his Vahni's hand are cut off Bhṛgu loses his beard, the Brāhmaṇas are pelted with stones, the Prajāpatis are beaten and the gods and demigods are run through with swords. Dakṣa then, in great terror propitiated the wrathful deity and acknowledged his supremacy. According to some versions Dakṣa himself

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was decapitated and his head thrown into the fire. Śiva subsequently restored him and the other dead to lift and as Dakṣa's head could not be found in was replaced by that of a goat. The Harivaṁśa in its glorification of Viṣṇu gives a different finish to the story. The sacrifice was destroyed and the gods fled in dismay, till Viṣṇu intervened and seizing Śiva by the throat compelled him to desist and acknowledge his master.

Dala : Son of Ayu and Parīkṣit belongs to Ikṣavāku race.

Dalavya : Name of a Ṛṣi.

Dalbhyeśwar : The name of a god supposed to exercise great power over the clouds in procuring rain. In the temple to this god at Banaras, the image is in a cistern and is kept drenched with water.

Dalmau : Dalbhya āśrama on the Ganges in the Rai Bareli district; it was the hermitage of Ṛṣi Dalbhya.

Dama : A prince, the son of Nariṣyanta, whose father Marutta was a Cakravartti. The Mārkaṇḍeya has the following curious story of Dama. He rescued his bride Sumana daughter of the king Daśarahta from his rivals. One of them Vapuṣmat, afterwards killed Marutta who had retied into he woods after relinquishing his crown to his son. Dama in retaliation killed Vapuṣmat, and made the Piṇḍa or obsequies offering to his father, of his flesh, with the remainder he fed the Brāhmaṇas of Rākṣasa's origin, such were the kings of the solar race.

Damaghoṣa : The Raja of Cedi and father of Śiśupāla.

Damayanti : Wife of Nala and heroine of the tale of Nala and Damayantī. Her patronymic Bhaimi also knows her. *See* Nala.

Dambhodbhava : A king who's story is related in Mahābhārata as an antidote to price. He had an overweening conceit of his own prowess, and when told by his Brāhmaṇas that he was no match for Nara and Nārāyaṇa, who were living as ascetics on the Gandha-mādana mountain, he proceeded thither with his army and challenged them. They endeavoured to dissuade him, but he insisted on fighting. Nara then took a handful of straws, and using them as missiles, they whitened all the air, and penetrated the eyes, ears, and noses of the assailants, until Dambhodbhava fell at Nara's feet and begged for peace.

Damaliptas : The people at the western mouth of River Ganges.

Dāmars : A lower class of people in Kashmir, whose existence was noticed by Kṣemendra, a century before Kalhaṇa, as growing in prominence.

Dāmodara : Names given to Kṛṣṇa because his foster mother tried to tie him with the rope round his belly.

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Damstra : Ogree who was slained by Hanūmān.

Damvodhara : Name of a king.

Dānavas : Enemies of the gods, who, incapable of steadiness and animated by ambition, put forth their strength against the gods. They were the descendants of Kaśyapa by his wife Danu, hence their name. They were the descendants of Kaśyapa by his wife Danu hence their name. They were a class of mythological giants, in the Epic period they were probably personifications of the aborigines of India, in the Purāṇic period they are regarded as the inhabitant of Pātāla and enemies of the god.

Daṇḍa : The name of a son of Dharma by Kriyā. Also the name of one of the hundred sons of Ikṣvāku. Professor Wilson thinks that by these sons of Ikṣvāku we are to understand colonies in various part of India. In the Padma Purāṇa and the Uttara Kāṇḍa of the Rāmāyaṇa, there is a detailed narrative of Daṇḍa, whose country was laid waste by an imprecation of Bhārgava, whose daughter Daṇḍa had violated. His kingdom became inconsequence the Daṇḍaka forest. The Harivaṁśa states that Sudyumna killed Daṇḍa.

Daṇḍa : Name of a king, who ruled the entire earth.

Daṇḍadhara : 'The rod-bearer'. A title of Yama, the god of death. **2.** Name of a king.

Daṇḍaka : The forest of Daṇḍaka lying between the Godāvarī and Naramadā.

Daṇḍakas : The Daṇḍakas are mentioned in Mahābhārata and were the inhabitants of the forest region called Daṇḍakāraṇya. Daṇḍaka originally was the name of the immense forest, where Rāma went in banishment and which is described in the Rāmāyaṇa, as covering the whole of Central India from Bundelkhaṇḍa on the North to Southward of the Godāvarī, but as this forest was gradually cleared away by the spread of the Āryan colonies, its limits diminished till at last Daṇḍaka denoted only the country around the sources of the Godāvarī and lower part of the Tāptī. It could only have been at this sage that its inhabitants could well have been described by the name Daṇḍakas, and it is no doubt the people of that moderate area who are meant here. To account for the name the Harivaṁśa has provided an anonymous king Daṇḍaka, who made Daṇḍkāraṇya.

Daṇḍakī : A ruler of Kumbhāvati in Kaliṅga, who was responsible for the origin of the great Daṇḍakāraṇya forest.

Danta-Vaktra : A Dānava king have Karuśa and son of Vṛddhāśarma. He took a side against Kṛṣṇa and was eventually killed by him.

Darada : Darada is the modern Dardistān, the country north of Gandhāra and

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North west of Kashmir. This region satisfies all the allusion to the Daradas. They were a hill people neighbour of the Kashmir's and of the China and Tuśaras they fought largely with stones and were skilled in slighting stones. Manu says they were Kṣattriyas and became degraded because of the extinction of sacred rites and like the Paradas and others they were considered Mlecchas and Dasyus.

Daravas : King who was slained by Arjuna.

Darbas : Tearers. Rākṣasa and other destructive demons.

Darbhi : Lake, one who became a Brāhmaṇa, fails to do all his rites and duties.

Dardura : Name of a mountain in the south; it is associated with the Malaya Mountain in Mahābhārata.

Darpa : One of the sons of Dharma.

Darśana : Darśanas is schools of philosophy based again on the Śruti. Each school tries to correlate, systematize and develop the teachings of the various parts of the Veda. Hence the appeal is to the understanding while in the Purāṇas; it is to the imagination, and in the Āgamas it is to the heart. There are six Darśanas and they were Nyāya, Vaiśeṣika, Sāṅkhya, Yoga, Mīmāṁsā and Vedānta. It is divided in to three groups on account of the resemblance's in doctrines—1. Nyāya-Vaiśeṣika. 2. Sāṅkhya-Yoga. 3. Mīmāṁsā—Vedānta. The founders were Nyāya—Gautama, Vaiśeṣika—Kaṇāda, Sāṅkhya—Kapila, Yoga—Patañjali, and Mīmāṁsā—Jaimini and Vedānta—Bādarāyaṇa. The Darśana consists of a number of sūtras or aphorisms by the founder in which he gives out his theory. To these is attached an authoritative commentary of a later age. And then there are glosses, and commentaries on the original commentary. The Vaiśeṣika system, attributed to the sage Kaṇāda, a contemporary of the sage Gautama is considered supplementary to the Nyāya. It is also styled the atomic school because it advocates the existence of a transient universe of imperishable atoms. Both this and the Nyāya School acknowledge a supreme king. The Sāṅkhya system, ascribed to mythical teacher Kapila, owned its name to its numerical and discriminatory tendencies. Its earliest work has been lost. The Yoga system originates from the great grammarian Patañjali. It follows the Sāṅkhya system in many respects, and asserts the existence no only of the individual soul but also of the universal soul. Its original sūtras were called Patañjali Sūtras. The general metaphysical position of both these system, in regard to the soul, nature and cosmology's almost identical.

However the Yoga system admits that a deity is separate and distinct form the soul, and for attaining the ultimate emancipation, it emphasis

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that certain Yogic practices are necessary. But the Sāṁkhya on the other hand, while denying the existence of Īśvara, believes that for the attainment of the spirit's liberation, sincere philosophic thought and culture would suffice. Probably the Sāṅkhya system was associated with Kapila, according to tradition, and the Yoga system with Patañjali. But after all, these two schools of thought were the divergent modifications of the original Sāṅkhya school of thought and in these two systems occasionally references to Sāṅkhya philosophy are traceable. These schools have therefore been called the Kapila Sāṅkhya and the Patañajalī Sāṅkhya system of philosophy. The Pūrva and Uttara Mīmāṁsā are included in the Vedānta school. The former owes its origin traditionally to Jaimini and the latter to Vyāsa, for teaching logic solely in the interpretation of the Vedas, in respect of their speculative and practical parts.

Dāruka : The charioteer of Kṛṣṇa. He was sent to appraise Arjuna of Kṛṣṇa's approaching end, when he was about to quit the body, and unite himself to his own pure, spiritual, inexhaustible, imperishable and universal spirit to become Nirguṇa devoid of all qualities.

Darvisaṅkramaṇa : Lake obtained the merit of horse sacrifice, who bath in it.

Darvadas : This seems to be a mistake, it seems the reading should be either Darvadya 'the Darvas and others'.

Dāsa : A people who, like the Dasyus, were the enemies of the Āryans. Their colour is clearly stated to haven dark. This no doubt alludes to a non-Āryan or dark or aboriginal race. Like the Dasyus the Dāsas are also called as, Mṛdhra Vac and Śiśna devaḥ or the worshippers of the Phallus. Owing to this difference in religion and worship, allusions are often made to them as the non-Āryas Dasyus and the Dāsas. The Dāsas were wealth and had their own leaders like Libisa, Cumurī, Dhūnī, Pipru, and Varcin. Once they were conquered, the Āryans enslaved them and in fact the word Dāsa came to mean a slave as can be seen from the Ṛg Veda itself. **2.** A fisherman tribe.

Daśagrīva : Name of a river which flows from Himālaya mountain.

Daśameyas : Tribal people also known as Daśamiyas. They were a people in the Punjab; they are called out casts and are denounced in Mahābhārata like the other Punjab nations.

Daśana : A region well known in Mahābhārata, and noted as one of the sixteen Janapadas in Pāli literature.

Daśānana : Ten faced. 'Name of Rāvaṇa.'

Daśapura : A city. It has been identified with modern Dasor. It was once the capital Vajrakarṇa, king of Avanti the capital of which was Ujjaini.

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Daśapuras : People of Daśapura. This was the capital of king Rantideva and seems form the context there to have been situated on or near the river Cambal in its lower portion But the two accounts of Rantideva describe him as exercising boundless hospitality chiefly with animal, food and fancifully explain the origin of the river, Carmāvatī, as the juices from the piles of the hides of the slaughtered animals, this suggests that he reigned along the upper portion of the river.

Daśāraṇa : Kingdom located near Kuru country.

Daśaratha : A prince of the solar race, son of Aja, a descendant of Ikṣvāku and king of Ayodhyā. He had Three wives, but being childless, he performed the sacrifice of a horse, and according to the Rāmāyaṇa, the chief queen Kauśalyā, remained in close contact with the slaughtered horse for a night, and the other two queens beside her. Four sons were then born to him from his three wives. He was a descendant from Sūrya and one of his ancestors, Raghu, had conquered the seven Dvīpas or the whole earth.

"There reigned a king of name revered,
To country and to town endeared,
Great Daśaratha good and sage
Well read in Scripture's holy page;
Upon his kingdom's weal intent,
Mighty and brave and provident
The pride of old Ikṣavāku's seed
For lofty thought and righteous deed
Peer of the saints for virtues famed
A rival in his wealth untold
Of Indra and the Lord of Gold.
Like Manu first of kings, he reigned,
And worthily his state maintained
For firm and just and ever true,
Love, duty, gain, he kept in view;
And ruled his city rich and free
Like Indra's Amarāvatī."

The people loved their king and during his reign were very prosperous, but, owing to the want of a son, the happiness of king and subject was incomplete. The sacrifices therefore was determined on, the holy place fixed, the horse set free, and the king encouraged by the Brāhmaṇas, invited the neighboring princes to attend the great preparations made. At length

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the rite was satisfactorily accomplished and the presiding Brāhmaṇa addressing Daśaratha said :

"Four sons, O monarch, shall be thine
Upholders of the royal line
Another rite will I begin
Which shall the sons thou cravest win
When all things hall be duly sped
And first Atharva texts be read".

The gods having graced the assembly the saint who performed the rite thus addressed them :

"For you has Daśaratha slain
The voice steed, a son to gain;
Stern penance rites the king has tried,
And in firm faith on you're relied
And now with undiminished care
Second rite would now prepare,
But O ye gods, consent to grant
The longing of your suppliant.

The gods, pleased with the Brāhmaṇa's prayer, led by Indra, proceeded to Brahmā, and presented to him their united petition in which they mention the great work they wished Rāma, as one of Daśaratha's sons, to perform :

O Brahmā, mighty by thy grace,
Rāvaṇa, who rules the giant race
Torrents us in his senseless pride,
For thou, well pleased in days of old,
Gavest the boon that makes him bold
No that gods or demons o'er should kill
His charmed life, for so thy will.
We, honouring that high behest
Bear all his rage, though sore distrust.
That lord of giants fierce, and fell,
Scourges the earth, and heaven and hell
Mad with thy boon, his impious rage
Smites saint and bard, and gold and sage
The sun himself withholds his glow,
The wind, in fear, forbears to blow,
The fire restrains his wonted heat,

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Where stands the dreaded Rāvaṇa's foot,
And, necklace with the wandering wave.
The sea before him fears to rave.
Kubera's self, in sad defeat,
Is driven from his blissful seat.
We see, we fell, the giant's might,
And woe comes o'er affright and us.
To thee, O lord, thy suppliants pray
To find some cure this plague to stay".

To this request Brahmā makes answers :

"One only way I find
To slay this fiend of evil mind.
He prayed me once his life to guard,
From demon, god, and heavenly bard,
And spirits of the earth and air,
And I, consenting, heard his prayer.
But the proud giant, in his scorn,
Racked not of man of woman born.
None else may take his life away
But only man the fiend may slay."

Upon this Viṣṇu appears, is gladly welcomed by the assembled gods, and asks what request they have to make :

"King Daśaratha, thus cried they,
Fervent in penance many a day,
The sacrificial steed has slain,
Longing for sons, but all in vain,
Now, at the cry of us forlorn,
Incarnate as his seed be born.
Three queens has he, each lovely dame
Like Beauty, modesty, or fame.
Divide you in four, and be
His offspring by these noble three;
Man's nature takes and slay insight,
Rāvaṇa, who laughs at heavenly might;
This common scourge, this rankling thorn,
Whom the three worlds too long have borne".

Viṣṇu asks why it is necessary for him to affect their deliverance. Being

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told of Brahmā's promise to Rāvaṇa, he at length consents to be born as man, in order to sally the giant and his family.

Daśārṇa : A country referred to in Mahābhārata, the Purāṇa, as the capital of Vidiśā.

Daśārṇas : This people formed a well-known kingdom in early times and inhabited the country watered by the river Daśarṇā, the modern Daśan, and a tributary of the Yamunā. They are named thrice in the Bhīṣma Purāṇa that seem inexplicable. They are mentioned both in the Eastern and in the western regions in the accounts of Bhīma and Nakula's campaigns; the former of these allusions is correct, but the latter seems to be an error. The capital was Vidiśā.

Daśava : Tribes found in the Himālaya region.

Daśavara : Name of a river that flows from Maināka.

Dāśeraka : People alluded to in Mahābhārata, where in they are mentioned along with the rulers of the Daśārṇas, and the Prayāga they were placed in the neck of the Krauñcarṇa, array formed by Yudhiṣṭhira. This region occupied by these people has been identified with the Meru.

Daśraṇas : Kingdom ruled by Sudharman.

Dāsyavevṛka : A wolf to the Dasyus. A prince who triumphed over the Dasyus and patronized music.

Dasyu : A people who were the enemies of Āryan. It has been interpreted to mean either nose less or flat nosed or broken nosed suggesting an aboriginal race akin to the Brahui in the north west of India. That they must have been non Āryan is fully evident form the epithets applied to them, namely, non sacrificing, rite less, devotion less, lawless followers of strange rule. There can be little doubt that a particular type of people with these characteristics are alluded to but it is strange that, according to the authors of the Vedic Index, 'it is impossible in all cases to be certain that people are meant'. This view is not in the least convincing and is hardly sustainable. Their speech is said to have been called Mṛdhar Vac, which has been interpreted as stammering. If this is admitted, it would be a further argument, in favor of accepting the view that the Dasyus could have been no other than a people whom the Āryans of those days could not understand and probably described.

Dattātreya : The worshipper of Dattātreya were mainly found in Maharatha country. The legend of the saint Dattātreya which is already found in Mahābhārata and Purāṇas and repeated with some modifications and amplification in modern works of the sect, relates that when the holy Ṛṣi

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Atri subjected himself to terrific austerities in order to obtain worthy progeny, the gods Brahmā, Viṣṇu and Śiva visited him and promised him the desire boon, according his wife Anasūyā gave birth to three sons of whom the first was the moon, an incarnation of Brahmā, the second is Dattātreya, an incarnation of Viṣṇu and the third is the holy but fraternal saint Durvāsa, representing Śiva. Dattātreya dwelt in a hermitage in the Deccan, he indulged in marriage and wine drinking, which however were not detrimental to his miraculous sanctity and wisdom and he became famous as a benefactor to humanity He is said to have lived in the time of Kārttavīrya Arjuna, the Hihaya king and to have counseled the later to remain on his throne when he wished to resign it. In older works of plastic art he is sometime represented by the simple expedient of placing the three gods side by side, sometimes by figuring him as the other, two in modern times he usually appears as a single figure, with three heads, one for each of the great gods, and four or six arms, bearing their several attributes, while he is accompanied by four dog of different colours, supposed to represent of the four Vedas, and a bull, observe that in all these types Dattātreya is conceived as.

Dattdi : Name of Agastya, in a previous Manvantara.

Delhi : Old Delhi was Indraprastha. **2.** Khaṇḍavaprastha. **3.** Bṛhasthala. **4.** Dehal, the capital of Yudhiṣṭhira, it is still called Indraprastha.

Demons & serpents : Bhīṣma requested Sage Pulastya to explain how different entities like the deities; demons and serpents came into being. Pulastya replied—Having failed in his repeated attempts of increasing population by the means of 'Saṅkalpa' Dakṣa Prajāpati was left with no option but to take the help of copulative creation. He begot sixty daughters from his wife named Viriṇī. In course of time ten of them were married to Dharma whose names were—Arundhati, Vasu, Jami, Lamba, Bhānu, Marutvatī, Saṅkalpa, Muhūrta, Sādhya and Viśva. Viśva gave birth to Viśvadeva, while Sādhyā was the mother of Saddhya. Mārutvatī gave birth to Mārutvān. Vasu had eight sons who became famous as the Vasus—yourself (Bhīṣma), Dhruva, Soma, Dhara, Anila, Anala, Pratyūṣa and Prabhāsa. Bhānu had a son by the same name *i.e.* Bhānu. Mahūrta begot deities, who were the lords of auspicious moments. Lamba gave birth to Ghoṣa while Jamī had a daughter named Nāgavīthī. Arundhatī became the mother of all the creatures of this world. As far as the offspring of eight Vasus are concerned, 'you' (Bhīṣma) have four sons—Śānta, Vaitaṇḍa, Sāmba and Muṇibabhru. Dhruva had a son named Kāla. While Soma was the father of Varca. Dhara had two sons—Drāviṇa and Havyavāha. Anil had three

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sons— Prāṇa, Rāman and Śiśira. Anal also had three sons—Śakha, Upśakh and Naigameya. Pratyūṣa had a son named Devala, who later on became a famous sage.

Prabhāsa was the father of Prajāpati Viśvakarmā—the architect of the deities. The names of the eleven Rudras are—Ajaikpāda, Ahirbudhnya, Virupākṣa, Raivata, Hara, Bahurūpa, Trayambak, Sāvitra, Jayant, Pināki and Aparājit. All of them are said to be the lords of the Gaṇas and have all together 84 crore progenies known as the Rudragaṇas. Sage Kaśyapa had thirteen wives—Aditi, Diti, Danu, Ariṣṭā, Sursā, Surabhi, Vinitā, Tāmrā, Krodhvaśā, Irā, Kadru, Khasa and Muni. Kaśyapa had two sons from Diti—Hiraṇyakṣaśipu and Hiraṇyākṣa. Hiraṇyakaśipu had four sons—Prahlāda, Anuhlāda, Sanhlāda and Hlāda. Prahlāda also had four sons—One of them was Virocana. Virocana was the father of Bali. Vanāsura, who had one thousand arms, was the eldest son of Bali. Hiraṇyākṣa had four sons, who themselves had 27 crore sons and grandsons in all. Kaśyapa had begotten one hundred sons from Danu, among whom Viprachitti was the most powerful. Vipracitti had fourteen sons from Siṁhika—Saṁhikeya (Rāhu), Kansa, Śankh, Nala, Vātāpi, Ilvala, Namuci, Khasrima, Añjana, Naraka, Kālnābha, Parmāṇu, Kalpavīrya and Dhanuvaṁśavivardhan. Kaśyapa also had six daughters from Tāmra—Śuki, Śyenī, Bhāsī, Gṛdhi, Sugṛdhi and Śuci. All six of them gave birth to various species of birds. Śuki was the mother of parrots and owls. Śyenī gave birth to hawks while Bhāsī was the mother of ospreys (a large fish eating birds.) Gṛdhi gave birth to vultures and Sugṛdhi was the mother of pigeons. Śuci was the mother of cranes, swans and other similar aquatic birds. Vinitā was the mother of Garuḍa and Aruṇa—Supreme among birds. Aruṇa was the father of Sampāti and Jaṭayu. Sursā was the mother of the serpents and had given birth to one thousand snakes.

Similarly, Kadru gave birth to one thousand cobras. Surabhi, one of the thirteen wives of Kaśyapa had given birth to cows, buffaloes as well as beautiful women. Muni was the mother of the celestial damsels—Apasarās. Ariṣṭa gave birth to Kinnaras and Gandharvas. Irā was the mother of various vegetation like grass, trees, creepers and bushes. Khasā gave birth to crore of Rākṣasas (monsters) and Yakṣas. Kaśyapa had also begotten forty-nine Marudgaṇas from Diti.

Deobund : Dvaitavana in the Saharanpur district, United provinces, two miles an a half to the west of the East Kālinadī, where Yudhiṣṭhira resided with his brother during his exile.

Deraṅged : The Ambassador of Aṅgada.

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Derghabāhu : Son of Khaṭvāṅga. His son was Raghu of the worldwide renown. His great son was king Aja.

Deva : A divinity, a spiritual being. In the plural the reference is to the heavenly or shining ones called in the Ṛg-veda (ii, 3, 4) Viśve-devas 'all the gods,'—often reckoned as 33 (figuring 11 for each of the 'Three Worlds'), or again as the 8 Vasus, the 11 Rudras, the 12 Ādityas, and the 2 Aśvins. This is also the enumeration in Mahābhārata. The three worlds are the "Three planes above us." (*Theos. Gloss.* 98) the word is generally rendered 'god,' although incorrectly, as pointed out by Subba Rao : "Do not make the mistake of thinking that the word deva means a god, and that because we have thirty-three crores of Devas, we therefore worship thirty-three crores of gods. This is an unfortunate blunder generally committed by europeans. Deva is a kind of spiritual being, and because the same word is used in ordinary parlance to mean god, it by no means follows that we have and worship thirty-three crores of gods. These beings, as may be naturally inferred, have a certain affinity with one of the three component Upādhis [basic principles] into which we have divided man" (*N.B.G.* pp. 37-8)—i.e., The Upadhi of the Karaṇa-Śarīra. (from Div, the sky, and the heaven. *B.G.* 74).

Devadārus : Tree found in Laṅkā. Fruit used on specific function.

Devadatta : Conch possessed by Arjuna.

Devakī : Wife of Vasudeva, mother of Kṛṣṇa and cousin of Kansa. She is sometimes called an incarnation of Aditi, and is said to have been born again as Pṛśnī, the wife of King Sutapas. She was married to Vasudeva and gave birth to 8 children.

Devakīputra : Name of Kṛṣṇa.

Devakṣatra : A prince, the son of Devarāta, one of the descendants of Jyamagha.

Devakūṭa : Name of a mountain situated in the Bhadravasa continent.

Devala : A vedic Ṛṣi descendant of Kaśyapa : he is credited with having written some of the hymns of the Vedas, particularly Ṛg-veda IX. (*B.G.* 72). **2.** An Avatāra of Lord Viṣṇu.

Devaloka : The world of the gods.

Devamātrī : Mother of the gods. An appellation of Aditi.

Devamīḍha : An ancient Raja, of the solar race, one of the ancestors of Janaka.

Devamīḍhuśa : Son of Vṛṣṇī, also the name of a son of Hṛdika.

Devamitra : Ṛṣi who was also known as Śakalya, and he was known for his intelligent noble soul. He was foremost among those who were conversant with the Vedas, composed five Saṁhitās. He had five disciples via Mudgala, Gokhala, Khaliyan, Sutapas and the fifth his dear Śaiśireya. He

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expounded Śaka, Vaina and Rathitara Saṁhitā. He composed a fourth work the Nirukta. He also had four disciples. They were Paila, Ikṣalaka, Satabalaka and Gaja.

Devantaka : Warrior actively participated in the war. Hanumān killed him in the war.

Devanadī : Name of a river.

Devapi : Son of Pratīpa, who abdicated the throne and adopted in childhood a forest life, while an ascetic in the forest he was perverted from the doctrines of the Vedas. The Viṣṇu Purāṇa states that he is still inexistence.

Devaprastha : Capital city of Senavindu.

Devapura : Name of a place visited by Rāmacandra to save his brother Śatrughna.

Devarakṣita : Daughter of Devaka, sister of Devakī and aunt of Kṛṣṇa, also the name of a prince who reigned in a city on the sea shore over the Kośalas.

Deva-Sthana : *Lit.* 'The place of a deity,' or any place in which a deity stays or has its abode. Equivalent to Deva-loka (the word usually employed). (Comp. Deva, a divine being, a deity; *sthāna*, a place, an abode. *B.G.* 67)

Devavarnini : Wife of king Ailavila.

Devaśravas : See Balarāma.

Devavān : See Balarāma.

Devavarṇinī : Wife of Ailavila, who belongs to the Pulastya family. She gave birth to Vaiāravaṇa.

Devavat : Son of Akrūra.

Devī : 'The Goddess,' or Mahā-devī, 'the Great Goddess,' wife of the god Śiva, and daughter of Himavat, *i.e.*, The Himālayan mountains. She is mentioned in the Mahābhārata under a variety of names, and with several of her peculiar characteristics, but she owes her great distinction to the Purāṇas and later works. As the Śakti or female energy of Śiva she has two characters, one mild, the other fierce; and it is under the latter that she is especially worshipped. She has a great variety of names, referable to her various forms, attributes, and actions, but these names are not always used accurately and distinctively. In her milder form she is Umā, 'light,' and a type of beauty; Gaurī, 'the yellow or brilliant;' Pārvatī, 'the mountaineer;' and Haimāvatī, from her parentage; Jagan-mātā, 'the mother of the world;' and Bhavānī. In her terrible form she is Durgā, 'the inaccessible;' Kālī and Śyāmā, 'the black;' Caṇḍī and Caṇḍikā, 'the fierce;' and Bhairavī, 'the terrible.'

It is in this character that bloody sacrifices are offered to her, that the

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barbarities of the Durgā-pūjā and Carak-pūjā are perpetrated in her honour, and that the indecent orgies of the Tantrikas are held to propitiate her favours and celebrate her powers. She has ten arms, and in most of her hands there are weapons. As Durgā she is a beautiful yellow woman, riding on a tiger in a fierce and menacing attitude. As Kālī or Kālikā, 'the black,' "she is represented with a black skin, a hideous and terrible countenance, dripping with blood, encircled with snakes, hung round with skulls and human heads, and in all respects resembling a fury rather than a goddess." As Vindhya-vāsinī, 'the dweller in the Vindhyas,' she is worshipped at a place of that same where the Vindhyas approach the Ganges, near Mirzapur, and it is said that there the blood before her image is never allowed to get dry. As Mahāmāyā she is the great illusion.

Devī patan : Forty-six miles North East of Gonda in Oudh. It is one of the pīṭhas where Satī's right arm is said to have fallen.

Devīkā : A river. On its banks according to the Skanda Purāṇa stood the city of Mūlasthāna where existed the famous temple of the sun.

Devīka : Name of a river that rises from Maināka Mountain.

Devmūḍha : Father of prince Vasudeva and princess Pṛthā. Pṛthā was an adopted daughter of king Kuntībhoj, and in time to come, she was known as the famous Kuntī. Kuntī was arrived to king Pāṇḍu with whom she gave three key players of Mahābhārata, princes Yudhiṣṭhira, Bhīma and Arjuna. Mādrī, the sister of Madradeśa king Śālva, was the second wife of king Pāṇḍu and gave the remaining two Pāṇḍavas, princes Nakula and Sahadeva. The second daughter of king Śūrsena, named Śrutvata, was the mother of king Śiśupāla of Cedi state. The second son of king Śūrsena was Devbhaga and his son was Uddhava.

Dhadhimukha : Monkey and brother-in-law of Sugrīva.

Dhama : Name of a muni, whose origin not known

Dhamayanthee (Damayanti). Wife of king Nala of Niṣādha, who lost his kingdom at dice.

Dhana-Da : Giver of wealth, Kubera, the god of rich.

Dhanañjaya : Surname of Arjuna, given to him for providing enormous wealth for the Rājasūya yāga (sacrifice) performed by his elder brother Dharmaja.

Dhana-pati : Lord of wealth, Kubera.

Dhaṇḍa : Son of Ikṣvāku gave Dhaṇḍa the country between the Himalayan forest and Vindhya mountains.

Dhaṇḍakāraṇya : Name of Daṇḍaka forest.

Daṇḍaka : Forest between the mountains Himalayas and Vindhya. When king

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Dhaṇḍa violated a maiden, the country was destroyed by her sage father, and was known as Dhaṇḍaka forest thereafter.

Dhaneśvara : Lord of wealth.

Dhañjaya : Serpent and son of Vāsuki.

Dhannuṣakṣa : Sage, who maltreated Medhāvī to reduced him into ashes. But he fails and uses the mountain to curse, which was shattered by Medhāvī.

Dhanur-Veda : The science of archery, the military art.

Dhanavāna : Deserted area and modern name was Mewar.

Dhanvantari : Name of a Vedic deity to whom offerings at twilight were made in the northeast quarter. **2.** The physician of the gods, who was produced at the churning of the ocean. He was a teacher of medical science, and the Ayur-veda is attributed to him. In another birth he was son of Dīrghatamas, and his "nature was exempt from human infirmities, and in every existence he had been master of universal knowledge." He is called also Sudhāpaṇi, 'carrying nectar in his hands', and Amṛta, the immortal.' In iconographically represented as god with four hands with Śaṅkha, Cakra and the Amṛta kalaśa in the lower left hand and Surāin the right hand. Other physicians seem to have had the name applied to them, as Bhela, Divo-dāsa, and Palakapya. **3.** A celebrated physician, who was one of "the nine gems" of the court of Vikrama. *See* Nava-ratna.

Dhara : Lake, obtained the merit of overcoming all sins

Dharana : Serpent and son of Vāsuki.

Dharaṇī : The earth. **2.** Wife of Paraśurāma.

Dharma : **1.** Justice. A name of Yama, the Judge of dead. **2.** An ancient sage, sometimes classed among the Prajāpatis. He married Thirteen (or ten) of the daughters of Dakṣa, and had a numerous progeny; but all his children "are manifestly allegorical, being personifications of intelligences and virtues and religious rites, and being therefore appropriately wedded to the probable authors of the Hindu code of religion and morals, or the equally allegorical representation of that code, Dharma, moral and religious duty." – Wilson.

Dharmaputra : Son of Dharma. A name of Yudhiṣṭhira.

Dharma-Rāja : **1.** Yama, the king of the dead. **2.** A title of Yudhiṣṭhira, who was mystically a son of Yama.

Dharmanetra : *See* Ailinā.

Dharmāraṇya : A sacred grove. **1.** A forest in Madhyadeśa, into which Dharma retired. **2.** A city mentioned in Rāmāyaṇa as founded by Amurta-rājas, son of Kuśa.

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Dharma-Savarni : The eleventh Manu. *See* Manu.

Dharma-Sūtras : The Samayacarika Sūtras are so called because they had among them maxims of a legal nature.

Dharmavardhana : Name of a village.

Dharma-Vyādha : 'The pious huntsman.' The man is represented in the Mahābhārata as living by selling the flesh of boars and buffaloes, and yet as being learned in the Vedas and in all the knowledge of a Brahman. This is accounted for by his having been a Brahman in a former birth, and cursed to this vile occupation for having wounded a Brahman when hunting.

Dhenuka : Name of a demon killed by Balarāma.

Dhammacakka-bhūmika : Another name of Takṣaśīlā.

Dhanuṣmat : I have not met this elsewhere and it is not in the dictionary.

Dhanvān : Deserted area and modern name was Marwar.

Dharbaga : Son of Ajātaśatru, king of Magadha, one of the ten Śaiśunāgas, the aggregate of whose united reigns amounted to three hundred and sixty two years.

Dharma : Name of a Ṛṣi.

Dharma-baddhas : Those who are firmly attached to the law or perhaps Dharma Buddha, 'those who are enlightened in the law'. It seems to be an adjective rather than a proper name, and may qualify Alukas. I have not met with it elsewhere as a proper name, and the nearest resemblances to it as Bahudabha.

Dharma dvīpas : We have not found this name elsewhere, nor is it in the dictionary.

Dharmaśāstra : The general body of law comprehending rituals, civil acts and rules and expiation is denominated the Dharmaśāstra. The Dharma śāstra is to be sought primarily in the Saṁhitās of the holy sages, whose number according to the list given by Yājñavalkya is twenty, Manu, Atri, Viṣṇu, Hārīta, Yājñavalkya, Uṣaṇa, Aṅgira, Yama, Āpastamba, Samvarta, Kātyāyana, Bṛhaspati Pārāśara, Vyāsa, Śaṅkha and Likhita, Dakṣa, Goutama, Satatapa And Vasiṣṭha -Pārāśara Whose Name Appears In The above list, he gives Kaśyapa, Gargrya, and Pracheta—The Padma Purāṇa completely the number of thirty six by adding Marīcī, Pulastya, Pracheta, Bhṛgu, Nārada Kaśyapa, Viśvāmitra, Devala, Ṛṣyaśṛṅga, Gargya, Baudhāyana, Poithnāśī, Jābāli, Sumantu, Pāraskara, Lokākṣī and Kuthumi-ama Kṛṣṇa in his gloss to the Gṛhya or Gṛhya sūtras of Pāraskara, mentions thirty nine, of whom nine are not to be found in any of the above lists.

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These are Agni, Cyavana, Chagelya Jātukaraṇa, Pitāmaha, Prajāpati, Buddha, Satayana, and Soma. Several saṁhitās are sometimes ascribed to one author, his greater or less institutes or a latter work of the author, when old. There appear to have been some more legislators, namely Dhoumya, the priest of the Pāṇḍavas, and author of a commentary on the Yajur Veda, Āśvalāyana, who wrote on the details of religious acts and ceremonies, Bhaguri, who is quoted as the author of a gloss on the institutes of Manu, and Datta, the son of Atri. By Pārāśara, author of one of the Saṁhitās are assigned, as appropriate to the Kṛta Yuga, or first age, the institute of Manu, to the Treta or second, the ordinances of Goutama, to the Dvāpara and Likhita, and to the Kali, his own ordinances. The distinction however does not seem ever to have been actually observed, the institutes of all and every one of the sages being respected as of equal authority next to those of Manu.

The Mānava Dharmaśāstra or the Saṁhitā of Manu, is above all of them, it is regarded by us Hindus as next in sanctity of our scriptures the Vedas, and is the oldest of the memorial laws. The author of Manu Saṁhitā is that Muni, who is Swayambhuva. He, is the grandson of Brahmā and the first of the seven Manus, who governed the world. It, was he who produced the holy sages and the rest, and was not only the oldest but also the greatest of the legislators. Besides the usual matters treated in a code of laws, the Laghu Saṁhitā of Manu, which comprises in all 2,685 ślokas and is divided into twelve chapters, comprehends a system of cosmogony, the doctrines of metaphysics, precepts regulating the conduct, rules for religious and ceremonial duties, pious observances, and expiation, and abstinence, moral maxims, regulations concerning things political, military, and commercial doctrine of rewards the punishments after death, and the transmigration of souls together with the means of attaining eternal beatitude. The other sages wrote Saṁhitā on the same model and they all cited Manu, for authority, whose Saṁhitā must therefore be fairly considered to be the basis of all textbooks on the system of Hindu jurisprudence. The law of Manu was so much revered even by the sages that no part of their codes was respected if it, contradicted Manu. The sage Bṛhapsati, now supposed to preside over the planet Jupiter says in the law tract, that 'Manu held the first rank among legislators, because he had expressed in his code the whole sense of the Veda, that no code was approved which contradicted Manu, that other shastras and treatises on grammar, splendor so long only as Manu, who taught the way to just wealth, to virtue, and to final happiness, was not seen in competition with them'. Vyāsa too, the son of

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Pārāśara before mentioned, has decided, that the Veda with its Aṅga or the six compositions deduced form it, the revealed system of medicine of the purāṇas or sacred histories, and the code of Manu were four works of the supreme authority, which ought never to be shaken by arguments merely human. Above all the he is highly honoured by name in the Veda itself where it is declared that what Manu pronounced was a medicine for the soul.

Dharmabhṛt : Son of Akrūra and Ratna. He had 10 brothers. They were Upalamba. Sadalamba, Vṛkala, Vīrya. Sini, Mahāpakṣa, Śatrughna, Varimejaya, Dharmavarama and Dhṛṣṭamana.

Dharmadhwaja : King of Mithilā, who is called Janaka. **2.** The name of a king of Burdwan.

Dharmaketu : Prince and the son of Suketana a descendant of Alarka. In Viṣṇu Purāṇa he is made the son of Sukumāra, and in the Agni, he appears as the son of Alarka himself.

Dharmanetra : Son of Haihaya, a descendant of Yadu, the tribe in which Kṛṣṇa was born.

Dharmapāla : One of the minister of Justice of Mahārāja Daśaratha.

Dharma-samudbhāva : The birthplace of Dharma.

Dharma-Savarṇī : Eleventh Manu.

Dharmavaja : Name of Sun God.

Dharmodbhava : One of the twenty Kokamukha tīrthtas mentioned in the Purāṇa.

Dharṣṭaka : Son of Dhṛṣṭa who belongs to Kṣatriya race.

Dharṣṭakas : A race of Kṣatriyas, some of who obtained Brāhmaṇa hood upon earth.

Dhaulagiri : A peak which is at right angle from the central axis of the Himālayas. The original Dhaulagiri of the record the Durvāsa ksetra remains to be determined.

Dharmaja : Once upon a time there lives a great saint called Māṇḍavya. He was an ascetic and lived in the jungles. Once he had taken the vow of silence and was meditating when a gang of robbers came and hid in his hermitage. The king's soldiers followed the robbers and asked the saint their whereabouts. As the saint had taken a vow of silence he did not speak even after repeatedly being asked. The soldiers got angry and called the king. The king too asked the saint but he did not speak. The king was furious and ordered that the saint be hanged on the hook till he died. The soldiers carried the orders and the saint was hanged. The saint hung there

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for many weeks but did not die and suffered in silence. The soldiers saw him and felt moved by the suffering of the saint. They informed their king and the king ordered that the saint be unhooked. The saint was brought down and the soldiers tried to remove the hook from his body, but the hook would not budge. The soldiers then sawed off the portion of the hook that was out of the saint's body and left the remaining portion embedded there.

A few years later when the saint died and reached heaven, he asked the Dharmarāja (the god of Dharma or right conduct) why he was made to suffer on the hook for so long when he had done no wrong all his life. Dharmaja replied that when he was a child he had caused an insect to suffer as he had pierced it with a pin. Saint Māṇḍavya was furious. He said that as a child one is not responsible for ones actions. Till the age of fourteen one is not held responsible for what one does, and as you made me suffer for something which was no fault of mine I curse you that you shall be born in a lowly household on earth and will have to live like a mortal. He thus cursed Dharmaja who was born as Vidura to a maid and Ṛṣi Vyāsa, in Hastināpura. He was the stepbrother of Dhṛtarāṣṭra and Pāṇḍu.

Dhātrī : Maker, 'creator.' in the later hymns of the Ṛg-veda, Dhātrī is a deity of no very defined powers and functions, but he is described as operating in the production of life and the preservation of health. He promotes generation, brings about matrimony, presides over domestic life, cures diseases, heals broken bones, etc. He is said to "have formed the sun, Moon, sky, earth, air, and heaven as before." He appears also as one of the Ādityas, and this character he still retains. In the later mythology he is identified with Prajāpati.

Dhaumya : The name of the Brāhmaṇa who was engaged by the Pāṇḍavas to be their family priests. He was the younger brother of Asita Devala and performed the nuptial and the Cūḍopanyanī rites. He was efficient as the officiating priest at Yudhiṣṭhira sacrifices, when he sprinkled the sacred water over that king and proceeded forward, holding the Kuśa grass pointing it to the south west stinging samans relating to Yama and indicating which songs were to be sung when the Bhāratas were slain on the field of battle. He tried to protect Draupadī when Jayadratha assaulted her and visited Bhīṣma when he lay dying on the battle field. He disclosed to Yudhiṣṭhira as hymns which he had learnt from Nārada had also described to him the details of the Mandara mountains.

Dhenuka : A demon, fierce and malignant, who in the form of an ass, attacked

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Balarāma when a boy and began to kick him on the breast with his hinder heels. Balarāma however, seized him by both hind legs, and whirling him round till he expired, tossed, his carcass to the top of a palm tree from the branches of which it struck down abundance of fruit, like rain drops poured upon earth by the wind.

Dhevakaṇṭaka : One of Rāvaṇa's night worrier.

Devarātha : Emperor in Ikṣvāku dynasty.

Dhīmat : One of six sons of Purūravas, the name also of the valiant Sun.

Dhīṣaṇa : A princess of the race of Agni, and wife of Havirdhasa.

Dhopap : Dhūtapapa on the Gumit, eighteen miles South-east of Sultānpur in Oudh, were Rāmacandra is said to have been absolved of his sin for killing Rāvaṇa, who was a Brāhmaṇa, by bathing in the river there. Rāmacandra is also to have expiated miles south East of Hardoi in Oudh, where he bathed on his return from Laṅkā. The Kaṣṭaharṇī Ghāṭ at Monghyr is also counted as one of the ghats where Rāmacandra expiated his sin.

Dhosi : Cyavana-āśrama, six miles south of Narnol, in the territory of Jaipur, where the eyes of the Ṛṣi Cyavana were pierced by Sukanyā, a princess of Annupadesa whom he afterwards married.

Dhṛḍhāśva : One of three sons of Kuvalayāśva, who escaped from the conflict with the demon Dhundu.

Dhṛṣṭa : One of sons of Manu Vaivasvata. Before their birth the Manu, being desirous of sons offered a sacrifice for that purpose of Mitra and Varuṇa, but the rite being deranged through an irregularity of the ministering priest, a daughter, Ilā was produced.

Dhṛṣṭa-Ketu : Son of Dhṛṣṭadyumna. **2.** Son of Satyādhṛti **3.** Son of Nṛga.

Dhṛṣṭasarman : Prince, and one of the sons of Svaphalka, of the family of Anamitra.

Dhṛṣṭi : War insiders of Mahārāja Daśaratha.

Dhṛṣṭamana : Son of Akrūra and Ratnā. He had 10 brothers. They were Upalamba. Sadalamba, Vṛkala, Vīrya. Sini, Mahāpakṣa, Śatrughna, Varimejaya, Dharmavarama.

Dharmaratha : A prince, the son of Divaratha. He is said to have drank the Soma juice along with Indra.

Dhṛṣṭa : Son of Manu sprang the Kṣatriya race of Dharṣṭaka. Before their birth the Manu, being desirous of sons offered a sacrifice for that purpose to Mitra and Varuṇa, but the rite being deranged through an irregularity of the ministering priest, a daughter, Ilā was produced. The Bhāgavata Purāṇa

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adds, that the sons of Dhṛṣṭa obtained the Brāhmaṇa hood upon earth though he belongs to Kṣatriya race.

Dhṛṣṭa-Dyumna : Brother of Draupadī, and commander-in-chief of the Pāṇḍavas armies. He said :

"The gallant Dhṛṣṭadyumna on the plain
Descended, and his father's will proclaimed—
Princes, this bow, behold you mark-these shalts
Who're with dexterous hand at once directs
Five arrows to there aim, and be his race,
His person, and his deed's equivalent
To such exalted unction–He obtains
My sister for his bride.
My words are truth
Thus said, he to be the princess next described
Each royal suitor by his name and lineage
And martial deeds, and bade her give the wreath
To him whose prowess best deserved the boon"?

Arjuna was the successful suit or, and Drupadī became the wife of the five Pāṇḍava brothers. Dhṛṣṭadyumna followed the brother's home, and ascertained that they were not Brāhmaṇas but Kṣatriayas of the royal house of Hastināpura, and soon acquainted his father with the tidings. At the beginning of the great war Dhṛṣṭadyumna was elected commander in chief, after several days fighting Rājā Drupada was slain by Droṇa and Dṛṣṭadyumna vowed that he would be revenged for his father's death by killing Droṇa. He was afterwards surprised by Aśvatthāmā, the son of Droṇa, while sleeping in the tenets of the Pāṇḍavas and was barbarously murdered.

Dhṛṣṭaketu : Son of Dhṛṣṭadyumna, he commanded the troops of Cedi and Mālwā in the great war. **2.** The name of a son of Satyadhṛt, king of Mithilā, who was celebrated for his piety, and received the designation of royal saint. **3.** Son of Suketu, a descendant of Alarka.

Dhṛṣṭi : Minister in Śatrughna kingdom.

Dhṛtadeva : See Balarāma.

Dhṛtamati : Name of a river enumerated in the Viṣṇu Purāṇa.

Dhriṣadwatī : Lake, obtained the merit of Agniṣṭoma sacrifice.

Dhṛtarāṣṭra : Serpent and son of Vāsuki.

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Dhṛta : Prince and son of Dharma.

Dhṛtarāṣṭri : Daughter of Kāśyapa, one of the wives of Garuḍa and mother of geese, ducks, and other water fowl.

Dhṛtarāṣṭhra : Name of serpent and son of Vāsuki.

Dhṛta-Rāṣṭra : The eldest son of Vicitravīrya or Vyāsa, and brother of Pāṇḍu. His mother was Ambikā. He married Gāndhārī, and by her had a hundred sons, the eldest of whom was Duryodhana. Dhṛṣṭarāṣṭra was blind, and Pāṇḍu was affected with a disease supposed, from his name, "the pale," to be a leprous affection. The two brothers in turn renounced the throne, and the great war recorded in the Mahābhārata was fought between their sons, one party being called Kauravas, from an ancestor, Kuru, and the other Pāṇḍavas, from their father Pāṇḍu. Dhṛtarāṣṭra and his wife were burned in a forest fire. (see Mahābhārata.) Bhīṣma was immensely loyal to the throne of Hastināpura and took great care of the future kings. He trained them in all fields and took care that they learnt the art of warfare as well as the rules of good governance. As Dhṛtarāṣṭra was blind and Vidura the son of the maid, Pāṇḍu was made the king of Hastināpura. Under the guidance of Bhīṣma, Pāṇḍu ruled well and his subjects were happy. Bhīṣma wanted that all the princes should get married. He had heard that the princess of Gāndhāra was a beautiful woman with good culture and was simple and good-natured. Bhīṣma approached the king of Gāndhāra and asked for the hand of his daughter in marriage for the blind Dhṛtarāṣṭra. When Gāndhārī, the princess heard that she was to be married to Dhṛtarāṣṭra who could not see the beauty of the world as well as she did, she was sad. But as she was a devoted wife she covered her eyes too, so that she could feel the world like her husband would. Bhīṣma was moved at her devotion and blessed her. So Dhṛtarāṣṭra was married to Gāndhārī. Śūrasena, the king of Yādavas had a beautiful daughter called Pṛthā whom he had given to his cousin Kuntībhoj. When Kuntībhoj adopted Pṛthā, she was called Kuntī, after her adopted father. Now Kuntī was of marriageable age and her father held a Svayaṁvara (a ceremony where the bride chooses her husband out of many suitors). Bhīṣma sent Pāṇḍu there and Kuntī chose him to be her husband among all the suitors. Bhīṣma wanted Pāṇḍu to have one more wife and so he requested Śalya, the king of Madra, a small kingdom to let Pāṇḍu marry his sister. Śalya was pleased at the honour and Pāṇḍu married Mādrī, the sister of Śalya. Vidura was also married to a beautiful maid from the household of king Deva, whom Pāṇḍu had defeated in one of his battles. After all of them were married, Pāṇḍu went to consolidate his kingdom and captured a lot of territory. See general information-sons of Dhṛtarāṣṭra.

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Dhṛtimat : A celebrated sage, the son of Kīrthimat, by his wife Dhenuka. Also the name of a son of Yavīnara.

Dhruva : King Uttānapāda was the son of Svayambhuva Manu. Uttānapāda's wives were Sunīti and Suruci. He had a son called Dhruva by Sunīti and another son called Uttama by Suruci. Suruchi was his favourite wife. One day he was fondling the son Uttama. Dhruva saw this and wanted also to get on to the father's lap. Suruci, Dhruva's stepmother prevented this saying that only Uttama was entitled to sit on his father's lap. Dhruva was crying and informed of this to his mother Sunīti. Sunīti implored patience and said that she and Dhruva should submit to the fate that they were not the favoured ones. She advised Dhruva. "Son, try to acquire religious merit. Be kind and friendly to all living creatures. You will be endowed with good fortune." Dhruva said, "let Uttama get the crown. I will by my own efforts attain a rank higher than my father's and get to be respected by the entire world." Having said this, he moved into the forest. In the forest, he saw seven saints sitting on antelope skins, performing Tapas. Dhruva narrated his story to them. The sages asked, "what do you want from us?"Dhruva said, "I do not want money. I do not want kingdom. I want the highest rank in the world.

Tell me how I can attain this." The sages said in one voice : "Anything desired by man can be attained by worshipp-ing Viṣṇu—anything, even the highest rank in the highest of the three worlds."Dhruva inquired, "instruct me, O holy sages, how do I worship Viṣṇu, the God of gods." The sages explained, "remove your mind from all external objects; fix it steadily on the supreme soul on whom the entire universe exists. Repeat the prayer : glory to the supreme who is divine wisdom and whose form is this universe." Prince Dhruva went to a holy place on the Yamunā river and performed Tapas. He meditated and prayed. The supreme being entered his soul. He became the repository of supreme, divine power. The gods were frightened that Dhruva may supersede the gods themselves in power. One of the gods even tried to deceive Dhruva and interrupt Dhruva's Tapas by appearing before him in the form of Sunīti and cried before him, saying "Son, you are only five years old. You are my only solace. Doesn't leave me. Protect me, my child, from the taunts of Suruci? Your duty is to make your mother happy. If you do not come back to me, I will kill myself."Dhruva was deeply meditating; he did not hear or see his mother weeping before him. The illusion disappeared from his presence. Only one object was seen by his mind's eye : the supreme soul. The gods were alarmed indeed. They had failed to shake Dhruva's resolve.

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So they went to Viṣṇu and complained, "this child is attaining superhuman powers by his Tapas. We do not know what rank he wants, an Indra, a sun or a guardian deity. Divert him, O Viṣṇu, from this tapas." Viṣṇu calmly replied, "I know what Dhruva wants; he does not want sovereignty of the solar sphere or the earth or the oceans. I will grant Dhruva's wish and stop his Tapas. Don't be alarmed; return to your stations and do your duties." Swift as thought, Viṣṇu came to Dhruva appearing before him in the form in which he worshipped Viṣṇu and said, "I am pleased with your devotion, O son of Uttānapāda. Ask me, what do you want?"

Dhruva opened his eyes and saw before him the supreme being. He was enthralled. He was overwhelmed. He was dumbfounded. After a few speechless moments, Dhruva said, "O lord, I want this boon : let me know how to praise thee. I cannot find words to glorify you. My heart is full of love and devotion. God, give me the power to lay my prayers at your feet." Viṣṇu's sacred conch touched Dhruva's head; instantly, Dhruva burst forth into a long song of praise of such glory that no man had heard before. When Dhruva had finished, the lord asked, "tell me what are the wishes of your heart." Dhruva replied : "O lord, you reside in all peoples' hearts. You therefore know all the wishes in my heart. All you are asking for is my confession. I confess : I do not want the rank of Indra, the rank of the sun; nor do I want the sovereignty of the earth and the oceans. I just wanted to attain the highest position that no one had attained before. I do not know that position. You decide. I surrender completely." Viṣṇu said, "You shall attain that rank; it will be a station which will sustain all the stars and the planets, above that of the sun and the Moon. As the ever-present Pole Star, you will be an example to all people of what devotion can attain. Sunīti, your mother will also dwell as a star near you. Your task now is to go back to your father, reconcile with your stepmother and be the guardian of your brother. Your old father is old and unhappy that you left him. You take over the kingdom from him and rule according to the laws of Dharma. In due time, you will attain your place in the heavens." Saying these, Viṣṇu disappeared. Dhruva bowed. When he returned home, he found a warm welcome from his father, mother and stepmother. He carried out the divine commands. He attained his place as the Pole Star (Dhruva Tārā) in the sky. Sunīti shined beside him. Fixed; immovable; the Pole Star; the pole of any great circle; the stem of a tree. It refers to the axis on which the earth rotates. It represents the north pole, and is the center of cosmic centripetal energy making the south pole the center of centrifugal force.

Dhūma-varṇa : 'Smoke coloured.' A king of the serpent. A legend in the Harivaṁśa relates that Yadu, the founder of the Yādava family, went for a

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trip of pleasure on the sea, where he was carried off by Dhūma-varṇa to the capital of the serpents. Dhūma-varṇa married his five daughters to him, and from them sprang seven distinct families of people.

Dhūmāvatī : Lake, obtained the merit of horse sacrifice.

Dhūmrākṣa : Ogre slained by Aṅgada in the war. **2.** Ogre and commander in chief of Rāvaṇa. Hanumān killed him

Dhundhu : An asura who harassed the sage Uttaṅka in his devotions. The demon hid himself beneath a sea of sand, but was dug out and killed by king Kuvalayāśva and his 21,000 sons, who were undeterred by the flames which checked their progress, and were all killed but three. This legend probably originated from a volcano or some similar phenomenon. From this exploit Kuvalayāśva got the name of Dhudhumāra, 'slayer of Dhundhu.'

Dhundhua : Asura who performed ascetic penances and slained by Uttaṅka Muni.

Dhundhumāra : Name of an Asura.

Dhūr-jaṭi : 'Having heavy matted locks.' A name of Rudra or Śiva.

Dhūrta-Nartaka : 'The rogue actors.' A farce in two parts by Sama Rāja Dikṣita. "The chief object of this piece is the ridicule of the Śaiva ascetics."

Dhūrta-Samāgama : 'Assemblage of rogues.' A comedy by Śekhara or Jyotir Īśvara. "It is somewhat indelicate, but not devoid of humour." Schoebel has translated it into French.

Dhūmrāśva : King of Ikṣvāku dynasty; father of Sañjaya.

Dhvajagrṣva : Ogre slained by Hanumān in the war.

Diamond : Diamond is found in eight different places. They are Himālayas, Mataṅga, territory Saurāṣṭra, Pauṇḍra, Kaliṅga, Kośala, Sauvīra and the banks of the river Veṇvā. Diamonds found in the Himālayas region are slightly copper coloured, those found on the banks of the river Veṇvā have the luster of the moon, those from Sauvīra land resemble blue lotus and cloud, diamonds found in Saurāṣṭra, are light copper coloured, those from Kaliṅga have the brilliant colour of gold, diamonds. From Kośala are deep yellow in colour; diamonds from the Puṇḍra territory are dark blue and the diamonds found in Mataṅga land are not too deep yellow in colour. Idols of gods are prepared from diamonds of various colours. For different castes different colour in diamonds are assigned Diamonds are classified according to their colour.

***Dig-gajas* :** The elephants who protect the eight points of the compass.

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1. Airāvata, 2. Puṇḍarika, 3. Vāmana, 4. Kumuda, 5. Añjana, 6. Puṣpadanta, 7. Sarva bhauma, 8. Su-pratika.

Dikpālakas : Varuṇa "The universal encompasses, the all embraces" One of the oldest of the Vedic deities a personification of all investing skies the maker and upholder of heaven and earth. As such he is king of the universe, king of gods and men, possessor of illimitable knowledge, the supreme deity to whom especial hooch is due is often associated with Mitra, the being the ruler of the night and Mitra of the day but his name frequently occurs alone, that of Mitra only seldom. All liars let them overtake, but the entire truthful spare. In later time he was chief among the lower celestial deities called Ādityas, and still he became a sort of Neptune, a god of the seas and rivers, who rides upon the Makara. This character he still retain his sign is a fish. He is regent of the west quarter and of one of the Nakṣatras or lunar mansions. According to the Mahābhārata he was son of Kardama and father of Puṣakara.

The Mahābhārata relates that he carried off Bhadra, the wife of Utathya, a Brāhmaṇa, but Utathya obliged him to submit and restore her. He was in a way the father of the sage Vasiṣṭha. In the Vedas Varuṇa is not specially connected with water, but there are passages, in which he is associated with the element of water both in the atmosphere and on the earth, in such a way as many account for the character and functions ascribed to him in the later mythology. Dr. Muir thus sums up in the words of the hymns the functions and attributes of Varuṇa. The greatest cosmic functions are ascribed to Varuṇa. Possessed of illimitable resources, the divine being has meted out and upholds heaven and earth, he dwells in all worlds as sovereign ruler indeed the three worlds are embraced with him. He made the golden and revolving sun to shine in the firmament. The wind which resounds through the atmosphere is his breath he has opened out boundless paths for the sun, and has hollowed out channels for the rivers, which flow by his command. By his wonderful contrivance the rivers pour out their waters into the one ocean but never fill it. His ordinances are fixed and unassailable. They rest on him unshaken as on a mountain. Through the operation the moon walks in brightness and the stars which appear in the night sky mysteriously vanishing daylight Neither birds flying in the air nor the rivers in their ceaseless flow can attain a knowledge of his power or his wrath. His messengers behold both worlds. He knows the flight of birds in the sky the paths of ships on the ocean, the course of the far traveling wind, and beholds all the things, that have been or shall be done. No creature cane even wink without him. He

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instructs the Ṛṣi Vasiṣṭha in mysteries; but his secrets and those of Mitra are not to be revealed to the foolish by the righteous. A tributes and functions ascribed to Varuṇa impart to his character a moral elevation and sanctity far surpassing that attributed to any other Vedic deity. The hymns found in the Ṛg-Veda as stated by Muir :

"The mighty lord on high our deeds, as if at hand espies·
The gods know al men do, though men would fain their deed disguise,
Who'er stands, who'er moves, or steals from place to place,
Or hides him in his secret cell, the gods his movements trace
Wherever two together plot, and deem they are alone,
King Varuṇa is there, a third, and all their schemes are known.
This earth is his, to him, belong those vast and boundless skies,
Both seas within him rest, and yet in that small pool he lies,
Whoever far beyond the sky should think his way to win,
He could not there elude the grasp of Varuṇa the king,
His spies descending form the skies glide this entire world around;
Their thousand eyes, all-scanning, sweep to earth's remotest bound.
What're exists in heaven and earth, what're beyond the skies,
Before the eye of Varuṇa the king unfolded lies.
The secret wins kings all he counts of every mortal's eyes;
He wields this universal frame as gamester throws his dice,
Those knotted nooses, which thou flings god, the bad to snare."

Dilīpa : Son of Aṅśumān and father of Bhagīratha who brought Gaṅgā down to the earth.

Aṅśumān's son Dilīpa famed,
Begot a son Bhagiratha named,
From him the great Kakutstha rose;
From him came Raghu feared by foes.

Dilīpa is described in the Raghuvaṁśa as a grand ideal of what a king should be

Tall and broad shouldered, stout and strong of limb,
Velour incarnate fixed her throne in him
Matchless in beauty and heroic night
He towers like Meru in his lofty height.
Meet for his god like form, his noble mind
To worthy studies in his youth inclined.

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Thence great designs inspired his generous soul
And mighty deeds with glory crowned the whole'.

This monarch was the delight of his subjects, who followed him, as their guide, and thereby obeyed the laws of Manu

And well they knew the tax they gladly paid,
For their advantage on the realm was laid
The bounteous sun delights to drink the lakes
But gives ten thousand fold the wealth he takes.

Just as the earth, and water, fire and ether, were given by the good creator for the benefit of all mankind. So was the king Dilīpa, sent to bless his subjects, and find his own happiness in that of others. Theft was unknown in his dominions and

He ruled the earth, from rival scepter free,
Like one vast city girdled by the sea
But one boon was wanting. He had a lovely queen, but no son.
Oh how he longed, that childless king to see
A royal infant smiling on her knee;
With his dear mother's eyes and face divine
A second self to ornament his line.

In the hope of attaining this boon he resolves to seek his holy guide the renewed Vasiṣṭha, who now lived far away in the secluded hermitage. His queen goes forth with him, and they travel in a car, which 'tells his coming with the music of its bells'.

Fresh on their cheeks the soft wind gently blows,
Wafting the perfume of the woodland rose;
And heavy with the dust of rifled flowers,
Waves the young branches of the mango bowers.
They hear the peacock's joyous cry, his head
Lifted in wonder at the courser's tread
They watch the cranes in jubilant armies fly,
Crowning, like flowers, the portals of the sky
Form shady coverts by the way, the deer,
Throw, startled glances when the car is near
Through towns they pass, and many a hamlet fair,
Founded and cherished by their royal care.
Peasants bring them curds and milk.

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The king calls attention to the varied beauties of the woodland screenland lost in delight they reach the end of their journey quite unexpectedly.

Evening is ocean weary of the road
The horses rest before the saint's abode.

The hermitage reminds one of that described in Kālidāsa's play Śakuntala. Hermits form the neighboring forest have come from grass and fuel, playful fawns are waiting to be fed with riches young girls are watering the roots of trees.

The king and the queen are most kindly received

After 'food and rest' the sage inquires of the kings his wishes and having heard that

No mother earth, whom tears or prayers have won
Is still ungracious and denies a son
And that
The sprites of his fathers pine.

Seeing no hope of funeral offerings the great Vasiṣṭha falls into profound meditation, and after a few minutes, announces the cause of the misfortune. The king, Dilīpa, and once, thoughtlessly and unconsciously omitted to pay reverence to the holy cow, which was lying under celestial tree near theft alls of the Ganges. Therefore by way of penance, and his queen must tend a cow called Nandinī in the sacred woods close by, and when they have gained the love of this descendant of the affronted cow, the curse will be removed. The attendance is given faithfully, the queen worships the cow by a walking round her and scattering rain, and the king cannot be persuaded, even by illusive phantoms, to desert his trust. He hastens to the queen,

And though she read at once his looks aright
He told her all again with new delight
Then, at the bidding of the saint, he quaffed
Of Nadine's pure milk a precious draught
As though, with thist that rises form the soul
He drank eternal glory from the bowl
At the dawn of day
Swift towards their home the eager horses bound
The car makes music o'er the grassy ground
They reach the city, where the people wait
Longing to meet their monarch at the gate
Dim are his eyes, his cheek is pale, his brow,

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Still beast deep traces of his weary vow
In due time a son was born
There was a glory round the infant's head;
And even the unlit torches seemed to shien
As in a picture, with that light divine
And when all rites had been duly performed
Still greater glory crowned Dilīpa's son"

Dīmavaka : King who ruled the earth, son of Prativyman, belongs to Ikṣavāku family.

Dīmraka : King and disciple of Jarāsandha.

Dīrgha-Sravas : Son of Dirgha-tamas, and therefore a Ṛṣi, but as in a time of famine he took to trade for a livelihood, the Ṛg-veda calls him "The merchant."

Dimvaka : Name of a king.

Diptimat : One of the sons of Kṛṣṇa by Rohiṇī. The Viṣṇu Purāṇa says that Kṛṣṇa had one hundred and eighty thousand sons but the names of only a few are given.

Dīrghagrīvās : The long necks. We have met no such name elsewhere.

Dirgha-Tamas : Dirgha-tapas 'long darkness.' A son of Kāśī-rāja, according to the Mahābhārata; of Ucathya, according to the Ṛg-veda; and of Utathya and Mamaṭa in the Purāṇas. His appellations of Aucathya and Mamaṭeya favour the latter parentage. He was born blind, but is said to have obtained sight by worshipping Agni (RV. III. 128)/ he was father of Kakṣivat and Dhanvantarī; and he is said (in the V.P.) To have had five children by Sudeṣṇa, wife of Bali, viz., the countries Aṅga, Baṅga, Kaliṅga, Puṇḍra, and Suhma.

Diti : Cutting; splitting; division. A goddess or personification in the Vedas who is associated with Aditi (q.v.), And seems to be the antithesis to her. Aurobindo states that Diti, also called Danu, means division, and the obstructing powers or Vṛtras are her children, Danus, Danavas, Daityas, while Aditi is existence in its infinity and the mother of gods. Diti had two powerful sons, viz., Hiraṇyākṣa and Hiraṇyakaśipu. The former was killed by Viṣṇu in the form of a wild boar, and the latter in the form of half lion and half man. Having lost her children, the Viṣṇu Purāṇa describes how Diti begged Kaśyapa for a son of irresistible prowess able to destroy Indra; she insisted on the sage fertilizing her womb at dusk even if the time was not auspicious. Kaśyapa asked her to control her emotions and await a favorable time, but did was insistent. Her imploration was acceded to but

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with a condition. Diti was asked to follow the rules of purity and observe the austerities for a period of hundred years, during which duration she should hold the fetus. She assiduously observed the conditions. But Indra knew of the approaching danger, so he went to her and attended upon her in great humility, watching for any slip on her part so as to destroy the fetus. One night, Diti retired to bed without washing her feet. This was a transgression and it gave an opportunity to Indra to destroy his impending adversary. With his thunderbolt he divided the fetus in her womb into seven portions. Thus mutilated, the child cried bitterly, and Indra being unable to pacify it, became angry and divided each of the seven portions into seven, thus forming 49 swift moving deities called Marutas. (Maruta comes from Ma-roditi meaning 'weep not' which Indra is, supposed to have told the crying children to quieten them). Diti's son Hiraṇyakaśipu had a daughter named Siṁhikā, who was married to Vipracitti. He was the chief of the Dānavas. They gave birth to Rāhu, the north node of Moon.

Divo-Dasa : **1.** A pious liberal king mentioned in the Ṛg-veda, for whom it is said that Indra demolished a hundred stone cities, meaning perhaps the mythological aerial cities of the Asuras. **2.** A Brahman who was the twin-brother of Ahalyā. He is represented in the Veda as a 'very liberal sacrifice,' and as being delivered by the gods from the oppressor Śambara. He is also called Atithi-gva, 'he to whom guests should go.' **3.** A king of Kāśī, son of Bhīmaratha and father of Pratardana. The sons of king Vīta-havya attached him and all his sons were slain. His son Pratardana (q.v.) Was born to him through a sacrifice performed by Bhāradvāja. He was celebrated as a physician and was called Dhanvantarī.

Diyaluma Falls : Diyaluma, on the Poonagala Oya river off the Koslanda-Wellawaya road is another spectacular sight spilling over a straight rock wall. 559 ft. in height. Diyaluma is often rated as Śri Laṅkā's highest water falls, upstaging Bambarakāṇḍa. It is 13 km from Wellawaya town and 6 km. from Koslānda in the hills and seen like a soft veil, is seen from the Balangoda–Wellawaya highway too.

Divaratha : A prince, the son of Parā, and descendant of Aṇu.

Dog : The connection between death and the dog has all ready been noticed in Yama. Although the dog is now considered by the Hindus as an unclean animation a hymn of the Ṛg-Veda Sūrya himself is identified with the dog.

Dohthi : The confluence of the streams Marha and Biswā, in the district of Faizabad in Oudh, where Daśaratha, king of Ayodhyā killed the blind Ṛṣi's son by mistake. Here it was the hermitage of blind Ṛṣi Śarvaṇa.

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Doṣa : Wife of Kalpa, the son of Dhruva.

Draviḍas : Draviḍas are often alluded to in the Mahābhārata, but are not mentioned in the Rāmāyaṇa. They are sometimes closely connected with the Paṇḍyās, but the name was applied in a general way to denote the southern branches of the races now classed as Draviḍian, and it is the name as Tamil. Their territory included the seacoast and became degraded from the absence of Brāhmaṇas and the extinction of sacred rites.

Draviṇa : One of the son of Pṛthu, the universal emperor. Also the name of one of the sons of the sage Dhava.

Draviras : The people of the coriander coast, from Madras Southwards, those by whom the Tamil language is spoken.

Dṛḍhacyuta : Name of a Ṛg-Vedic Ṛṣi who belongs to Agastya genealogy. His name is variously given as Dṛḍhasya, Dṛḍhayus and Drdhadyumna in Mahābhārata. But the correct name is Dṛḍhacyuta as the Anukramaṇīs show. He was author of Ṛg-Veda IX 25. He was son of Agastya and Lopāmudrā, and he had many brothers.

Dṛḍhayus : Another name of Dṛḍhacyuta.

Dṛḍāśva : King who belongs to Bharata race.

Dṛḍhadhanaśa : A prince, the son of Senajit, belong to the family of Hastin.

Dṛḍhanetra : The youngest of the four sons of Viśvāmitra born when he had retired to the jungles of the south to practice austerities.

"And in that solitary spot,
Four virtuous sons the king begot,
Havishy and form the offering named,
And Madhuṣyand for sweetness famed,
Maharatha, chariot borne in fight,
And Dṛḍhanetra, strong of sight".

Dṛḍhaśoṇa : A king of Maghada, the son of Susam, he reigned 48 years.

Dṛḍhayas : One of the sons of Purūravas, according to the Matsya Purāṇa.

Drimi : Tīrtha. By bathing in it one will free from his sin.

Droṇa : 'A bucket.' a Brāhmaṇa so named from his having been generated by his father, Bhāradvāja, in a bucket. He married Kṛpī, half-sister of Bhīṣma, and by her was father of Aśvatthāman. He was ācārya, or teacher of the military art, both to the Kaurava and Pāṇḍava princes, and so he was called Droṇācārya. He had been slighted by Drupada, king of Pāñcāla, and became his enemy. Through the instrumentality of the Pāṇḍavas he made Drupada prisoner, and took from him half of his kingdom; but he

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spared his life and gave him back the other half of his country. But the old animosity rankled, and ended in the death of both. In the great war Droṇa sided with the Kauravas, and after the death of Bhīṣma he became their commander-in-chief. On the fourth day of his command he killed Drupada, and in his turn he was unfairly slain in combat by Dhṛṣṭadyumna, who had sworn to avenge his father's death. In the midst of this combat Droṇa was told that his son was dead, which so unnerved him that he laid down his arms and his opponent decapitated him. But Droṇa was a Brāhmaṇa and an ācārya, and the crime of killing him was enormous, so it is glossed over by the statement that Droṇa "transported himself to heaven in a glittering state like the sun, and Dhṛṣṭadyumna decapitated merely his lifeless body." Droṇa was also called kūṭa-ja. The common meaning of kūṭa is 'mountain-top,' but one of its many other meanings is 'water-jar.' His patronymic is Bhāradvāja.

Droṇī Mountains : Himālayan mountain where Hanumān went, to Sañjīvī hill, to get a life-saving drug for Lakṣmaṇa.

Dṛṣadvatī : The Dṛṣadvati river of considerable importance in the history of the Hindus, although no traces of its ancient name exist. According to Manu, it is one boundary of the district called Brahmavartta, in which the institution of caste, and their several duties, had for every existed; implying that in other places they were of more recent origin. The holy land made by the gods, was of very limited extent. It other boundary was the Sarasvatī. That the Dṛṣadvatī was not far off we learn from Manu as Kurukṣetra, Matsya, Pañcāla and Śūrasena or the upper part of the Doab, and country to the east, were contiguous to it. Kullūka Bhaṭṭa explains Anantara, something less or inferior, but it more probably means not divided from, immediately contiguous. We must look for the Dṛṣadvatī; therefore west of the Yamunā. In the Tīrtha Yātra of the Mahābhārata we find forming one of the boundaries of Kurukṣetra. It is there said those who dwell on the south of the Sarasvatī and north of the Dṛṣadvatī or in Kurukṣetra dwell in heaven. In the same place, the confluence of the Dṛṣadvatī with a stream of Kurukṣetra, called Kauśikī, is said to be of peculiar sanctity. Kurukṣetra is the country about Thanesvar, where a spot called Kurukhtet still exists, and is visited in pilgrimage. The Kurukṣetra of Manu may be intended for the country of the Kurus, in the more immediate vicinity of Delhi. According to Wilford, the Dṛṣadvatī is the Kaggar, in which case our maps have taken the liberty of transposing the names of the rivers as the Kaggar now is the northern stream, and the Sarasvatī the southern both rising in the Himālayan, and uniting to form one river called Gagar

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in the maps, but more correctly Sarsuti, which then runs southwest and is lost in the desert. There have no doubt been considerable changes here, both in the nomenclature and in the courses of the rivers.

Drupada : King of Pāñcāla and son of Pṛṣata. Also called Yajña-sena. He was school-fellow of Droṇa, the preceptor of the Kaurava and Pāṇḍava princes, and he mortally offended his former friend by repudiating his acquaintance. Droṇa, in payment of his services as preceptor, required his pupils to make Drupada prisoner. The Kauravas attacked him and failed, but the Pāṇḍavas took Drupada captive and occupied his territory. Droṇa spared his life and restored the southern half of his kingdom to him. Drupada returned home burning for revenge, and, to procure it, he prevailed upon two Brāhmaṇas to perform a sacrifice, by the efficacy of which he obtained two children, a son and a daughter, who were called "the altar-born," because they came forth from the sacrificial fire. These children were named Dhṛṣṭadyumna and Kṛṣṇā, but her patronymic Draupadī better knows the latter. After she had chosen Arjuna for her husband at her Svayaṁvara, and she had become, with Drupada's consent, the wife of the five Pāṇḍavas, he naturally became the ally of his sons-in-law. He took an active part in the great battle, and on the fourteenth day he was killed and beheaded by Droṇa, who on the following day was killed by Dhṛṣṭadyumna, the son whom Drupada had obtained for wreaking his vengeance on Droṇa. Besides the two children mentioned, Drupada had a younger son named Śikhaṇḍīn and a daughter Śikhaṇḍīni.

Drupadī : Daughter of Drupada, king of Pāñcāla, and wife of the five Pāṇḍu princes. Draupadī was a damsel of dark complexion but of great beauty "as radiant and graceful as if sought by many princes, and so her father determined to hold a Svayaṁvara and allow her to exercise her own choice in the in the selection of a husband. The Swayamvara was proclaimed, and princes assembled form all parts to contend in the lists for the hand of the princess, for although in such contests the lady was entitled to exercise her Svayaṁvara or own choice, it generally followed that the champion of the arena became her husband. Most astonishing feats of arms were performed, but Arjuna unselected bridegroom. In the works of H.H. Wilson Volume III, pp. 328-335, the following poetical version of the account of the Swayavara is given.

In Pāñcāla's spacious realm
The powerful monarch Drupada observes
A solemn feast, attending princes wait
With throbbing hearts, his beauteous daughter's choice;

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The royal, Draupadī, whose charms surpass
All praises, as far as her mild excellence
And mind transcend the beauties of her person
And now the day of festival drew nigh;–
When Drupada, who's anxious hopes desired
A son of Pāṇḍu, for his daughter's lord,
And who had seen this messengers to search
The banished chiefs, still sought by them in vain
Devised a test-no other forces but theirs
He deemed could undergo to win the bride
A ponderous bow with magic skill he rammed
Unyielding but to more than mortal strength
And for mark he hung a metal plateau
Suspended on its axle, swift revolving
Struck by a shaft that form the center strayed.
This done he bade proclaim—that he whose hand
Should wing the arrow to its destined aim,
Should win the princess by his archery
Before the day appointed, trooping came
Princes and chiefs innumerous, midst the throng
Duryodhan and all the hundred sons
Of Dhṛtarāṣṭra, with the gallant Karṇa
In haughty cohort at the court appeared
With hospitable act the king received
His royal guests and fitting welcome gave.
Between the North and East without the gates
There lay a spacious plain, a fosse profound
And lofty walls enclosed its ample circuit
And towering gates and trophies arches rose,
And tall pavilions glittered round its borders;–
Here ere the day of trial came, the sports,
Were held, and loud as ocean's boisterous waves,
And thick as stars that gem the Dolphin's brow,
The mighty city here her myriads poured.

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Around the monarch's throne on lofty seats
Of gold with gems emblazoned sat the kings,
Each lowering stern defiance on the rest.
Without the barriers pressed the countless crowd
Or clambering upon scaffolds clustering hung.
Skirting the distance multitudes beheld
The field from golden lattices or thronged
The high housetops, whose towering summits touched,
The clouds, and like, the mountain of the gods
With sparkling peaks streamed radiant through the air
A thousand trumpets brayed, and slow the breeze
With incense laden wafted perfume round
Whilst games of strength and skill-the graceful dance,
The strains of music or dramic art
Awoke the gazer's wonder and applause
Thus sixteen days were passed, and every chief
Of note was present-and the king no more
Could with fair plea his daughter's choice delay
Then came the princess forth in royal garb
Arrayed and costly ornaments adorned;
A garland interwove with gems and gold
Her delicate hands sustained form the pure bath
With heightened loveliness she tardy came
And blushing in the princely presence stood
Next in the ring the reverend priest appeared
And strewed the holy grass and poured the oil
An offering to the god of fire, with prayer
Appropriate, and with pious blessings corned
Then bade the king the trumpets clangor cease
And hush the buzzing crowd while his brave son
A the gallant Dhṛṣṭadyumna on the plain
Descended and his father's will proclaimed
Princess this bow behold you mark these shafts
Who ever with dexterous hand at once directs
Five arrows to there aim, and be his race

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His person and his deeds equivalent
To such exalted union, he obtains
My sisters for his bride my words are truth
Thus said, he to the princess next described
Each royal suitor by his name and lineage
And martial deeds, and bade her give the wreath
To him whose prowess best deserved the boon?
Quick from their gorgeous thrones the kings up rose,
Descending to the conflict and around,
The lovely Draupadī contending pressed;-
Like the bright gods round Śiva's mountain bride.
Love lodged his viewless arrows in their hearts,
And jealous hatred swelled their haughty minds;-
Each on his rivals bent a levering glance,
And friends till now, they met as deadliest foes,
Alone the kindred bands remained aloof
Who owned Janāradana their glorious chief?
He and the mighty Halayudha curbed.
Their emulous zeal-and tranquil they beheld
Like furious elephants the monarchs meet—
There rages by courteous seeming ill repress
Like fire amidst the smoldering embers glowing
And now in turn the princes to the trial
Succeeding past, in turn to be disgraced-
No hand the stubborn bow could bend—they strained
Fruitless each nerve, and many on the field
Recumbent fell, whilst laughter pealed around
In vain they cast aside their royal robes
And diamond chains and glittering diadems
And with unfettered arm and ample chest
Put forth their fullest strength–the bow defied
Each neither chief nor left the hope he might succeed
Karṇa alone the yielding bowstring drew
And ponderous shafts applied, and all admired
The timid Draupadī in terror cried,

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I wed not with the base born Karṇa smiled
In bitterness san upwards turned his eyes
To his great sire the sun—then cast to earth
The bow and shafts and sternly stalked away.
Thus foiled the princess, through the murmuring crowd
Amazement spread—then Arjuna, form where
He and his brethren with the Brāhmaṇas placed
Had viewed the scene, advanced to prove his skill
The priestly band swift wonder struck beheld
Whose seemed at student of their tribe aspire
To triumph where the mightiest chief had failed
They deemed the like disgrace would shame the attempt
And ridicule their race and name assail
And many a venerable elder strove
To turn the stripling form the hopeless task
They strove in neither vein nor did they all despair
For many marked his elephantine strength
His lion port and self collected soul
And fancied that they saw revived in him
The son of Jamadagni to overthrow
Once more the haughty Kṣatriya's power and pride.
Unbending praise or censure, Arjuna
Passed to the field with reverential steps
He round the weapon, circled, next addressed
A silent prayer, to Mahadeo, and last
With faith inflexible on Kṛṣṇa dwelt
One hand the bow up bore, the other drew
The sturdy cord, and placed the pointed shafts-
They flew–the mark was hit-and sudden shouts
Burst form the crow long silent; flattering waved
The Brāhmaṇa scarf's, and drum and trumpet brayed,
And Bard and Herald sung the hero's triumph".

When the five brothers returned to the house where their mother, Kuntī, was staying, they hold her that they had made a great acquisition, and she told them to share it among them. These words raised a great difficulty,

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for if they could not be adroitly evaded they must be obeyed. The sage Vyāsa settled the matter by saying, "The destiny of Draupadī of all the brethren". So she became their common wife, and it was arranged that she should stay successively two days, in the house of each, and that no one of them but the master of the house should enter it when she was there. Arjuna her favorite, and she showed her jealousy when he married Subhadrā. In the great gambling match which the elder brother, Yudhiṣṭhira, played at Hastināpura against his cousins, the Kauravas, he lost his all his kingdom, his borthers, himself, and their wife Draupadī. So she became a slave, and Duryodhana called her to come and sweep the room. She refused, and then Dūṣaṇa dragged her by the hair into the pavilion before all the chieftains, and tauntingly told her that she was a slave girl, and had no right to complain of being ached by men. He also abused her and tore off her veil and dress, while Duryodhana invited her to sit on his thing. Kṛṣṇa took compassion upon her, and restored her garments as fast as they were torn.

She called vehemently upon her husbands, to save her, but Yudhiṣṭhira restrained them. Bhīma was in a rage of passion, he was prevented from action, but he viewed in loud words that he would drink the blood of Dūṣaṇa, and smash the thigh of Duryodhana in retaliation of these outrages, which views he eventually fulfilled. Draupadī vowed that her hair should remain disheveled until Bhīma should tie it up with hands dripping with the blood of Dūṣaṇa. The result of the gambling match was that the Pāṇḍavas, with Draupadī vowed that her hair should remain disheveled until Bhīma should tie it up with hands dripping with the blood of Dūṣaṇa. The results of the gambling match was that the Pāṇḍavas, with Draupadī went into exile for twelve years, and were to dwell quite incognito during another year. The period of thirteen years being successfully completed, they were at liberty to return. Twelve years of exile were passed in the jungle, and in the course of this period Jayadratha, king of Sindhu, came to the house of the Pāṇḍavs, while they were out hunting. He was courteously received by Draupadī, and was fascinated by her charms. He tried to induce her to elope with him, and when he was scornfully repulsed, he dragged her to his chariot and drove off wither. When the Pāṇḍavas, returned and heard of the rape, they pursued Jayadratha, and pressed him so close that he put down Draupadī, and endeavored to escape alone. Bhīma resolved to overtake and punish him, and although Yudhiṣṭhira pleaded that Jayadratha, was a kinsman, and ought not to be killed, Draupadī called aloud for vengeance so Bhīma and Arjuna continued the pursuit. Bhīma dragged Jayadratha from his car

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kicked and beat him till he was senseless but spared his life. He cut off all Jayadratha's hair except five locks and made him publicly acknowledge that he was a slave. Draupadī's revenge was then slaked, and Jayadratha was released at her intercession. In the 13th year, in which her husbands and she were to live undiscovered, they entered the service of the king of Virāṭa, and she without acknowledging any connection with them became a waiting maid to the queen.

She stipulated that she should not be required to wash feet or to eat food left by others, and she quieted the jealous fears, which her beauty excite dint he queen's mind by representing that she was guarded by five Gandharvas, who would prevent any improper advances. She lived a quiet life for a while, but her beauty excited the passion of Kīcaka, the queen's brother, who was commander in chief, and the leading man in the kingdom. His importunities, and insults greatly annoyed her, but she met with no protection form the queen, and was rebuked for her complains, and petulance by Yudhiṣṭhira. Her spirit of revenge was roused, and she appealed as usual to Bhīma, whose fiery passion, she well knew how to kindle. She complained of her menial position, of the insult she had received, of the in difference of her husbands, and of the base offices they were content to occupy. Bhīma promised revenge. An assignation was made with Kīcaka that Bhīma kept, and he so mangled the unfortunate gallant that all his flesh and bones were rolled into a ball, and no one could discover the manner of his death. The murder was attributed to Draupadī's Gandharavas, and she was condemned to be burnt on Kīcaka's funeral pile. Then Bhīma disguised himself, and tearing up a tree for a club, went to her rescue. He was supposed to be the Gandharva, and every one fled before him. He released Draupadī, and they returned to the city by different ways. After the term of exile she was more ambitious than her husbands and complained to Kṛṣṇa of the humility and want of resolution shown by Yudhiṣṭhtra. She had five sons, one by each husband, Prativindhya, son of Yudhiṣṭhira, Śrutasoma, son of Bhīma, Śrutakīrtti, son of Arjuna, Śatānika, son of Nakula and Śrutakarman, son of Sahadeva. She with these five sons was present in camp on the eighteenth and last night of the great battle, while her victorious husbands were in the camp of the defeated enemy. Aśwatthāman, with two companions entered the camp of the Pāṇḍavas, cut down these five youths, and all whom they found. Draupadī called for vengeance upon Aśvatthāman. Yudhiṣṭhira endevored to moderate her anger, but she appealed to Bhīma.

Arjuna pursued Aśvatthāman, and overtook him, but he spared his life

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after taking from him a celebrated jewel, which he wore as an amulet. Arjuna gave this jewel to Bhīma for presentation to Draupadī. On receiving it she was consoled, and presented the jewel to Yudhiṣṭhira as the head of the family. When her husbands retired from the world and went on their journey towards the Himālayas and Indra's Heaven, She accompanied them, and was the first to fall on the journey. Draupadī's real name was Kṛṣṇā. She was called Draupadī and Yajñasenī, from her father, Parṣati, from her grandfather Pṛthā, Pañcāli, from her country, Sairindhri "the maid servant" of the queen of Virāṭa, Pañcami "having five husbands" and Nitayayauvanī "the ever young".

Dṛśadwat : I a common female name. **1.** The wife of king Divo-dasa. **2.** A river forming one of the boundaries of Brahmavarta, perhaps the Kagar before its junction with the sarsuti.

Druhyu : Son of Yayātī, by Śarmiṣṭhā, daughter of the Daitya king of Vṛṣa-parvan. He refused to exchange his youth for the curse of decrepitude passed upon his father, and in consequence Yayātī cursed him that his posterity should not possess dominion. His father gave him a part of his kingdom, but his descendants became "princess of the lawless Barbarians of the north."

Duśśāna : 'Hard to rule.' One of the hundred sons of Dhṛtarāṣṭra. When the Pāṇḍavas lost their wife Draupadī in gambling with Duryodhana, Duśśāsana dragged her forward by the hair and otherwise ill-used her. For this outrage Bhīma vowed he would drink his blood, a vow that he afterwards performed on the sixteenth day of the great battle.

Dummugudem : Name of a village. In this village Rāma is called the Ātmarāma. The story reveals that Rāma killed 14000 demons headed by Khara-Dūṣaṇa. As the village was said to be built upon the ashes of these demons, the place is named after as Dummugudem.

Dundhībhī : Rākṣasa named Dundībhī attacked Kiṣkindhā. Every year Dundubhī is shown to attack Kiṣkindhā and every year Bāli is shown to have overpower it. One-year finally Bāli decides to overpower him once for all. Who was is Dundubhī Rākṣasa. Basically, a Sādhanā Sādhaka in the Yoga Science will experience a Drum sound (Anāhata Nāda) before it goes in the samādhī state. Till the time this type of sound is heard Sādhaka cannot be in Samādhī Avasthā. Sādhaka must work hard to overcome this sound. Dundubhī means sound of big drum (dhol or nagārā). This is very interesting situation. Bāli is shown to be in Brahma Avasthā but without killing this sound he cannot be in that state. That is why Bāli is shown to attack every time on Dundubhī. Finally, Bāli is shown to decide to

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overpower this Anāhata sound. To do this he has to control his Suṣumnā Nāḍī. Any one who controls Suṣumnā Nāḍī that runs between Iḍā and Piṅglā Nāḍī enjoys Brahma Avasthā. The Suṣumnā Nāḍī is describe here as burrow. Because once you go into Suṣumnā Nāḍī one tends to loose sense of time and hence deprived of any outer surroundings. Bāli does this exercise over Suṣumnā Nāḍī for entire one year to over come the sound of drum (Anāhata nāda). In doing so he looses sense of time that is why one year of time becomes one moment for Bāli.

Durdhara : Ogree, commander in Rāvaṇa kingdom. He was slained in the war by Aṅgada.

Durmapura : King who ruled Limpuruṣas, and slained by Arjuna.

Durmukha : 'Bad face.' A name of one of Dhṛtarāṣṭra's sons. Also have one of Rāma's monkey allies, and of several others.

Durmuki : Ogre, commander in the Rāvaṇa kingdom. He was slained in the war by Hanumān.

Durva : Dhruva was described as an Asura according to Viṣṇu Purāṇa, the sons of Manu Svayaṁbhuva were Priyavrata and Uttānapāda. The latter had two wives; the favorite Suruci was proud and haughty, and the second, Sunīti, was humble and gentle. Suruci had a son named Uttama, and Sunīti gave birth to Dhruva. While quite a child, Dhruva was contemptuously treated by Suruci, and she told him that her own son Uttama alone would succeed to the throne. Dhruva and his mother submitted, and he declared that he wished no other honors than such as his own actions should acquire. He was a Kṣatriya, traditionally engaged in selfless, creative activities intended for protecting the social order, both from internal disorder and external aggression. Aroused by his inner impulse he left the royal palace, met the Saptarṣis, and learnt from them spiritual austerities. On being pleased with his penance, Viṣṇu touched Dhruva's forehead with his conch shell, and a symbol of cyclical cosmic evolution and fixed him as the Pole Star. He has the patronymic Uthānapāda, and he is also called Grahadhara, meaning the stay, or the pivot, have the planets. H.P. Blavatsky describes the mystic significance of the Pole Star to some extent. She stated that the Seven Prajāpatis charged with the task of evolving various root races are intimately linked with the Pole Star.

The centenary impulses of the cosmic spark which produce various phenomena through cosmic forces arise from this central seat of inner spiritual power. She highlighted the seven regents who enclose within their circle the world of senses, and represented as the seven planets, the seven invisible spirits, the seven seers, and other centenary influences, all

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related with Dhruva. She emphasized that the visible sun, Moon, planets, and stars derive their power not from the eternal sustainer of their luminous life which exists as it were behind all these phenomena but in their case strongly tethered to the central fountainhead, Dhruva, the Pole Star. The Viṣṇu Purāṇa mentions that there are certain special radiations related with Dhruva. The four stars, viz., Agni, Mahendra, Kaśyapa, and Dhruva, placed in the tail of Śiśupāla, the Ursa minor, produce extraordinary results when viewed in a certain way. The sight at night of the Pole Star and of the Śiśupāla constellation is said to expatiate all sins committed during the day. According to a Purāṇic story, Viṣṇu was so pleased with Dhruva that having placed him in the sky, he blessed him as follows Dhruva! I bestow to you that tenacious status which transcends those of sun, Moon, mars, mercury, Jupiter, Venus, and Saturn, all asterisms, the seven regents, and all the gods wandering in the sky. Many of the gods exist for four yugas (q.v.), Some for a Manvantara (q.v.) But to you I give the position for a Kalpa.

Durvāsās : 'Ill-clothed.' A sage, the son of Atri and Anasūyā, but, according to some authorities, he was a son or emanation of Śiva. He was noted for his irascible temper, and many fell under his curse. It was he who cursed Śakuntalā for keeping him waiting at the door, and so caused the separation between her and king Duṣyanta. But it was he who blessed Kuntī, so that she became a mother by the sun. In the Viṣṇu Purāṇa he is represented as cursing Indra for treating with disrespect a garland, which the sage presented to him. The curse was that "his sovereignty over the three worlds should be subverted," and under it Indra and the gods grew weak and were overpowered by the Asuras. In their extremity they resorted to Viṣṇu, who directed them to churn the ocean of milk for the production of the Amṛta (water of life) and other precious things. In the Mahābhārata it is stated that on one occasion Kṛṣṇa entertained him hospitably, but omitted to wipe the fragments of food from the foot of the sage. At this the latter grew angry and foretold how Kṛṣṇa should be killed. The Viṣṇu Purāṇa states that Kṛṣṇa fell according to "the imprecation of Durvāsās," and in the same work Durvāsās is made to describe himself as one "whose nature is stranger to remorse."

Duryaman : A prince, the son of Dhrita, a descendant of Durhyu.

Duryodhana : "Difficult to be found with". The eldest of the Kurus. The eldest of the hundred sons of Dhṛtarāṣṭra, and one of the principal actors, among the Kauravas, in the Great War. Pāṇḍu was the younger brother of Dhṛtarāṣṭra, but Yudhiṣṭhira his eldest son was born before Duryodhana,

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and according to the customs of those times had inconsequence a prior right to the throne of Hastināpura. This led to constant rivalry between Yudhiṣṭhira and Duryodhana for the post of Yuvarāja. As the five Pāṇḍavas, had, on the death of Pāṇḍu, come under the guardianship of their uncle Dhṛtarāṣṭra, the cousins were brought up together in the old palace of Hastināpura. It is stated in the Mahābhārata that "about this time Duryodhana the eldest of the Kauravas, became very jealous of the strength of Bhīma, resolved to work evil against him. He attempted to take his life by poison and throwing him into a lake while stupefied from its effect. Bhīma was not however killed but appeared again to play an important part in the struggles of their lives." "The jealously and hatred of the Kurus towards the Pāṇḍavas, increased as they all attained manhood. The father of the Kurus being blind, required a vice king. In this office Yudhiṣṭhira was installed, he being entitled to it as eldest son of the late king Pāṇḍu. But Duryodhana was highly discontented at this arrangement, and at length persuaded his blind father to send away the Pāṇḍavas to the city of Vāraṇāva. Here a splendid house was prepared form them, but hemp, resin, and other combustible substances, were secreted within, for the wicked Duryodhana plotted that the house should be set on fire, and the Pāṇḍavas and their mother burnt to death.

Warning, however, was given to these intended victims before they left Hastināpura, and, on taking possession of their splendid new habitation, they had an underground passage made, by which, when the expected fire took place, they all escaped". Among the poor people whom Kuntī had been feasting was a Bhil woman, with five sons, who according tot the practice of their tribe, drank deeply of intoxicating liquor, and then lay down and slept heavily. The next morning their bodies were found amid the ruins of the conflagration, and it was believed in the Hastināpura that the Pāṇḍavas had perished, and Duryodhana pretended to mourn their death. After the Pāṇḍavas had conquered their misfortunes "the very y splendor of their success revived the dark jealousy of Duryodhana, for he and his brother Duśśāsana, and one or two others, plot to deprive the newly inaugurated king of his territories. They first secure the co-operation of a relative named Śakunī who was a noted gambler, and then induce the blind old king to invite the Pāṇḍavas to a gambling festival at Hastināpura. Yudhiṣṭhira accepts the invitation, with secret misgiving for "he was not very skilful in throwing the dice" and he knows that "he is very skilful in throwing dice, and in playing with dice that were loaded, insomuch, that whenever he played he always won the game". Nevertheless, Yudhiṣṭhira

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feels compelled to go for, "no true Kṣatriya can refuse a challenge to war or play". The game they played at seems to have resembled backgammon, "pieces on a board being directed by the throwing of dice". Certain seeds served as dice, and dice of this description were used for the guidance of a portion of the religious sacrifice. So that, to throw dice, was not deemed objectionable, and only when a passion, or the stake immoderate, was it esteemed a vice. It was, of course, contrived that Yudhiṣṭhira, should be led on to stake and to lose all that he possessed. When the Pāṇḍavas returned from their second exile it chiefly owed to Duryodhana that the Great War was fought. He rejected all Kṛṣṇa's proposal for peace, though Bhīṣma, and Droṇa, as well as his aged father, were anxious that he should accept them. The war commenced.

"The Kuru host entrusted to his care,
The son of Bhāradvāja marshals; first
The chiefs of Sindhu, and Kaliṅga's king
With the young prince Vikarṇa on the right
He stations, by Gāndhāra's martial chivalry;
With glittering lances armed, and let by Śakunī,
Their sovereign's son, supported. On his left,
Duśśāsana and other chiefs of fame
Commanded the array, around them rode
Kamboja's horse, Śakanas and Yavanas,
On rapid coursers, might in the field
The nations of the north, and east, and south
Composed his main battalions, in the rear
Secure the monarch marched, whilst in the van
The gallant Karuṇa led his faithful bands
Exulting in their sovereign's stately stature,
High raised upon his elephant of war
And gorgeous shining as the rising sun
His warriors deemed the gods themselves were weak,
With Indra at their head, to stem his prowess,
And each to each their thoughts revealed, they moved,
Secure of victory, to meet the foe".

On the last day of the war Bhīma fought Duryodhana, in single combat with clubs, and killed him. It is said that the then fulfilled the vow he made to avenge the insult that Duryodhana had offered.

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Duśyanta : The eldest son of Anila, and father of the emperor Bharata. In the genealogy Janamejaya was the son of Puru. His son was Pracānvān, whose son was Pravira. He had a son, Namasyu, and he a son Cārupada. His son was Sudyu. To him was born Bahugava. His son was Samyati, who had a son Ahamyāti. The latter's son was Raudrāśva. He had ten sons Rteyu, Kukṣeyu Sthaṇḍileyu Kṛteyu, Jaleyu, Santateyu, Dharmeyu, Satyeyu, Śruteyu, and Vaneyu, the last of them, all born to the Apsarāsa Ghṛtāci, and they were all submissive to him as the organs of sense and action are to the vital breath that sustains the body Ṛteyu had a son Rantibhara, and he had three sons Sumati, Dhruva and Apratiratha. Kaṇva was Apratīrtha's son. His son was Medhātithi, and from him were descended Praskanva and other Brāhmaṇas. Sumati's son was Ṛbhya whose son was Duśyanata. The Mahābhārata relates the following legend of this king. "Once upon a time the valiant Rājā Duśyanta was hunting in the forest, when he beheld the beautiful Śakuntalā, the adopted daughter of Kanwa the sage, and he prevailed on the damsel to become his wife by a Gandharva marriage, and gave her his ring as the pledge of his truth Then Duśyanta returned to his own city, while Śakuntalā remained in the hermitage of her father. After this Durvāsas the sage visited the hermitage of Kaṇva, but the thoughts of Śakuntalā were fixed upon her husband, and she head not the approach of the sage. And Durvāsas cursed the damsel that the man she loved should forget her, but after a while he relented, and promised that the curse should be removed as soon as Duśyanta saw the ring.

When Śakuntalā found that she was with child, she set of for the palace of her husband, but on her way she bathed in a sacred pool, and the ring doped form her finger, and was lost beneath, the waters. When she reached the palace of the Rājā, his emery had departed form him, and he would not won her to be his wife, and her mother came and carried her away to the jungle and there she gave birth to a son, who was named Bharata and it so happened that a large fish was caught by a fisherman, and the ring of Duśyanta was found in the belly of the fish, and carried to the raja and Duśyanta saw the ring, and he remembered the beautiful Śakuntalā who had become his wife by a gandharva marriage. And the rājā went into the jungle and saw the boy Bharata sorting with young lions and setting at naught the lionesses that gave them such, and his heart burned towards the lad, and presently he beheld the sorrowing Śakuntalā, and he knew that Śakuntalā was his wife, and that Bharata was his son.

Dūṣan : Ogre who was killed by Rāma in Daṇḍaka forest.

Dūṣaṇa : Rākṣasa, general in Rāvaṇa army. He was killed by Rāma, and closely associated with Khara (Brother of Rāvaṇa).

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Duśśāsana : Duryodhana's eldest brother and one of his inner circles of close advisors. He grievously offended draupadī and the Pāṇḍavas, and as a result Bhīma vowed to kill him and drink his blood. He did so during the great war.

Dūtaṅgada : 'The Ambassador Aṅgada.' A short play founded on the mission of Aṅgada to demand from Rāvaṇa the restoration of Sītā. It is attributed to a poet named Subhaṭa.

Dvaita Vana : Name of a place where Yudhiṣṭhira retired with his brothers after the loss of his kingdom at the gaming table. It is the birthplace of Jaiminī, the founder of the Mīmāṁsā School of philosophy.

Dvārakānātha : Name of Kṛṣṇa.

Dvārikā : Dvārakā in Gujarat. It is said to have been destroyed by the ocean just after the ascent of Kṛṣṇa to heaven. It contains the temple of Nāgeśa, one of the twelve Great Liṅgas of Mahādeva.

Dvārvatī : Dvārakā in Gujarat. Kṛṣṇa made it his capital after his fight from Mathura when Jarasindhu, king of Magadha, harassed him.

Dwārakā, Dwāravatī : 'The city of gates.' Kṛṣṇa's capital, in Gujarat, which is said to have been submerged by the ocean seven days after his death. It is one of the seven sacred cities. Also called Abdhī-nagarī. Having thus consulted with Balarāma, lord Kṛṣṇa caused a fort constructed in the midst of western sea, known as Dwārakā. He deputed Śrī Viśvakarmā, the great architect of the gods, for the purpose. In the fortress, he got built a city twelve yojnas (96 square miles) in area with regular planned roads and lanes. It was having sky-scraping gold towered buildings and balconies of crystals. The gardens were having celestial tress and creepers. The city had many palaces for the Yādava kings. For the sake of lord Kṛṣṇa, Indra transferred his own assembly hall (Sudharma Sabhā) to Dwārakā, the lord of waters, presented lord Kṛṣṇa, one thousand snow-white horses with one black ear and swift like mind in speed. Kuberạ, the presiding deity over treasures, gave him eight treasures. Similarly, guardian deities of other spheres presented him the wealth special to them. Then lord Kṛṣṇa transferred all the people of Mathurā to Dwārakā by using his supernatural Yogic powers and thus ensuring their safety, lord Kṛṣṇa in consultation with Balarāma, came out of the city of Mathurā to meet Kālayavana, in his Viṣṇu form.

When Kālayavana saw lord Kṛṣṇa coming out of the Mathurā city, like the rising moon, most beautiful to look at, dark in complexion, clad in

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yellow silken garments with the Śrīvatsa mark on his bosom and Kaustubha Maṇi sparkling in the neck, having four arms, lotus like eyes, dazzling alligator shaped ear-rings and a charming smile on his face, he immediately recognized lord Kṛṣṇa (as the same features were narrated to him by sage Nārada). Recognizing thus, Kālayavana started chasing lord Kṛṣṇa, who was running fast with his back towards the Yavana, showing himself to be within his grasp at every step, the king of Yavanas, was taken far away to a distant mountain cave. Then Kṛṣṇa entered in the cave, in which a person was lying down asleep. Lord Kṛṣṇa took off his yellow silken garment and laid it over the sleeping man. When Kālayavana entered the cave, he saw a man lying down asleep clad with the yellow silken garment. Kālayavana was very proud of his strength and he thought lord Kṛṣṇa was avoiding a fight by thus sleeping. Therefore, he strongly kicked the sleeping man thinking him to be lord Kṛṣṇa. The man who had been sleeping there for a long time, immediately opened his eyes and begin to look around in all directions. At last when he saw Kālayavana, rays of fire emanated from his eyes and Kālayavana was turned into ashes within a moment. This man, king Mucukunda, son of king Māndhātā from the race of Ikṣvāku, was a very strict follower of vedic principles. He was friendly to the brahmins and always true to his words. He was a very powerful king and even demigods like Indra and others use to ask his help in fighting with asuras (demons), and as such, he often fought against the demons to protect the demigods in heaven. Though in heaven, king Mucukunda was always engaged in fighting and had no respite to enjoy heavenly bliss. This continued for a long time.

Then, when the demigods secured the services of god Kārtikeya (son of lord Śiva), as their protector, they spoke to Mucukunda, "Oh king! You may now retire from the onerous task of protecting us. You left your worldly kingdom, from which all enemies were wiped out by you. You have been protecting us and in doing you have given up all pleasures. Now none of your queens, sons, clansmen, ministers or you're contemporary subjects survives as they are subjected to influence of time and have died. Time is so strong and powerful because it is a representative of that glorious supreme immortal lord. He drives off all creatures easily as in a sport, herdsman would do his cattle, please ask of us any boon except the benedictions of liberation, for the imperishable almighty lord Viṣṇu alone have the capacity to grant it. Therefore, another name of lord Viṣṇu is Mukunda, the only one who can award liberation." King Mucukunda had not slept for many years due to his engagement in the daily fights between the gods and the demons and was very tired. So when

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he was offered benediction, he simply begged them to grant him the boon of sleep lasting for a long period and whoever disturbs his sleep, should be instantaneously reduced to ashes. The gods granted him the boon and showed him a cave where he could repose himself to enjoy the sleep. When Kālayavana was reduced to ashes lord Kṛṣṇa manifested himself before king Mucukunda. He perceived the lord and gently inquired of him, "who are you? How it is that you have arrived in this inaccessible mountain cave in a dense forest like this? How is it that you go about in this forest full of thorns on foot tender like lotus petals? I regard you as the supreme lord Viṣṇu as you dispel the darkness of the cave by your splendour.

Oh most excellent person! If you think I am a fit person to know your identity, then please tell me the same. As for me, I am oh lord known as Mucukunda, the son of Māndhātā of the Ikṣvāku race." Thus respectfully addressed by the king, the glorious lord replied to him in his deep sonorous voice, " dear king! My incarnations, exploits and epithets are innumerable. They being infinite in number, it is not even possible for me to count. However, at present I have descended in the race of Yadus in the house of Vasudeva. As I am born of Vasudeva, they call me Vāsudeva. I have killed Kansa, who was in previous life known as Kālanemī. This Yavana caused to be burnt by me through your fiery looks was Kālayavana. Having been earnestly and repeatedly implored by you in the days gone by, I have come to seen you and shower my divine grace on you. Seek boons from me oh royal sage! I shall bestow on you all desired objects as no person that resorts to me shall suffer misery any more." When addressed thus, Mucukunda bowed down to him and submitted as follows, "oh lord! All living entities on this planet are absolutely deluded by your Māyā (the deluding potency). Being fully engaged in illusory activities, they are reluctant to worship your lotus feet and as they are unaware of the benefits of surrendering unto your lotus feet, they are subjected to various miserable conditions of material existence. Oh lord! I do not seek any other boon from you except rendering service to your feet, which is regarded as the most covetable blessing according to those who have renounced everything. I have with great difficulty approached your lotus-feet oh lord! Be pleased to protect me who am full of distress." On hearing this statement of king Mucukunda, lord Kṛṣṇa replied, and "oh great king your mind is free from impurities like attachment, greed, etc. And judgment clear. For though you were tempted with boons, you were not lured thereby. It was with a view to test your unerring vigilance that you were tempted with boons. The mind of yogīs who try to elevate themselves by controlling the senses and who meditate upon me by practicing Prāṇāyāma (breath

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control) and other means, are not thoroughly freed from material desires and as such, whenever there is some temptation, such yogīs again come down to the material platform. In compliance of your duties as a Kṣatriya, you have killed living beings, both in hunting and in battles. Expiate the sins committed by you by seeking my asylum and by meditation and penance. In the next birth you will be a prominent Brahmin, the best friend of all beings.

Then you will certainly attain to me, the absolute, oh king!" In this way, blessed by lord Kṛṣṇa, king Mucukunda bowed to him and came out of the cave. He noticed the diminution of the stature and form in men, beasts, creepers, trees and concluded that the advent of kaliyuga is imminent. He went to the northern direction and reached the Badarikāśrama, the adobe of Nara and Nārāyaṇa. Undergoing conflicting pains of conditions with tranquility of mind, he propitiated lord Kṛṣṇa with his austerities.

Dwaravati : Name of a city.

Dwijarṣis : (Dwija-Ṛṣis) *See* Brahmarshis.

Dwijihvā : Ogre slained by Aṅgada in the war.

Dwīpa : A zone, region, land, or continent, commonly called 'island,' inasmuch as each dvīpa is described as being surrounded by distinct concentric circumambient oceans centering about mount Meru. Seven dvīpas are enumerated as follows : Jambū, Plaksha, Śalmali, Kuśa, Krauñca, Śāka, and Puṣkara. Esoterically the dvīpas refer on the one hand to the seven globes of the planetary chain of this earth, and on the other hand to the seven great continents which come successively into existence as the homes of the seven root-races. Jambū-dvīpa corresponds to globe d of the chain, mount Meru rising from its center. (S.D. II, 320). This dvīpa was divided into nine parts termed Varṣas : 1. Jambū, 2. Plakṣa or Go-medaka, 3. Śālmali, 4. Kusa, 5. Krauñca, 6. Śāka, 7. Puṣkara; and the seas, which surround them, are –1. Lavaṇa, salt water; 2. Ikṣu, sugar-cane juice; 3. Surā, wine; 4. Sarpiṣ or Ghṛta, clarified butter; 5. Dadhi, curds; 6. Dugdha or Kṣīra, milk; 7. Jala, fresh water. In the Mahābhārata four dvīpas are named :- 1. Bhadrāśwa 2. Ketumāla, 3. Jambū-dvīpa, 4. Uttara Kuru. Jambū-dvīpa has nine Varṣas or subdivisions :- 1. Bhārata, 2. Kiṁpuruṣa, Kinnara, 3. Harivarṣa, 4. Ilāvṛta, which contains Meru; 5. Ramyaka, 6. Hiraṇmaya, 7. Uttara Kuru, 8. Bhadrāśva, 9. Ketumāla. According to the Viṣṇu Purāṇa, Bhāratavarṣa or India is divided into nine dvīpas or portions :—1. Indra-dvīpa, 2. Kaserumat, 3. Tāmra-varṇa, 4. Gabhaṣṭimat, 5. Nāga-dvīpa, 6. Saumya, 7. Gandharva, 8. Varuṇa, 9. Is generally left without a name in

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the books, but Bhāskara ācārya calls it Kumāraka.

Dwivida : An Asura in the form of a great ape, who was an implacable foe of the gods. He stole Balarāma's ploughshare weapon and derided him. This was the beginning of a terrific fight, in which Dwivida was felled to the earth, and "the crest of the mountain on which he fell was splintered into a hundred pieces by the weight of his body, as if the thundered had shivered it with his thunderbolt." **2.** A monkey ally of Rāma.

Dyaus : The sky, heaven. In the Vedas he is masculine deity, and is called occasionally Dyaus-pitṛ, 'heavenly father,' the earth being regarded as the mother. He is father of Uṣās, the Dawn. Of Zsvc, Deus, Jovis, Ju-piter. Dyāvā-Pṛthvī, 'Heaven and Earth,' are represented as the universal parents, not only of men but of gods; but in other places they are spoken of as having been themselves created; and then, again, there are speculations as to their origin and priority. In one hymn it is asked, "which of these two was the first and which the last? How have they been produced? Who knows?" The Śatapatha Brāhmaṇa declares in favour of the earth, saying, "this earth is the first of created beings."

Dyutimat : Son of Priyavrata, a king of Krauñca Dvīpa.

E

Eclipse : The obscuration of the light of sun by the intervention of Moon in between it and earth is known as solar eclipse. Two solar eclipses must be visible every year in some part of the earth; the maximum number of it may go up to five. For a solar eclipse to occur, the new Moon must be very close to a node of Moon. Total solar eclipse occurs when the surface of sun is completely obscured by Moon, but it is not very common. The track of total eclipse never exceeds 268.7 km in width, and the never lasts more than 8 minutes. The obscuration of the light of Moon by the intervention of earth in between it and sun is known as lunar eclipse. Under it's impact Moon becomes dim until it passes out of the shadow. Moon does not completely vanish, as the shadow of earth does not completely preclude sun's light from falling on it, due to the refraction of sun's rays on it by earth's atmospheric mantle. A lunar eclipse can be total or partial. Its duration can be no longer than 3 hours 40 minutes, the totality occurring only for 1 hour 40 minutes. The significance of eclipses is great in mundane astrology. The tantrics and black magicians make special preparations during such eclipses for fulfilling their special occult objectives and for the preparations of their special charms.

Ekacarka : The Pāṇḍavas then took Draupadī to their hide out in Ekacakra. The

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princess who had not seen the midday sun, had to walk miles in the sweltering heat to reach her new home. When Kuntī heard the footsteps of her sons she asked them to share whatever they had brought among themselves. This was how she daily greeted them in order to ensure they remain united. The six stopped where they were. Not even the sound of breathing could be heard. Kuntī, realizing that something was amiss, turned around and saw the princess of Pāñcāla and Arjuna with garlands around their necks. She realized the utter inappropriateness of her words. Kuntī took her words back. She argued that they possibly could not apply to a woman. But the Pāṇḍavas were silent. For them even her unspoken desire was law and this was a spoken instruction. Absurd though it may seem, Yudhiṣṭhira explained, this was now how it would be. Bhīma, Nakula and Sahadeva nodded in agreement. Draupadī turned to Arjuna. "It was your arrow that pierced the fish," she said. Arjuna remained silent. Kṛṣṇa was God incarnate. He knew that Draupadī would be in a predicament and had followed her to Ekacakra. Kṛṣṇa was Kuntī's nephew and was the guide to Draupadī and the Pāṇḍavas. All were relieved to see him. He took Draupadī aside and said, "This awkward situation you find yourself in is of your own making. In your previous birth you had pleased Lord Śiva with your prayers. He granted a boon to you. You said that you wanted a husband and to ensure that your request was heard, you repeated it five times in all. Śiva then said that in your next life you would have five husbands." Some sources have a slightly different narration.

Draupadī made her request only once but she added a long list of qualities that she wanted in her husband. Śiva said that it would be impossible to find one man with all these qualities. Hence she would have five husbands in her next life. All of them together would posses the qualities she had enumerated. But Draupadī was not satisfied. She was afraid of the kind of sexual commitment she was being asked to make. She placed her worry in a less explicit manner before Kṛṣṇa. "How am I to divide myself physically and emotionally between five husbands?" Kṛṣṇa had an answer to that as well. You will spend one year with each husband. During that period your other husbands will not have any sexual contact with you. They will be forbidden to enter the chamber in which you and the husband-of-the-year are spending intimate moments. If one does so, even accidentally, he would be exiled for twelve years. Thus Draupadī became the common consort of the five Pāṇḍavas. The marriage was ceremoniously solemnized at Pāñcāla and the Pāṇḍavas returned to Hastināpura with their mother and bride. The kingdom of Hastināpura was divided in two, Hastināpura and Indraprastha. Dhṛtarāṣṭra would continue ruling

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Hastināpura and Duryodhana was the crown prince. Indraprastha was given to the Pāṇḍavas and Yudhiṣṭhira was the ruler. In due course Draupadī had five sons, one from each of her five husbands. Prativindhya was the son of Yudhiṣṭhira, Śrutasoma of Bhīma, Śrutakīrti of Arjuna, Śatanīka of Nakula, and Śrutakarma of Sahadeva.

Ekakṣa : Son of Danu.

Ekakṣana : One-eyed people. They were placed after the Kālas and before the Vaijkeśas. Among the chief, who visited Yudhiṣṭhira, some had only one eye on their forehead and hailed from the coast of Vaṅkhu. Mandeville, the traveller, found in the Dondun Island in the Indian Ocean, men of great stature, hideous, having but one eye in the middle of the forehead.

Ekalavya : The king of the Nishadas, he was regarded as invincible by mortals but was attacked and slain by Kṛṣṇa.

Ekalavya : King of Niṣādas, who was slained by Kṛṣṇa.

Ekaliṅga : Hārīta āśrama,the hermitage of Ṛṣi Hārīta.

Ekanātha : Ekanath author of oldest Rāmāyaṇa, in Mahārāṣṭra it is known as Bhāvārtha Rāmāyaṇa during 16th century A.D.

Ekapada : Serpent goddess. She was son of Vāsuki. **2.** One footed. A fabulous race of men spoken of in the Purāṇas. A nickname of derision, found in the geographical accounts of the Purāṇas; it means one footed or rather, one zippered, and is probably an exaggeration of national ugliness, or allusion to some peculiar custom, in the people to whom the term is applied. 3. People who have only one tree but perhaps the reading should be Eka padakas people who have only one foot . It was a common belief that such people existed during Purāṇic period.

Ekapadapas : 'People who have only one tree' but perhaps the reading should be Eka padakas, 'people who have only one foot'? It was a common belief that such people existed.

Ekaratra : Name of a lake.

Ekekṣana : This one eyed. It was an old belief that such people existed Man with only one eye in their forehead are mentioned in Mahābhārata, the Cyclopes are famous in Greek and Latin Literatures, and one eyed race is spoken of as dwelling somewhere in the Indian Ocean by Mandeville.

Ekahansa : Name of a lake.

Ekāmra, Ekāmra Kānana : A forest in Utkala or Orissa, which was the favourite haunt of Śiva, and became a great seat of his worship as the city of Bhuvaneswara, where some very fine temples sacred to him still remain. Babu Rajendra Lala in his great work has described them on orissa.

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Eka-Pāda : 'One-footed.' A fabulous race of men spoken of in Purāṇas.

Eka-Pana, Eka-Patala : These, with their sister Aparṇā, were, according to the Harivaṁśa, daughters of Himavat and Menā. They performed austerities surpassing the powers of gods and Dānavas, and alarmed both worlds. Eka-parṇa took only one leaf for food, and Eka-patala only one patala (Bignonia). Aparṇā took no sustenance at all and lived Aparṇa, 'without a leaf.' Her mother being distressed at her abstinence exclaimed in her anxiety, "U-mā"—"O don't." Through this she became manifest as the lovely goddess Umā, the wife of Śiva.

Ekasāla : Name of a village.

Ekaśālayas : Name of a fish.

Ekāṣṭaka : A deity mentioned in Atharvaveda as having practised austere devotion, and being the daughter of Prajāpati and mother of Indra and Soma.

Eklavya : Lower caste Boy. Near the Aśrama of Droṇa, where Arjuna and his brothers used to take lessons in various arts, there lived a small bright boy, Śūdra by caste (lower caste). His name was Eklavya. He had great desire to learn the art of archery from Droṇācārya. But his mother had told him that as a Śūdra, Ācārya Droṇa would not accept Eklavya as his disciple. It was futile to dream of such a privilege. But the boy was not be put off, his determination knew no bouns. Near his house, under a tree Eklavya installed a clay idol of Droṇācārya that he worshipped as his guru! Daily, morning and evening, this devotee put flower and natural perfumes in front of this image and took self-lessons in the art of bow and arrow. The talented young Eklavya soon acquired high knowledge in archery. He attributed his success to his Guru Droṇācārya. One day, as it happened, Ācārya Droṇa and Arjuna were passing near the hut of Eklavya. It was pleasant and peaceful afternoon and people were taking rest. But constant barking of a dog broke the tranquillity and silence. Eklavya did not like this, and therefore, he shut the mouth of the dog with an arrow! Droṇācārya and Arjuna were surprised to see the dog with his mouth sealed with an arrow! Naturally the curious Arjuna asked his Gurudev as to who could have done this delicate job. Even Droṇācārya was amazed and knew the archer must be exceptionally skilled artist. They decided to trace this skilful fellow and reached the spot where Eklavya was practising wonders with his bow and arrow in front of the clay image of Droṇa.

It took no time for Droṇācārya to understand the situation. He realized that Eklavya was superior to Arjuna in some respects. Droṇācārya loved Arjuna very much and had declared him to be the best archer on the earth.

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Hence the guru thought for awhile and came to a decision to remove Eklavya as a competitor to Arjuna. Droṇācārya went to Eklavya and said, "O young man, who has taught you such wonderful skills in archery! Who is your guru?" Seeing the guru in front of him, the boy Eklavya was more that overjoyed and said, "why, O gurudev, this all is your grace! I worship you as my guru. Look you are there in that image!" Droṇācārya was pleased with the dedication of Eklavya, and said, "I bless you my son. But as is customary, won't you give me my fees - guru-dakṣiṇā!" [It is customary in India to give to the guru whatever he demands as his fees - guru-dakṣiṇā for the knowledge the guru has given to the disciple.] Eklavya was overwhelmed to see Droṇācārya had accepted him as his disciple! Out he said, "O honourable teacher, whatever you ask, this humble disciple of yours will try his utmost to offer you as guru-dakṣiṇā! I am blessed." And now comes a very touching and pathetic incidence in Mahābhārata. Guru Droṇa said, "O Eklavya, I am pleased with your respect for guru. I want the thumb of your right hand as my fees- guru-dakṣiṇā." The trees and atmosphere around stood still for a minute! Even Arjuna was stunned on listening to the unusual and almost cruel demand of his guru. To ask for the thumb of an archer was equivalent to almost killing him! How could Droṇācārya demand such a heavy prize from one disciple to protect the honour of the other! But Eklavya had no such remorse. Unruffled and with due humility, cheerfully and without protest, he cut his right thumb and placed at the feet of Droṇācārya. Gods in the heaven silently praised the greatness of Eklavya's sacrifice.

Elacakra : Son of Danu.

Elapatra : Serpent and son of Vāsuki.

Elephant : In the Epic Mahābhārata, there is the legendary story about an elephant named Aśvatthāmā', who carried the same name as the son of the revered teacher for both the warring families of the Pāṇḍavas and the Kauravas. At the battle of all battles Kurukṣetra, fought between these two families, an innocuous lie in the middle of the battlefield announcing that Aśvatthāmā was dead, was actually meant to upset the Kauravas by giving out the impression that the teacher's son was dead where, in fact, it was the elephant that had got killed. However, this strategic piece of lie had the exact desired effect of lowering the enemy's guards. And a lie that has since come to be disapproved of.

Elikas : We have not found this name elsewhere, nor is it in the dictionary. The river Elā is mentioned as situated in the Dekhan but without data to identify it.

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Emuṣa : In the Brāhmaṇa, a boar that raised up the earth, represented as black and with a hundred arms. This is probably the germ of the Varāha or boar incarnation.

Epics : Indian mythology dates the original events at 3102 B.C. but modern historians are more comfortable with a date around the 15th century B.C. The epic was passed on for generations in an oral form, doubtless tweaked and tuned along the way. It is to have been written down, in Sanskrit, sometime between 200 B.C. and 200 A.D. These were momentous times in Indian history. Buddha and Mahāvīra had lived and preached in the sixth century B.C. The Vedic religion of the Āryans who had invaded India from Iran was slowly being obliterated and being replaced by what we would today recognize as Hinduism. Indra, Agni, Varuṇa and Vāyu, members of the Āryan pantheon were increasingly being shoved aside by the trinity—Śiva, Viṣṇu and a rarely mentioned Brahmā. Because the Mahābhārata evolved in such interesting times, nearly every character in the Mahābhārata is claimed for one god or the other, for one faction or the other. So, you have Arjuna as the son of Indra and Bhīṣma as a Vasu reborn. Sometimes, as in the case of Bhīṣma, the result is a charming tale that adds to the epic. In other cases, as in Karṇa being the son of the Sun, nothing tangible is added.

The identification of every character with a god detracts from the really crucial relationships. With everybody in Mahābhārata being some sort of a god, the immortality of Kṛṣṇa and his special relationship with Arjuna—Nara and Nārāyaṇa, the special man and his personal God, the human and his conscience, Arjuna and Kṛṣṇa—fades into the background. In addition, Mahābhārata was entrusted in the hands of two different classes of society—the often-illiterate folk musicians and entertainers and the Brahmins, priests and advisors to kings. Thus, the written form of Mahābhārata contains numerous allusions to respect for Brahmins although the narrative hardly ever mentions a Brahmin except in passing. The oral version of the Epic even today is performed in pieces with an emphasis more on the magical story than on the philosophical discourse. The tribal society described in Mahābhārata had been replaced by a bunch of kingdoms that had begun to have contact with the outside world. The Mauryas, starting to unite the disparate kingdoms into an empire, and the arrival of the Greeks all connived to forge a new Indian identity. The Mahābhārata was a product of that Indian awakening. My hope is that as we approach the fiftieth year of our republic, this thousand year old Indian Epic will remind us of the tribal society and the fratricide that was our past but will not be our future.

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Eraka : A kind of grass. The text Mahābhārata where this term is subsequently used under this meaning. The Mahābhārata describing the affray, which follows, mentions that the grass son being plucked by Kṛṣṇa and the Yādavas turn to clubs. The text, and that of the Bhāgavata, here says, that the powdered particles, floating on the sea, became rushes or the later may imply that they fastened upon grass. The commentator, however, explains that the particles of iron being borne to land. They were so transformed. The Mahābhārata says nothing have the piece which could not be pounded, and this seems to be an embellishment either of the text.

Ezhuttacchan : Ezhuttacchan was not only a poet but also a philosopher and reformer of 16th century. His most important works on Adhyātma Rāmāyaṇa and Bhāratam. Vālmīki's Rāma is only an ideal man a good king of the people, but Ezhuttacchan Rāma is good incarnation, very much like Rāma of Tulasīdāsa. The very mention of the name of Rāma was enough to transform the poet into a real devotee and epithets flowed from his pen, almost spontaneously as Vālmīki who induced to write about the Man Rāma at the sight of tragic end of one of the birds of the pair. Compared with the Rāmāyaṇa his Bharatam is majoring original and profound. In the former, we see the poet's struggle to compromise between the philosopher and the poet in him, but in the latter, the poets assume the lead. As regards description the use of figures of speech and characterization. Ezhuttacchan is immensely successful in both the classics. The language is simple and direct, but powerful and pervasive.

F

Falakivana : Name of a lake.

Fālguna : Name of Arjuna, because he was born on the breast of the Himavat on a day when the constellation Uttara Fālguna was on the ascendant.

Falkakṣa : Name of an Apasarās.

Falodaka : Name of an Apasarās.

Foam drinkers : Milky ocean that is known by third name and it is known because of form which surrounded ocean .

Flags : The two great epics of India the Rāmāyaṇa and Mahābhārata are the most valuable sources on the epic era. They are not only the itihas (history) or legends of the epic kings and princes, but also a mirror of the social set up of those days. A study of these epics reveals that flags were in great use and were given immense importance. It was an established custom for warriors to adopt personal flags. They performed elaborate flag ceremonies with a lot of rituals. The kings and their warriors adopted

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flags for themselves according to their faith, lineage, military exploits and qualifications. During battles, the presence of a warrior in the battlefield could easily be known by locating his flag. Prince Bharata, the younger brother of Rāma, had adopted Kovidāra (a beautiful supernatural tree) as a symbol for his flag. During the fourteen-year exile, once Lakṣmaṇa sighted a huge army with Kovidāra-dhvaja (flag) in the vanguard approaching their abode, he at once surmised that Bharata was coming. He approached Rāma to destroy the Kovidāra.

Destruction or capture of a flag in ancient days was considered a great dishonour and disgrace that one could inflict on the vanquished. During the invasion of Laṅkā, Rāma fought against Rāvaṇa under the flag of his dynasty, the Raghuvaṁśa. It bore the figure of Sūrya (Sun) their Kuldevatā (family deity) on a crimson field. According to some scriptures, Rāvaṇa's flag displayed the figure of a human skull (kapāla) and it was known as Kapāla-dhvaja. A kapāla is always associated with Lord Śiva, who is said to have used it as a receptacle for his food and drink. As Rāvaṇa was the devout bhakta of Śiva, he adopted kapāla as an emblem for his patākā to invoke the blessings of Lord Śiva. Another reason for adopting such symbol could be that a skull meant death and it was expected to cause awe in his enemies. Rāvaṇa's son, Meghanāda, adopted a Siṁha (lion) for his flag and it was known as Mṛgarāja-Ketu. The other warriors of Rāvaṇa, Prahasta and Kambhanan, had a snake and the Śeṣanāga as symbols on their respective flags. The details of the flags used by the Pāṇḍavas during the battle of Kurukṣetra have been given by Sañjaya in the Śāntiparva and those of the Kauravas in the Droṇaparva of the Mahābhārata. Yudhiṣṭhira, the eldest of the Pāṇḍavas, bore a pair of mṛdaṅgas, called Nanda and Upnanda, on his standard. The thunderous notes of these mṛdaṅgas (drums) were said to have encouraged friends and terrorized foes. The divine monkey on Arjuna's Kapi-dhvaja terrified and demoralized the foes with his awe-inspiring chatter. Bhīma, the second of the Pāṇḍavas, carried a Siṁha dhvaja. Nakula, the fourth Pāṇḍava, had the Śarabha (a mythical animal) on his standard. The Śarabha was a two-headed animal with two wings of resplendent beauty and eight legs of a lion with sharp claws and a long tail. Sahadeva, the youngest of the Pāṇḍavas, carried a Haṁsa-dhvaja (swan). The swan is a symbol of the twin Aśvinakumāras. Abhimanyu, the son of Subhadrā and Arjuna chose a Śaraṅga (a bird) for his flag. The Garuḍa-dhvaja belonged to the omnipotent Kṛṣṇa and his elder brother Balarāma had adopted a Tāla-dhvaja. Tāla was a very popular tree in the ancient India and was held in high esteem. Bhīṣma, the greatest among the Mahābhārata warriors, also had a Tala-dhvaja. It had a figure

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of a tala tree with a cluster of five stars around it. Duryodhana, the Kaurava king, hoisted a Sarpa-dhvaja (serpent) on his chariot. According to the ancient scriptures, a snake is an embodiment of strength.

Droṇācārya, the preceptor of the Kauravas and Pāṇḍavas, adopted a vedikā (altar) covered with the deers kin a topped with a kamaṇḍalu and a dhanuṣa (bow) as a ketu for his dhvaja. The great warrior had chosen these symbols very thoughtfully. Droṇācārya's son, Aśwatthāmā, adopted a lion tail (siṁha-lañcana) for his banner. Karṇa, the great but ill-fated archer, displayed a Hastikaśya-mahar-ketu (elephant chain) on his dhvaja. According to some scriptures, the ketu for his dhvaja was the sun. In the epics, the warriors are described to have been involved in destroying the flags of their adversaries. Arjuna, in his final encounter with Karṇa, first destroyed his dhvaja and then killed him. Similarly, Rāma is also said to have destroyed Rāvaṇa's dhvaja to disgrace him, before slaying the demon king. A dhvaja bearing an inauspicious symbol was held in such contempt that warriors of repute even refused to fight its bearer. Bhīṣma, the first commander of the Kaurava forces, declined to fight a great warrior Śikhaṇḍī on the Pāṇḍava's side, because besides being once a female, his dhvaja carried an inauspicious symbol. The use of dhvaja as a decorative device during royal ceremonies was also a common practice. The modern practice of hoisting of the National-Flag on private houses on the occasion of Independence Day and Republic Day seems to be very akin to this past practice.

Foam drinkers : Milky Ocean known by this name, because it was surrounded by foam.

G

Gabalas : The Vāyu Purāṇa reads Yavanas, instead and so also the Matsya, this word is supposed to have denoted the Greeks originally, but the Yavanas appear to have been known in India long before Alexander's time.

Gabhastimān : The hilly belt between the Narmadā and Godāvarī.

Gabhastimat : One of the nine divisions of Bhāratavarṣa. Also the name of one of the divisions of Pātāla.

Gabhiṣṭimat : Name of sun god.

Gada : A younger brother of Kṛṣṇa.

Gādhi, Gāthin : A king of the Kuśika race, and father of Viśvāmitra. He was son of Kusamba, or, according to the Viṣṇu Purāṇa, he was Indra, who took upon himself that form.

Gahmar : Name of a place where demon Mura killed by Kṛṣṇa

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Gaja : Monkey and friend of Hanumān. It participated in the Laṅkā war.

Gajamurdhana : Asura, borm in the rpyal line of Kekaya family.

Gālava : A pupil of Viśvāmitra. It is related in Mahābhārata that at the conclusion of his studies he importuned his master to say what present he should make him. Viśvamitra was annoyed, and told him to bring 800 white horses, each having one black ear. In his perplexity Gālava applied to Garuḍa, who took him to King Yayāti at Pratiṣṭhāna. The king was unable to provide the horses, but he gave to Gālava his daughter Mādhavī. Gālava gave her in marriage successively to Haryāśa, king of Ayodhyā, Divodāsa, king of Kāśī, and Uśīnara, king of Bhoja, receiving from each of them 200 of the horses he was in quest of, upon the birth of a son to each from Mādhavī. Notwithstanding her triple marriage and maternity, Mādhavī, by a special boon, remained a virgin. Gālava presented her and the horses to Viśvamitra. The sage accepted them, and had a son by Mādhavī, who was named Aṣṭaka. When Viśamitra retired to the woods, he resigned his hermitage and his horses to Aṣṭaka, and Gālava having taken Mādhavī back to her father, himself retired to the forest as his preceptor had done. The Brāhmaṇa Ricaka first obtained the horses from the god Varuṇa. They were originally 1000 in number, but his descendants sold 600 of them, and gave the rest away to Brāhmaṇas. According to the Harivaṁśa, Gālava was son of Viśvāmitra, and that sage in a time of great distress tied a cord round his waist and offered him for sale. Prince Satyavrata. Gave him liberty and restored him to his father. From his having been bound with a cord (gala) he was called Galava. There was a teacher of the White Yajurveda named Gālava, and also an old grammarian named by Paṇini. 2. Royal Ṛṣi in Daśaratha court.

Gālava āśrama : Hermitage of Ṛṣi Gālava, 3 miles from Jaipur.

Gaṇa-Devatās : 'Troops of deities.' Deities who generally appear, or are spoken of, in classes. nine such classes are mentioned :—(1) Ādityas, (2) Viśvas or Viśve-devas; (3) Vasus; (4) Tuṣitas; (5) Abhaśvaras; (6) Anilas; (7) Mahārājikas; (8) Sadhyas; (9) Rudras. These inferior deities are attendant upon Śiva, and under the command of Gaṇeśa. They dwell on Gaṇa-parvata, i.e., Kailāsa.

Gaṇa-pati : *See* Ganeśa.

Gāṇapatya : A small sect who worship Gaṇa-pati or Gaṇeśa as their chief deity.

Ganas : *See* Gana-Devatas.

Gandaki : The river Gaṇḍak (Vulg. Guṇḍuk), in Oudh.

Gandha-Mādana : 'Intoxicating with fragrance.' **1.** A mountain and forest in

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Ilāvṛta, the central region of the world, which contains the mountain Meru. The authorities are not agreed as to its relative position with Meru. 2. A general of the monkey allies of Rāma. Rāvaṇa's son Indrajit killed him, but was restored of life by the medicinal herbs brought by Hanumān from Mount Kailāsa.

Gāndhāra : A country and city on the west bank of the Indus about Attack. Mahomedan geographers call it Kaṇḍahar, but it must not be confounded with the modern town of that name. It is the Gandaritis of the ancients, and its people are the Gandarii of Herodotus. The Vāyu Purāṇa says it was famous for its breed of horses.

Gāndhārī : Princess of Gāndhāra. The daughter of Subala, king of Gāndhāra, wife of Dhṛtarāṣṭra, and mother of his hundred sons. Her husband was blind, so she always wore a bandage over her eyes to be like him. Her husband and she, in their old age, both perished in a forest fire. She is also called by the patronymics Saubalī and Saubaleyī. She is said to have owed her hundred sons to the blessing of Vyāsa, who, in acknowledgment of her kind hospitability, offered her a boon. She asked for a hundred sons. Then she became pregnant, and continued so for two years, at the end of which time she was delivered of a lump of flesh. Vyāsa took the shapeless mass and divided it into 101 pieces, which he placed in as many jars. In due time Duryodhana was produced, but with such accompanying fearful portents that Dhṛtarāṣṭra was besought, though in vain, to abandon him. A month afterwards ninety-nine other sons came forth, and an only daughter, Duśśālā. Gāndhārī after Gāndhārī was married to Dhṛtrāṣṭra she wrapped a Bandage over her eyes and vowed to share the darkness that her husband lived in. Gāndhārī's brother Śakuni came to live with them to look after the interests of Gāndhārī. Once Ṛṣi Vyāsa came to visit Gāndhārī in Hastināpura. She took great care of the comforts of the great saint and saw that he had a pleasant stay in Hastināpura. The saint was pleased with Gāndhārī and granted her a boon. Gāndhārī wished for one hundred sons who would be as powerful as her husband. Vyāsa granted her the boon and in due course of time Gāndhārī found herself to be pregnant. But two years passed and still the baby was not born.

Meanwhile Kuntī gave birth to a son whom she called Yudhiṣṭhira. After two years of carrying her pregnancy, Gāndhārī gave birth to a hard piece of lifeless flesh that was not a baby at all. Gāndhārī was devastated, as she had expected hundred sons according to the blessing of Ṛṣi Vyāsa. She was about to throw away the piece of flesh when Ṛṣi Vyāsa appeared and told her that his blessings could not have been in vain. He asked Gāndhārī

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to arrange for one hundred jars full of Ghee (oil). He told Gāndhārī that he would cut the piece of flesh into hundred pieces and place them in the jar, which would then develop into the one hundred sons that she so desired. Gāndhārī told Vyāsa then that she wanted that she should also have a daughter. Vyāsa agreed and cut the piece of flesh into one hundred and one pieces and placed them each in the jar. After two more years of patient waiting the jars were ready to be opened. When the first jar was opened Gāndhārī took the baby out and named him Duryodhana. But alas! As soon as the baby started crying all the beasts of the jungle started howling and many signs of ill omen were seen. Everyone was shocked and disappointed as this meant that the baby was not auspicious and would bring harm on the entire clan of the Kauravas. Vidura spoke then and said that the child would have to be abandoned as the omens at his birth spell doom for the Kuru clan.

He said, "The scriptures clearly state that for the good of the clan an individual can be sacrificed, for the good of the village a clan can be sacrificed, for the good of the country a village can be sacrificed and for the development of the soul, even the earth can be sacrificed." So for the good of the clan and of the country and of humanity, please sacrifice this son of yours. But both Gāndhārī and Dhritrashtra were adamant that a baby could not cause any harm and much against Vidura's wishes kept the baby. At the same time Bremen was born to Kuntī in the forest. The other children of Gāndhārī were taken out of the jars and now Gāndhārī had one hundred sons and a daughter called Duśśālā. All the children grew up to be strong and powerful.

Gandharva : The 'heavenly Gandharva' of the Veda was a deity who knew and revealed the secrets of heaven and divine truths in general. He is thought by Gold tucker to have been a personification of the fire of the sun. The Gandharvas generally had their dwelling in the sky or atmosphere, and one of their offices was to prepare the heavenly Soma juice for the gods. They had a great partiality for women, and had a mystic power over them. The Atharvaveda speaks of "the 6333 Gandharvas." The Gandharvas of later times are similar in character; they have charge of the Soma, are skilled in medicine, regulate the asterisms, and are fond of women. Those of Indra's heaven are generally intended by the term, and they are singers and musicians who attend the banquets of the gods. The Purāṇas give contradictory accounts of the origin of the Gandharvas. The Viṣṇu Purāṇa says, in one place, that they were born from Brahmā, "imbibing melody. Drinking of the goddess of speech (gam dhayantah), they were born, and thence their appellation."

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Later on it says that they were the offspring of Kaśyapa and his wife Ariṣṭa. The Harivaṁśa states that they sprang from Brahmā's nose, and also that they were descended from Muni, another of Kaśyapa's wives. Citraratha was chief of the Gandharvas; and the Apasarās were their wives or mistresses. The "cities of the Gandharvas" are often referred to as being very splendid. The Viṣṇu Purāṇa has a legend of the Gandharvas fighting with the Nāgas in the infernal regions, whose dominions they seized and whose treasures they plundered. The Nāga chiefs appealed to Viṣṇu for relief, and he promised to appear in the person of Purukutsa to help them. Thereupon the Nāgas sent their sister Narmadā (the Nerbuddā river) to this Purukutsa, and she conducted him to the regions below, where he destroyed the Gandharvas. They are sometimes called Gatus and Pulakas. In the Mahābhārata, apparently, a race of people dwelling in the hills and wilds is so called.

Gandharva-Loka : *See* Loka.

Gandharva-Veda : The science of music and song, which is considered to include the drama and dancing. It is an appendix of the Sāma-veda, and its invention is ascribed to the Muni Bharata.

Gandinī : 1. Daughter of Kāśī-rāja; she had been twelve years in her mother's womb when her father desired her to come forth. The child told her father to present to the Brāhmaṇas a cow every day for three years, and at the end of that time she would be born. This was done, and the child, on being born, received the name of Gandinī, 'cow daily.' She continued the gift as long as she lived. She was wife of Svaphalka and mother of Akrūra.

Gāṇḍīva : (or Gaṇḍāva) A remarkable bow that Arjuna received from the Fire-god Agni in order that he might assist the deity in a battle with the god of the sky, Indra. At this time Arjuna also assisted Agni in the burning of the Khāṇḍava forest—an episode in Mahābhārata. The bow was originally given by Soma to the god Varuṇa, who in turn passed it on to Agni. It is likewise said to have belonged to Prajāpati Brahmā, and Śiva. (B.G. 6)

Gaṇeśa : (Gaṇa=Inferior deity, or the masses) + (īśa=lord)]. Also known as Gaṇapati. Son of Śiva and Pārvatī or of Pārvatī only. He is the deity invoked at the commencement of all auspicious activities; he is the supreme god of all educational activities, specially of those connected with divine wisdom. He is the god of wisdom and remover of all obstacles. He is one of the five primary deities (the other four being Śiva, Viṣṇu, Sūrya, and Durgā) who are related with the five primeval elements, the Pañca Mahābhūtas (q.v.). Gaṇeśa is described as a short, fat deity of golden-yellow colour with a protuberant belly, four hands, and the head of an elephant, which has

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only one tusk. In one hand he holds a conch shell, in another a discus, in the third a club or goad, and in the fourth a water lily. Sometimes one depicts him riding a mouse or attended. He is very fond of laddoos. There are many legends about his birth, which makes him born only of Pārvatī, and which even explains his having an elephant head and only one tusk. According to one version, Gaṇeśa sprang from the scurf of Pārvatī's body;—she to guard the door while she went for a bath created him. Śiva, her consort, wished to enter the house but was opposed by Gaṇeśa.

An infuriated Śiva cut off Gaṇeśa's head. Later on, to pacify a wailing Pārvatī he replaced it with an elephant's head. According to another story, when the gods assembled at the birth ceremony of Gaṇeśa, Pārvatī, proud of her offspring, asked Śani (Saturn), disregarding the natural malefic effect of his glance, to look at him. Śani, when prodded, looked at Gaṇeśa and his head was burn (to ashes. It created a turmoil and Pārvatī could not be consoled. Brahmā however saved the situation by arranging to replace the head with the first one that could be found and that was an elephant's. Another version is that Pārvatī formed him to suit her own fancy. A further explanation is that Śiva slew Āditya, the sun but restored him to life again. For this violence, Kaśyapa cursed Śiva's son to lose his head, and when he lost it, the head of Indra's elephant was used to replace it. Gaṇeśa's elephant-head contains only one tusk, the other having been lost in a fight with Paraśurāma (q.v.). It happened so when the latter came to Śiva's abode at mount Kailāśa but was stopped at the door by Gaṇeśa who was deputed there to stop anyone from entering the sleeping chamber of Śiva. On being stopped Paraśurāma felt humiliated, as it is said that Gaṇeśa wrapped him in his trunk. An angry Paraśurāma threw his axe at Gaṇeśa. As the axe was given to the sage by Śiva himself, Gaṇeśa received it with great humility lest its greatness was compromised, and permitted it to sever one of the tusks. Gaṇeśa is also known as Aj, meaning 'unborn', an epithet for Aries he is said to be a brother of Kārtikeya the presiding deity of Mars. [Gaṇeśa is related to Sagittarius in a special way. While Sagittarius is represented as an animal body with a human head, Gaṇeśa is depicted as a human body with an animal head, suggesting his inner preoccupation with cosmic manifestation transforming spirit into matter.] Dr. Rees gives another sea Cancer of Gaṇeśa. He states Gaṇeśa to be Indra's celestial elephant, Airāvata, represented by Capricorn. (see revelation in the wilderness, vol. 11, p. 26) according to him, Gaṇeśa watches the beginning of the spiritual path, he is the lord of Karmic cause-and-effect, hence the binder and remover of obstacles. Ganapati, according to him, represents the manifested universe in his body, the unmanifested in his head. From

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another standpoint, Dr. Rees states that below his throat, Gaṇeśa is one with Māyā (q.v.), while his head represents Brāhmaṇa. He associates Gaṇeśa's mouse with Ātman, the divine self.

Gaṅgā : This story starts in the age, when the Kings of Kurus dynasty, descendent of the race of the moon, ruled the kingdom of Hastināpura. Śāntanu, the son of Praterpa was a great king. He had married Gaṅgā. Gaṅgā had imposed a condition before agreeing to marry him. Śāntanu would never question Gaṅgā for whatever she did. The king had promised to observe this condition. Gaṅgā was a very beautiful, In short she was an ideal queen, Śāntanu and Gaṅgā were very much in love with each other. Time passed very quickly. Days and months passed. Gaṅgā was blessed with a son and the king joy knew no bounds. When the king visited the chamber of the queen, the servants informed him that the queen had gone to the banks of the river Gaṅgā with the newborn child. When he reached the river-bank, he was horrified to see that the child had been thrown in Gaṅgā by the queen. Bound by his promise, he could not question Gaṅgā, why had she acted in such a ghastly manner. Grief stricken, he returned to his palace with the queen and the life began as usual. During the years to come, Gaṅgā bore six more sons and threw them all in the river Gaṅgā. The king became much aggrieved and lost his peace of mind.

Gaṅgā became pregnant again, with the eighth child and the kings desire to get a successor became too powerful. He kept a close watch on the queen. When the child was born, the queen again left for the river-bank. The king caught her and begged her to spare the child. Gaṅgā reminded the king of his promise to her that he would never question her actions. But this time the grief stricken king could not restrain him and he had stopped Gaṅgā while she was going to throw the eighth child in the river Gaṅgā. Gaṅgā said that she could no longer live with the king. To all the entreaties of the king, the queen said, "My lord, I am Gaṅgā, the river. Now the time has come for me to go, the heavens and the gods ordain so. I must go." The king overwhelmed with grief made one more appeal to her and vended her of all the love that they bore for each other. He once again asked her to stay back. Then Gaṅgā with tears in her eyes narrated her strange story. She said, "I am Gaṅgā and I belong to the heavens. In your previous birth you were a great king named Mahabhiṣakh. Once in the court of Indra you saw and fell in love with me. I also desired you to be my husband. The gods were angry and they cursed me to be born on earth and become your wife. The sons born to me are Vasus. They also were cursed, to be born on earth. They begged me to be their mother here and requested that

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I should kill them at their birth so that they could be free of their earthly life at the earliest. Seven of our sons were killed and became free of their curse. But the eighth Vasu would have to spend a long time on earth according to the curse. Therefore, he has been allowed to live. Do not grieve my lord, The gods ordain cannot be undone." She said again, "My lord allow me to take this son, I shall take all possible care of him and at the appropriate time I shall return him to you. He shall become a worthy successor to the great throne of the Pauravas. He shall be the greatest among all the Pauravas who have adorned the throne of the kings of the lunar race. Saying this Gaṅgā left the king and went away with the child. King Śāntanu was left lonely, sad, deject and heart-broken."

After sixteen years : Sixteen years passed. King Śāntanu, was very fond of going to the forest for hunting, once, there he saw an awesome sight. A youth had made a dam of his arrows and the flow of Gaṅgā had been stemmed. While the king was marveling at the extra ordinary skill of the youth, Gaṅgā emerged from the waters and spoke to the king, "My Lord, this youth is our son. He has received the best possible education and is now a worthy prince to the successor of the throne of Hastināpura. He has learnt Political science from Bṛhaspati, the guru of the gods, Vedas and Vedāṅgas from Sage Vasiṣṭha, Bhārgava (also called Paraśurāma) taught him archery." Then she told the young man to touch the feet of his father, Śāntanu. The king happily returned to his palace and proclaimed the good news to all his people. He declared that his son, whose name was Devavrata would be the crown prince. inquiring about her name and her father's name, he approached her father, a head of the fishermen. The woman's name was Satyāvatī. The king asked her hand in marriage from her father. The fisherman replied that his daughter could marry the king only if he agreed that the son born of her daughter would inherit the throne. The king could not agree to this condition. He was unable to do such a great injustice to his son Devavrata. He quietly came to the palace. He became very dejected and sullen and lost all interest in the administration of the kingdom. All noticed the change in the behaviour of the king and Devavrata became very concerned. He came to know from the king charioteer, what had happened. He went to the fisherman and asked him to agree to his daughter's marriage to his father. The fisherman repeated his condition, he at once said that he would ensure that the son born of Satyāvatī became the king after his father. The fisherman was not yet convinced. He said, "I have full faith in you and in what you say. But I cannot be so sure of your sons, who may stake their claim to the throne." Devavrata made a terrible vow that he would never marry so that such a situation would never arise.

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The earth and the heavens resounded with this terrible vow and the sound of "Bhīṣma". "Bhīṣma" echoed through out the heavens and the earth. After this Devavrata became famous as "Bhīṣma".

The Devavrata proved himself to be an ideal son and a model prince. He won the hearts of all. The king was a doting father. For four years, they lived in perfect bliss. One day, again king went hunting in a forest on the banks of the river Yamunā. Their divine fragrance assailed his senses. Following the ascent he reached on the riverbank and saw an extremely beautiful woman who was tying up her boat. The king became smitten by love at first sight. After the marriage between Satyāvatī and Śāntanu was a happy one and two son, Citrāṅgada and Vicitravīrya were born to them. In the course of years, the king grew old and passed away and the sons too grew up. Prince Citrāṅgada was too young to run the administration of the kingdom. So, Bhīṣma acted as a regent to him. A few years passed thus, uneventfully, then the tragedy struck. There was a Ghandharva king bearing the same name as Prince Citrāṅgada. He resented it very much that mere mortal should bear his name. So he challenged the prince for a fight and the Gandharva killed Citrāṅgada in it. Now Vicitravīrya was crowned as the king and Bhīṣma acting as the regent. People were very happy in Hastin pura under the rule of Bhīṣma

Gara : One of the five sons of Uśīnara, a descendant of Aṇu.

Garddhabas : A race of kings in the west of India.

Garga-Āśrama : Gagason, the reputed site of the hermitage of Ṛṣi Garga, situated in the Rai Bareli Garbhagṇha. **2.** An inner apartment especially the sanctuary of a temple.

Gargas : Descendants of Garga, who although Kṣatriyas by birth, became Brāhmaṇas and great ṛṣis.

Gārgyas : The descendants of Gargya, who although Kṣatriyas by birth became Brāhmaṇa.

Gārhapatya : Sacrificial fires, represented by the goddess Gāyatrī.

Garībdāsa : Son of Dādū, and follower of his father's principle.

Garṣṭa : Asura who surpasses with energy on the earth as king of Drumasena.

Garuḍa : This charger of Viṣṇu is a mythical combination of man and bird. He is an object of great eve he was born of an egg laid by Vinata one of the wives of Kāśyapa. In the Viṣṇu Purāṇa it is related that the egg was laid by Diti and not Vinatā once Kadru and Vinatā had an argument between them respecting the collar of the horse that rose out of the milk ocean and

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they laid a wager by which the loser of top be the other's slave. Garuḍa mother lost and she was imprisoned by the. Serpents in the neither regions Garuḍa prayed for her release but the serpents asked him by way of ransom, to bring the moon to them so that they could feast on the nectar in the moon garuḍa is said to have stolen the amṛta from the gods in order to purchase with it the freedom of his mother from Kadru. Indra discovered the theft and fought a fierce battle with Garuḍa. The amṛta was recovered but Indra was worsted in the fight and his thunderbolt was smashed. Garuḍa was immense help to Rāma in the battle of Laṅkā. When the Nāgastras of Indrajit, Garuḍa appeared struck down Rāma, Lakṣmaṇa and the monkey heroes before Rāma and gave him Garuḍāstras, which counteracted the effects produced by Nāgāstras. The coming of Garuḍa is thus described in the Rāmāyaṇa.

King Garuḍa's self a wondrous sight,
Red lightning's flashed from banks of cloud,
That fringed the margin of the sea
The mountains shook, the wild waves rose.
The princes, vanished in the ground'.

Garuḍa started for the regions of the moon but on the way felt hungry. While passing the regions of the Pole Star he met his father Kaśyapa and asked him if anything edible could be obtained there. Kaśyapa directed his son to a lake where Garuḍa saw a tortoise and an elephant fighting. The tortoise was eighty miles long and the elephant one hundred and sixty. Garuḍa with one claw seized the elephant with the other the tortoise and perched with the moon a tree eight hundred miles high. But the tree was unable to bear his ponderous weight and unhappily thousands having his two hands spread out to hold the feet of Viṣṇu in some places Garuḍa is represented as a standing figure carrying the Amṛtakalaśa—the pot of nectar in one hand and the other raised hear the head, with legs parted in the posture of running. Garuḍa has many names and epithets. From his parents he is called Kāśyapī and Vainateya. He is the Suparṇa and the Garuḍa chief of birds. He is also called Dakṣaya, Śālmalin, Tārkṣya, and Vināyaka, and among this epithets are the followings, Sītānan–white faced, Raktapakṣa–red winged, Śveta rohita–white and red, Suvarṇa kāya-golden bodied, Gaṅgeśvara–lord of the sky, Khageśvara–king of the birds, Nāgāntaka and Pannāganāśana–destroyer of serpents, Sarparati–enemy of serpents, Taraśvin–swift, Rasāyaṇa–who moves like quick silver, Kāmacārin–who goes where he will, Kāmayus–who lives at pleasure, Cirād—eating long, Viṣṇu ratha–vehicle of Viṣṇu, Amṛtaharanandsudhā-

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hara–stealer of the Amṛta, Surendrajit–quisher of Indravajrajit—subdued of the thunderbolt. The Garuḍa Purāṇa explain that which Viṣṇu recited in the Gaurḍa Kalpa relating chiefly to the birth of Garuḍa from Vinatā is called the Garuḍa Purāṇa and in it there are read 19000 stanzas. The works bearing this name which were examined by Wilson did not correspond in any respect with this description, and he considered it doubtful if a genuine Garuḍa Purāṇa is in existence.

The rushing wind grew loud,
Then as the vanaras gazed appeared,
Uprooted fell each stately tree'
All life within the waters feared
All serpents in a moment fled
And smitten by resistless blows,
And those transformed to shafts that bound
Disclosed in flames of fiery light.

In the description of the city of ayodhyā, when Rāma had gone into the forest, is a reference to Garuḍa's antipathy to snakes.

"The city wore
No look of beauty as before–
Like a dull river or a lake
By Garuḍa robbed of ever snake".

In the following line is an account of Garuḍa's resting on a tree when he was carrying off the elephant and the tortoise as narrated above. Rāvaṇa impelled by the accounts of Sītā's beauty, goes to see her, and on his journey :

"He saw a fig-tree like a cloud,
With mighty branches earthward bowed.
It stretched a hundred leagues, and made
For hermit bands a welcome shade.
Thither the feathered king of yore
An elephant and tortoise bore,
And lighted on a bough to eat
The captives of his talented feet.
The bough, unable to sustain
The crushing weight and sudden strain,
Loaded with preys and leaves of spring,

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Gave way beneath the feathered king.
The feathered monarch raised the weight
Of the huge bough, and bore away,
The loosened load and captured prey.
His soul conceived the high emprise,
To snatch the amṛta from the skies,
He rent the nets of iron first,
Then through the jewel chamber burst,
And bore the drink of heaven away,
The watched in Indra's palace lay.

In the great conflict with Rāvaṇa and his brother were wounded and well-nigh dead, owing to a flight of serpents sent by Indrajit, Garuḍa appeared to restore them, and thus enabled them to carry on the war. His approach and work are thus described :

"The rushing wind grew loud,
Red lightning flashed from banks of cloud,
The mountains shook, the wind, waves rose,
And, smitten by resistless blows,
Uprooted fell each stately tree,
That fringed the margin of the sea.
All life within the waters feared,
Then, as the vānaras gazed, approached,
King Garuḍa's self, a wondrous sight,
Disclosed in flames of fiery light.
From his fierce eye in sudden dread
All serpents in a moment fled;
And those transformed to shafts that bound
The princes, vanished in the ground,
On Raghu's sons his eyes he bent,
And hailed the lords omnipotent.
Then o'er them stooped the feathered king.
And touched their faces with his wings.
His healings touch their pangs allayed,
Again their eyes were bright and bold;
Again the smooth skin shone like gold".

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For this great work of restoration Rāma expressed his gratitude, where upon Garuḍa replied :

"In me, O, Raghu's son, behold
One who has loved thee from of old
Garuḍa, the lord of all that fly,
The guardian and thy friend am I
Not all the gods in heaven could loose
These numbing bonds, this serpent noose,
Wherewith fierce Rāvaṇa's son, renowned,
For magic arts, your limbs had bound.
Those arrows fixed in every limb
Were mighty snakes, transformed by him
Bloodthirsty race, they live beneath
The earth, and slay with venom teeth".

Garuḍa is represented in pictures and scriptures in various ways. Some times he has the head and wings of a bird, with a human body, sometimes he has a bird's claws, and at other he has a human face, and the body of a bird.

Gārumukha : Ṛṣi and disciple of king Parīkṣit.

Garutman : Surname of Garuḍa.

Gāthin : Son of Kuśika and the father of Viśvāmitra.

Gauḍa : Uttara Kośala's city capital, which is also called as Gauḍa.

Gauda-parvata : Gangotri mountain, at the foot of which Bindusāra, is situated.

Garga : An ancient sage, and one of the oldest writers on astronomy. He was a son of Vitatha. The Viṣṇu Purāṇa says, "From Garga sprang Sina (or Sini); from them were descended the Gārgyas and Sainyas, Brāhmaṇas of Kṣatriya race." The statement of the Bhāgavata is, "from Garga sprang Sina; from them Gārgya, who from a Kṣatriya became a Brāhmaṇa." There were many Gargas; one was a priest of Kṛṣṇa and the Yādavas.

Gargya, Gārgya : Bālāki son of Balaki. He was a Brāhmaṇa, renowned as a teacher and as a grammarian, who dealt especially with etymology, and was well read in the Veda, but still submitted to receive instruction from the Kṣatriya Ajātaśatru.

Gāthā : A song, a verse. A religious verse, but one not taken from the Vedas. Verses interspersed in the Sanskrit Buddhist work called Lalita-vistara, which are composed in a dialect between the Sanskrit and the Prākṛt, and

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have given there name to this the Gāthā dialect. The Zend hymns of the Zoroastrians are also called Gāthās.

Gāthāpatya : Kind of fire.

Gatu : A singer, a Gandharva.

Gauḍa, Gaura : The ancient name of Central Bengal; also the name of the capital of the country, the ruins of which city are still visible. The great northern nation of Brāhmaṇas. *See* Brāhmaṇa.

Gaupāyanas : Sons or descendants of Gopa. Four ṛṣis, who were the authors of four remarkable hymns in the Ṛg-veda. One of them, named Subandhu, was killed and miraculously brought to life again. Max Müller in the journal R.A.S., Vol. II, has translated the hymns, 1866.

Gaurī : The 'yellow' or 'brilliant,' a name of the consort of Śiva. Varuṇa's wife also is called Gaurī.

Gautama : A name of the sage Saradwat, as son of Gotama. Husband of Ahalyā, who was seduced by Indra. This seduction has been explained myth logically as signifying the carrying away of night by the morning sun, Indra being the sun, and Ahalyā being explained as meaning night. **2.** Author of a Dharma-śāstra, which has been edited by Stenzler. **3.** A name common for many men.

Gautameśa : 'Lord of Gautama.' Name of one of the twelve great Liṅgas. *See* Liṅga.

Gautamī : An epithet of Durgā. **2.** Name of a fierce Rākṣasī or female demon.

Gavākṣa : Monkey and friend of Hanumān. It participated in the Laṅkā war.

Gavākṣya : Monkey with a bovine tail.

Gavaya : Monkey and friend of Hanumān. It participated in the Laṅkā war.

Gayā : A city in Bihar. It is one of the seven sacred cities, and is still a place of pilgrimage, though its glory has departed.

Gāyatrī : A sacred mantra of the Ṛg-veda which is ascribed to sage Viśvāmitra. It is at one and the same time, a prayer, an invocation, and a mantra, a creative sound vibration. It consists of three parts, viz., Mahā Vyahṛtis, Gāyatrī mantra proper, and Gāyatrī Śiraḥ. The first one refers to "Om bhūḥ, om bhuvaḥ, om suvaḥ, om mahaḥ, om janaḥ, om tapaḥ, and om satyam." These are the seven spheres of existence. Gāyatrī mantra alludes to "Tat savitur vareṇyam bhargo devasya dhimahi dhiyo yo nah pracodayāt." It means, we meditate upon the divine light of that adorable sun of spiritual consciousness, which stimulates our power of spiritual perception. Gāyatrī śiraḥ consists of "Om āpo jyoti raso'mṛtam brahmā bhur bhuvaḥ suvar om" meaning, om is the waters, light, essence, the

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immortal reality; the physical, intermediate and heaven worlds is om." A brahmin is every aspirant seeking truth, and Brāhmaṇa, is enjoined to repeat the mantra during his morning, more importantly at dusk, and even during his midday meditations. Gāyatrī mantra is addressed to Āditya Sāvitrī. Explaining the inner significance of this mantra, Dr. Rees states that Sāvitrī forms an aspect of the sun in the house, which Mercury rules on the night-throne. Gāyatrī is a prayer for spiritual illumination. The mantra has 24 divisions, *viz.*, Tat-Sa-Vi-Tur-Va-Re-Ṇi-Yam-Bhar-Ghoḥ-De-Va-Sya-Dhī-Ma-Hi-Dhī-Yo-Yo-Naḥ-Pra-Co-Da-Yāt. These to be related with the 24 divisions of the soundboard of the Vīṇā, the musical instrument held by Sarasvatī who is said to be identical with Sāvitrī. These are further associated with the 24 divisions of the path through the zodiac, and with the 24 vertebrae in the spinal column. The Gāyatrī mantra symbolises, according to dr. Rees, the world of creation in its stages from midnight to morning, from morning to midday, from midday to evening, and from evening to midnight.

Gāyatrī Rāmāyaṇa : The Vālmīki Rāmāyaṇa contains 24,000 verses. Sage Vālmīki has hidden the 24 Bījākṣaras (seed letters) of the sacred Gāyatrī mantra in these 24000 verses (one Bījākṣara per thousand verses). The above collection of 24 verses that carry the 24 Bījākṣaras is called as Gāyatrī Rāmāyaṇa. It is said that by chanting this everyday, one will acquire the same merit as one acquires by chanting the entire Rāmāyaṇa.

Gem-*Ruby* : Taking the blood of the mighty demon Bala, which contained seeds of excellent gems, the sun traversed the sky and shone blue like a sword. He was thwarted suddenly half way by Rāvaṇa king of Laṅkā, who appeared like Another Rāhu, and was proud of his exploits such as the conquest of deities in battles many time before. Thereupon the sun dropped the blood in the excellent river whose banks were over grown with Areca palms and whose deep pools are constantly agitated by the beautiful thighs of the Simhala maidens. Thenceforward the river became famous as Rāvaṇa Gaṅgā, since it acquired the same merits as the divine Gaṅgā ever since its banks are strewn over with precious gems during nights and they appear as though they are pierced by shafts of gold, blazing inside as well as outside. On the banks and waters rubies began to appear resembling. The colour of rubies are vermilion, red lotus, saffron, Lakṣa juice, Bandhuka flower, Gunja, Indragopa, Java flower blood, pomegranate seeds and the Kiṁśuka flower. Some of rubies of the brilliance of the fresh blown red lotus have a mixture of blue colour like that of Kusumbha, others have the luster of Aruskara and Kaṇṭakarī flower and still others have the colour of Hiṅgula.

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Gems-*Lapis lazuli* : The test of Vaidurya and Puṣaprāga, Karkeṭana and Bhīṣmaka was first expounded by Brahmā and then repeated by Vyāsa From the loud shout of the demon Bala resonant like the shout of the ocean agitated at the end of a Kalpa. Vaidurya was produced. It is many colours and the brilliance of different colours is pleasing and delightful. Lapis lazuli has the colours of all gems available on the earth, beginning from ruby it is found in the Vidura and nearly frontiers of Kāmbhūtika.

Gems-*Pulaka* : The serpents publicly worshipped the chief demons Bala, in a famous place and scattered his claws over various holy mountains, and other places and in rivers flowing in the northern region. These famous Pulaka gems originated from those nails and claws in the territories Dasarna, Vagadeva Mekala, Kalaga. They have the colour of red black berry, coillyrium, honey, and lotus stalk. They are brilliant like the musk deer, fire and the plantain tree. Pulakas of variegated colours of shell, lotus, honeybee and the sun plant, flowers free from scratches and lines and very holy and auspicious.

Gems-*Bhīṣmamaṇī* : The semen of the demon fell in the northern region of the Himālayas that became the source of the gems called Bhīṣma stones white like Sankha and lilies are lustrous. There are some Bhīṣma stones similar to a fairly big sized diamond. The man who wears a pure Bhīṣma stone with reverence and faith round his neck after setting it in gold acquires wealth.

Gems-*Bloodstone* : The fire god carried the features of the demon Bala and deposited the same in the low-lying marshes of the river Narmadā. The bloodstone, which is Grey like the moon in the center of the purest type with the same merits as those of Sapphire. It is productive of prosperity and munificence, when boiled it, assumes the colour of the lightning flash.

Gems-*Coral* : Śeṣa carried the entrails of the demon Bala and deposited the same in Kerala and other places; there corals of great virtue are produced. The most important of them is the one colour like the blood of a hare, the Guñjā berry or the China rose. The foreign lands where corals abound are Sunilaka, Devaka and Romaka. Corals found there are of deep crimson colour. Corals found elsewhere are not so important. The coral of pleasing collar, soft and glossy, possessing deep crimson colour.

Gems-*Crystal* : Balarāma exerted himself and scattered the fat of the demon Bala over the mountains Kauvera and Vindhya and the lands of Yavana, The crystals of different types originated there from As clear as the sky, having the brilliance of oil, white as lotus and others various colours. A gem destructive of sins.

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Gems-*Emerald* : Taking away the bile of the chief of demons. Bala Vāsuki the king of serpents was speeding across the sky as though he was cutting it into two. He appeared like a bridge of silver across the sky illumined by the gem on his head. Then Garuḍa began to attacks the serpent king by his wings as if eager to destroy heaven and earth. Suddenly the serpent dropped it on the ridge of the excellent Māṇikya Mountain, which is rendered fragrant by the Nalika forest and where Turuṣka tree of good oozing juice grew abundantly. The fallen bile immediately after the fall crossed the mountain Māṇikya and reached the shore of the ocean near Rāma because of its faith in her and became the source of Marakata. Garuḍa caught hold of some of the falling bile but became unconscious. He then let out the stuff through his nostrils. Emeralds that got their line and luster from the tender neck of parrots. Sirisa flower back of the glow worm grassy plain, moss, kalhara, flower, grass blade and the wings of Garuḍa are auspicious. The place on the mountain where the bile let loose by the serpent chief fell is inaccessible though endowed with all virtues.

Gems-*Karkeṭana* : The wind in his delight gathered together the nails of the king of demons Bala and scattered them amid clusters of lotuses. There after, Karkeṭana that is prized very much in the world cropped up. The best variety of Karkeṭana has the copper colour of blood, the yellowish tinge of the moon, and burning fiery brilliance of honey. The other variety of rough surface bluish white in colour is not approved of since it brings about evils such as sickness. Those Karkeṭanas are very auspicious which are glossy, pure, of uniform reddish hue, of yellowish tinge, heavy of diverse colours and free from defects, such as Trāsa, cracks, and snakelike scratches.

Gems-*Sapphire* : Both the eyes of the demon Bala resplendent like the full blown lotus fell in a place where the Siṁhala maidens were busy culling the tender shoots and flowers of the creepers Lavali with their tender fingers resembling tender shoots. The marshy foreshore of the ocean hedged by the plant Ketaka on which waves from either side lash shines brilliantly due to the abundance of Sapphires.

Gems-*Topaz* : From the particles of the skin of demon Bala that fell on the top of the Himālayas mountain Puṣparāga gems of great virtue have come up. A gem of this variety, yellowish Grey in colour, is called Padmarāga. If it is crimson yellow it is called Kaurnadaka. A transparent variety slightly red and yellows is called Kṣāyaka, slightly blue and white in colour, glossy and commendable is called Somanaka. That which is of deep red colour is indeed Padmarāga, if it is of deep blue colour, it is called Indranila.

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Ghana : Name of an ogre who actively participated in the Rāmāyaṇa war and it was killed by Hanūmān.

Gharghara : Name of a river specified in the Padma Purāṇa as it rises from Kumoan and joins the Saraju.

Ghaṭotkaca : Son of Bhīma (the Pāṇḍava) and Hiḍimbī, the Rākṣasa (or demon), was as strong as his father and possessed the magical powers of the Rākṣasas, making him a very formidable warrior. During the great war of Kurukṣetra, Karṇa, on the side of the Kauravas, had a divine weapon, 'Śakti', given to him by lord Indra. He had specially saved it for his duel with Arjuna. But Śakti could only be used once. So when the war began, lord Kṛṣṇa was worried about Arjuna. To dispose off this weapon, Kṛṣṇa asked Bhīma to summon his son Ghaṭotaca to fight Karṇa, as the latter would be forced to use Śakti to kill Bhīma's brave son and then Arjuna would be safe. Ghatotkaca made a grand entry in the war, attacking with all his demonic might and powers that had the Kaurava army fleeing in fear. Even guru Droṇācārya and Kṛpacārya were finding it difficult to take on him. At this point, Karṇa challenged Ghaṭotkach. The fight between Karṇa and Ghaṭotkach began in the middle of the night. They were bent upon killing each other. Sātyaki, another fierce warrior, was helping Ghaṭotkach. Seeing this, Duryodhana sent his younger brother Duśśāsana to help Karṇa. In the meantime, another Rākṣasa, son of Jaṭāsura, came and requested Duryodhana that he wanted to fight from his side to avenge his father's death at the hands of Bhīma.

Duryodhana gave him all the honour and said he could start his revenge against Bhīma by killing his son first. He was a skilled fighter and well versed in black magic. But even he was no match for Ghaṭotkach. Ghaṭotkaca beheaded his powerful foe and threw his head in Duryodhana's chariot, and then resumed his fight against Karṇa. A frustrated Duryodhana now jumped in the fray against Ghaṭotkach. But Ghaṭotkach fought even more fiercely and injured Duryodhana, forcing him to retreat. No one from the Kauravas could face him for long. Finally, Duryodhana came to Karṇa and persuaded him to use his 'Śakti' to stop Ghaṭotkach. Karṇa had tried all his deadly weapons without success and knew that the only way to kill Ghaṭotkach was by using 'Śakti'. The 'Śakti' could be used only once, after killing the enemy it would go back to lord Indra. This meant that he could not use it to kill Arjuna. It was now that Karṇa understood lord Kṛṣṇa's plan—the curse of his 'guru' Paraśurāma, his 'kavaca' and 'kuṇḍala' being taken away by Indra, and now he would be deprived of his most deadly weapon. Kṛṣṇa had sent Ghaṭotkach just to

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deprive Karṇa of 'Śakti'. So be it he thought. Karṇa summoned the 'Śakti' and sent it towards Ghaṭotkach. It pierced Ghaṭotkach's chest. Bhīma's brave son knew his end had come. He fell down on the Kauravas army, crushing hundreds have their soldiers under his body. Duryodhana and the Kauravas were jubilant. Bhīma was stunned with shock and his mighty frame sagged as if under the tremendous load of grief. The rest of the Pāṇḍavas were in sorrow too. But there was a strange serenity on the face of lord Kṛṣṇa. Kṛṣṇa was the only one who knew that the 'Śakti' was the greatest obstacle in the way of the Pāṇḍavas victory. So long the 'Śakti' was with Karṇa, Kṛṣṇa had to use his charactering skills to the maximum to ensure that Arjuna did not come face to face with Karṇa. Now with the Śakti gone, Arjuna was safe. Thus, the brave Ghaṭotkach sacrificed his life to save Arjuna.

Ghora : Weapon used in warfare.

Ghoṣā : It is said in the Veda that the Aśvins "bestowed a husband upon Ghoṣā growing old," and the explanatory legend is that she was a daughter of Kakṣivata, but being a leper, was incapable of marriage. When she was advanced in years the Aśvins gave her health, youth, and beauty, so that she obtained a husband.

Ghṛtāci : An Apasāras or celestial nymph. She had many amours with great sages and mortal men. She was mother of ten sons by Raudrāśva of Kuśanābha, a descendant of Puru, and the Brahmavaivartta Purāṇa attributes the origin of some of the mixed castes to her issue by the sage Viśva-karman. The Harivaṁśa asserts that she had ten daughters as well as ten sons by Raudrāśva. Another legend represents her as mother by Kuśa-nābha of a hundred daughters, whom Vāyu wished to accompany him to the sky. They refused, and in his rage he cursed them to become deformed; but they recovered their natural shape and beauty, and were married to Brahmadatta, king of Kampila.

Girijā : 'Mountain born.' A name of Pārvatī or Devī. *See* Devī.

Girivraja : Capital city of Kekaya kingdom.

Giri-Vraja : A royal city in Magadha identified with Rāja-gṛha in Bihar.

Gokaraṇa : Resort of illustrious god, armed with the trident when Rāvaṇa tries to capture Sītā. 2. Mountain, where kesari (mother of Hanumān) lived in her later life period.

Go-karṇa : 'Cow's ear.' A place of pilgrimage sacred to Śiva, on the west coast, near Mangalore.

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Gokula : A pastoral district on the Yamunā, about Mathurā, where Kṛṣṇa passed his boyhood with the cowherds.

Goloka : 'The place of cows.' Kṛṣṇa's heaven; a modern addition to the original series of seven lokas.

Gomanta : A great mountain in the Western Ghāṭa. According to the Harivaṁśa it was the scene of a defeat of Jarāsandha by Kṛṣṇa.

Gomatī : The Gumti river in oude; but there are others which bore the name. One fell into the sindhu or Indus.

Gopāla, Govinda : 'Cow-keeper.' A name of the youthful Kṛṣṇa, who lived among the cowherds in Vṛndāvana.

Gopati-Ṛṣabha : 'Chief of herdsmen.' A demon mentioned in the Mahābhārata as slain by Kṛṣṇa.

Gopīs : The cowherd damels and wives with whom Kṛṣṇa sported in his youth.

Gotama : The founder of the Nyāya School of philosophy. He is called also Śatānanda, and is author of a Dharma-śāstra or Law-book, which has been edited by Stenzler. He is frequently called Gautama.

Gotaṅgulas : Long tailed monkey.

Govardhana : A mountain in Vṛndāvana, which Kṛṣṇa induced the cowherds and cowherdlesses to worship instead of Indra. This enraged the god, who sent a deluge of rain to wash away the mountain and all the people of the country, but Kṛṣṇa held up the mountain on his little finger for seven days to shelter the people of Vṛndāvana. Indra retired baffled, and afterwards did homage to Kṛṣṇa.

Govardhana-Dhara : Upholder of Govardhana.' A title of Kṛṣṇa.

Govinda : Name of Kṛṣṇa.

Go-vinda : 'Cow-keeper.' A name of Kṛṣṇa.

Gnorthern Kurus : Lassen remarks in the Zeitschrift fḷr die Kunde des Morgenlandes, II. 62 : "At the furthest accessible extremity of the earth appears Harivarṣa with the northern Kurus. The region of Hari or Viṣṇu belongs to the system of mythical geography; but the case is different with the Uttara Kurus. Here there is a real basis of geographical fact; of which fable has only taken advantage, without creating it. The Uttara Kurus were formerly quite independent of the mythical system of dvīpas, though they were included in it at an early date." Again the same writer says at p. 65 : "That the conception of the Uttara Kurus is based upon an actual country and not on mere invention, is proved (1) by the way in which they are mentioned in the Vedas; (2) by the existence of Uttara Kuru in historical times as a real country; and (3) by the way in which the legend makes

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mention of that region as the home of primitive customs. To begin with the last point the Mahābhārata speaks as follows of the freer mode of life which women led in the early world, Book I. verses 4719-22 : 'Women were formerly unconfined and roved about at their pleasure, independent. Though in their youthful innocence they abandoned their husbands, they were guilty of no offence; for such was the rule in early times. This ancient custom is even now the law for creatures born as brutes, which are free from lust and anger.

This custom is supported by authority and is observed by great ṛṣis, and it is still practiced among the northern Kurus. "The idea which is here conveyed is that of the continuance in one part of the world of that original blessedness which prevailed in the golden age. To afford a conception of the happy condition of the southern Kurus it is said in another place." M.-Bh, I. 4346. "The southern Kurus vied in happiness with the northern Kurus and with the divine rishis and bards." Professor Lassen goes on to say : "Ptolemy (VI. 16.) is also acquainted with Uttara Kuru. He speaks of a mountain, a people, and a city called Ottorakorra. Most of the other ancient authors who elsewhere mention this name, have it from him. It is a part of the country that he calls Serica; according to him the city lies twelve degrees west from the metropolis of Sera, and the mountain extends from thence far to the eastward. As Ptolemy has misplayed the whole of eastern Asia beyond the Ganges, the relative position which he assigns will guide us better that the absolute one, which removes Oitorakorra so far to the east that a correction is inevitable. According to my opinion the Ottorakorra of Ptolemy must be sought for to the east of Kashgar." Lassen also thinks that Magasthenes had the Uttara Kurus in view when he referred to the Hyperborean who was fabled by Indian writers to live a thousand years. In his Indian antiquities, (Ind. Alterthumskunde, i. 511, 512. and note,) the same writer concludes that though the passages above cited relative to the Uttara Kurus indicate a belief in the existence of a really existing country of that name in the far north, yet that the descriptions there given are to be taken as pictures of an ideal paradise, and not as founded on any recollections of the northern origin of the Kurus. It is probable, he thinks, that some such reminiscences originally existed, and still survived in the Vedic era, though there is no trace of their existence in latter times.

Graha : 'Seizing.' **1.** The power that seizes and obscures the sun and moon, causing eclipses; the ascending node, Rāhu. **2.** Evil spirits with which people, especially children, are possessed, and which cause sickness and death. They are supposed to be amenable to medicine and exorcism.

Grandsire : Name of Bhīṣma.

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Granthika : Name assumed by Nakula in Virāṭa's court. One of the twin Pāṇḍavas.

Gṛha-sha : 'Householder.' A Brāhmaṇa in the second stage of his religious life. *See* Brāhmaṇa.

Gṛhy-sutras : Rules for the conduct of domestic rites and the personal sacraments, extending from the birth to the marriage of a man. The Gṛhya-sūtras of Aśvalāyana have been printed in the Bibliotheca Indica.

Gṛtsa-Mada : The reputed Ṛṣi of many hymns in the Second Maṇḍala of the Ṛg-veda. According to the Viṣṇu Purāṇa he was a Kṣatriya and son of Suna-hotra, being descended from Purūravas of the lunar race. From him sprang Śaunaka, the eminent sage versed in the Ṛg-veda "who originated the system of four castes." The Vāyu Purāṇa makes Śunaka to be the son of Gṛtsa-mada, and Śaunaka the son of Śunaka, this seems probable. "It is related of him by Sāyaṇa that he was first a member of the family of Aṅgiras, being the son of Suna-hotra. The asuras whilst performing a sacrifice carried him off, but was rescued by Indra, under whose authority he was henceforth designated as Gṛtsa-mada, the son of Śunaka or Śaunaka of the race of Bhṛgu. Thus the Anukramaṇikā says of him : he who was an Aṅgirasa, the son of Śuna-hotra, became Śaunaka of the race of Bhṛgu." According to Mahābhārata, he was son of Vīta-havya, a king of the Haihayas, a Kṣatriya, who became of Brahman. (*See* Vīta-havya.) The Mahābhārata alludes to a legend of his having assumed the semblance of Indra, and so enabled that deity to escape from the Asuras, who were lying in wait to destroy him. There are several versions of the story, but they all agree that after Indra had escaped Gṛtsa-mada saved himself by reciting a hymn in which he showed that Indra was a different person.

Gūḍa-keśa : 'Whose hair is in tufts.' An epithet of Arjuna.

Guha : 'Secret.' **1.** A name of the god of war. (see Kārttikeya.) **2.** A king of the Niṣadas or Bhīla, who was a friend of Rāma. **3.** A people near Kaliṅga, who possibly got their name from him.

Guhyaka : Name of a weapon used in warfare.

Guṇakeśī : Daughter of Mātali and Sudharma.

Guṇḍala : It is a place 5 kms away from sacred town Bhadrāchalam, where a springs of hot water could be traced on the river-bank when we dug pit at any place in this area. It is believed that the divine trios (Brahmā, Viṣṇu Maheśvara) had their dips in winter season according to Brahma Purāṇa.

Guptaka : King of Sauvīra, who accompanied with the prince Sindhu, in order to hostile Draupadī.

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H

Haihaya : This name is supposed to be derived from haya, 'a horse.' **1.** A prince of the lunar race, and great-grandson of Yadu. **2.** A race or tribe of people to whom a Seythian origin has been ascribed. The Viṣṇu Purāṇa represents them as descendants of Haihaya of the Yadu race, but they are generally associated with borderers and outlying tribes. In the Vāyu and other Purāṇas, five great divisions of the tribe are named : Tāla-jaṅghās, Vitihotras, Avantis, Tuṇḍikerās, and Jātas, or rather Su-jātas. They conquered Bāhu or Bāhuka, a descendant of King Hariścandra, and were in their turn conquered, along with many other Barbarian tribes, by King Sagara, son of Bāhu. According to the Mahābhārata, they were descended from Śaryāti, a son of Manu. They made incursions into the Doab, and they took the city of Kāśī (Benares), which had been fortified against them by King Divodāsa; but the grandson of this king Pratardana by name, destroyed the Haihayas, and re-established the kingdom of Kāśī. Arjuna-Kārtavīrya, of a thousand arms, was king of the Haihayas, and he was defeated and had his arms cut off by Paraśurāma. The Vindhya Mountains would seem to have been the home of these tribes; and according to Colonel Todd, a tribe of Haihayas still exists "near the very top of the valley of Sohagpoor, in Bhagelkhand, aware of their ancient lineage, and, though few in number, still celebrated for their valour."

Hala-Bhṛt : 'Bearing a plough.' Balarāma.

Halayudha : 'Who has a ploughshare for his weapon,' *i.e.*, Balarāma.

Halima : Mother of Śiśus.

Hansa : 1. This, according to the Bhāgavata Purāṇa, was the name of the "one caste," when, in olden times, there was only "One Veda, One God, and One Caste." **2.** A mountain range north of Meru. **3.** Hansa and Dimbhaka were two great warrior-brothers mentioned in the Mahābhārata as friends of Jarāsandha. A certain king also named Hansa was killed by Balarāma. Hearing that "Hansa was killed," Dimbhaka, unable to live without him, committed suicide, and when Hansa heard of this he drowned himself in the Yamunā.

Hansikā : Kine who was born in the Southern quarters of Surabhi. She had 3 sisters, they were Subhadrā, Sarvakamaugā and Surūpā.

Hanumān : Hanumān means "Broken Jaw." He is son of Vāyu, god of the wind and Puñjikāṣṭhalā, a goddess who appeared on earth in the vānara community. The vānaras were an intelligent race of monkey-like beings whose home was the forest outside Rāma's palatial city Ayodhyā.

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Hanumān's mother had powers that allowed her to change form, and one day she was disguised as a beautiful human woman. Vāyu saw her, fell in love, wanted her to be his mate. She resisted him until Vāyu promised that her child would be a son as valiant, intelligent and swift as himself. So it was that Hanumān grew up in his mother's care and saw very little of his powerful father. His mischievous nature often got him into trouble. Finally the elders of the vānara village placed him under a spell that made him forget his immense powers. Hanumān grew up thinking he to be an ordinary monkey. As a young boy, Sūrya taught the Sun God Hanumān. Sūrya insisted that he could not stop his constant appointed rounds. Hanumān consequently followed him across the universe during his years of schooling.

Hanumān learned quickly and was a good student who developed many fine qualities. Later in life, when he faced great foes in battle, he remained always a gentleman respectful of the codes of warfare. For example, in the final battle with Rāvaṇa, Hanumān is struck by Rāvaṇa, and then retaliates with a blow of his own. Rāvaṇa withstands Hanumān's blow but feels its impact so much that he says, "Ah, you are a worthy enemy." Hanumān replies, "I do not care for your compliments. I am ashamed that after my blow you are still alive." Rāvaṇa strikes him a second time, rendering Hanumān unconscious, then turns on Nīla, another monkey warrior. Hanumān revives but does not interfere, as it is proper Vedic warrior code to not interrupt someone else's battle. He was the perfect warrior-gentleman. At their first meeting, Hanumān wins Rāma's admiration by his civil manners and elegant use of language. He always behaves in a gentlemanly way, offering proper respect with folded hands. He is courteous to friend and foe alike, to the point of inquiring about Rāvaṇa's welfare before delivering Rāma's challenge of war ("Your majesty! How are you?"). Hanumān's statements are filled with elegant phrases. He describes Sītā's presence among the ugly Rākṣasī queens in Rāvaṇa's garden as "a streak of lightning among thick clouds." Hanumān is an accomplished musician. The Vedic texts describe that he daily sings songs of Rāma and is able to discourse on ragas and other traditional musical motifs. Vālmīki also describes him as a Sanskrit grammarian, a learned linguist (able to read an inscription on Rāma's ring), and a scholar capable of quoting scriptural law to Rāvaṇa in an effort to convince him to release Sītā. It may be that from this great knowledge of the Vedas, garnered during his tutelage under the Sun God, Hanumān derived his mystic abilities to shrink and expand. Prior to the battle, Hanumān sees and overhears Rāma's

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grief over the loss of Sītā. He sees how the pain of separation drives Rāma to behave like a madman and is always sensitive to Rāma's despair, occasionally offering well-chosen words of consolation. At one point, in great humility, he says that an ordinary vānara like himself can do nothing except jump from one tree to another, and that only the grace of Rāma does things.

Rāma embraces him out of gratitude, but Hanumān is embarrassed, saying he does not deserve such high praise. It is Rāma's grace that prompts him to do his job. Hanumān's motive at all times is his deep devotion to Rāma. Toward the end of the Rāmāyaṇa, Rāma expresses his gratitude for the many services Hanumān has rendered, saying he feels so much indebted that his own life is not enough compensation for all that Hanumān has done for him. Hanumān is extremely perceptive, noting places and events, which would be useful in the coming battle of Lanka. He studies every nook and cranny of the city in his rebottle reconnaissance and returns to give Rāma a vivid account of everything. He is a master strategist, calculating that if friendship, bribery and diplomacy should prove ineffective with the Rākṣasas, then he would resort to force. Rāvaṇa is astonished when Hanumān is brought before him. How was a mere monkey able to gain entrance to his capital city, guarded as it was by Rākṣasas armed with powerful weapons? "This city is inaccessible even to the Gods!" he exclaims and orders Hanumān's tail to be set on fire. Hanumān allows himself to be paraded through the city, as this affords him the chance to assess the enemy's strengths. Only then does he shrink down, escape his bindings, transform himself into a giant, kill his captors, set fire to the city, and fly back to Rāma. It is significant, and would be included in a longer retelling, that Hanumān during his interview with Rāvaṇa, goes so far as to alert Rāvaṇa that his boon of invincibility at the hands of all beings (which Rāvaṇa had achieved through severe austerities and Yogic practices as a young man, in order to gain universal supremacy) excluded men and monkeys. The significance is that Rāvaṇa knew he could not win the battle with Rāma. His own advisors had warned him that fighting Rāma would mean the end of the Rākṣasa race. But Rāvaṇa's obsession with achieving god-hood was implacable. His reaction to Hanumān is, at first, anger; but his hurt pride prevents him from realizing how very powerful an opponent he has engaged. Vālmīki frequently refers to Hanumān's powerful warrior aspect : his roaring in eagerness, the sound of his tail striking the ground, his ability to outdo even 1,000 Rākṣasas. It is his sensitivity and kindness, however, which make him such a memorable character. He is so deeply distressed at the sight of Sītā

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suffering, and yet at the same time so delighted to have found her, that he sheds tears of joy in the Ashoka Garden and worries terribly about how to properly introduce himself so that he neither scares her nor loses her confidence that he is indeed a messenger from her beloved Rāma. Here we see the dual human/monkey nature of the vānara race and of Hanumān in particular. The frequent alternation between depression and enthusiasm, the occasional loss of control over his own enthusiasm while retaining a logical progression of thought, are balanced with his ability to pick himself up and set out again against the strongest currents.

These are some of the qualities that have contributed to his image as a profoundly noble as well as superhuman hero. Hanumān's leap across the ocean to Lanka is an archetypal journey into darkness. The creatures that Hanumān encounters on his flight are of the five elements : one of air, one of fire, one of water, etc. This leap, his first remembrance of suppressed superhuman abilities, is a crucial turning point in the development of his character. Vālmīki provides a detailed description : Hanumān swells his body, shakes his bodily hairs, roars loudly, whirls his tail, contracts his waist, and just before leaping off the mountain he sinks down, draws in his arms and neck, flattens his ears, and fills himself with concentrated power and energy focussed on the lower part of his body. He scans the sky in order to see a clear path for himself, arrests the vital air (prāṇa) in his heart, and leaps. The mountain at this moment cries out, its rocks and trees shoot forth, the animals residing their leap off in terror. Water and minerals are released, and snakes spring from the ground!

Hara : Name of Śiva.

Hari : A name which commonly designates Viṣṇu, but it is exceptionally used for other gods.

Hari-Dvāra : 'The gate of Hari.' The modern Hardwar. The place where the Ganges finally breaks through the mountains into the plains of Hindustān. It is a great place of pilgrimage.

Hari-Hara : A combination of the names of Viṣṇu and Śiva, and representing the union of the two deities in one, a combination that is differently accounted for.

Harijāta : Ogre, and friend of Indrajit. It was killed in the battle field by Lakṣmaṇa

Harimedhas : Name of Ṛṣi.

Hariścandra : King named Hariścandra ruled over Kosala kingdom. This kingdom exemplified the adage : "yathā rājā tathā prajāḥ", which means : as the king, so are the subjects. The people of the kingdom were virtuous : they avoided anything evil; they did not drink nor did they gamble; they

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were not arrogant of their wealth; they were truthful and just in their dealings. As result of these virtues, there was no famine, sickness or untimely death in the kingdom. People were healthy and strong; women were beautiful, cultured and all the people looked upon their king as their father and the queen as their mother. In an extraordinary quirk of fate, the very virtues brought trouble to the king and the kingdom. Vasiṣṭha was the family priest of the king. He got into a dispute with sage Visvamitra on the possibility of finding a man of incorruptible virtue. Viśvāmitra contended that this was impossible;—even a virtuous person can fail if put to rigorous tests. Vasiṣṭha's argument was that while Viśvāmitra had a point in general terms, there were indeed exceptional men in the world who cannot be tempted to give up their virtue. He cited Hariścandra as one such man. Viśvāmitra laughed and said that Vasiṣṭha seemed to be carried away because Hariścandra was the latter's patron. Viśvāmitra challenged that he will put Hariścandra to such a rigorous testing that Vasiṣṭha would be proved wrong.

Both the sages agreed to conduct the experiment with gods as witnesses. Viśvāmitra forthwith proceeded to the capital of Hariścandra's kingdom, Ayodhyā and learnt that the king was proceeding on a hunting expedition. Viśvāmitra went ahead of the king and sat down in Tapas in a wayside ashram. As the king's hunting party passed by, the sage created an illusion of female voices crying, "O save us, save us from this man." The king replied, "I am coming to help. I will pierce with my arrows, the wretch molesting women" and ran towards the direction from which the cries were heard. The sage's tapa was disturbed with all the commotion. The king prostrated before the sage and apologized to him for the disturbance caused offering his kingdom and his wealth in reparation. What? Are these meaningless words?" Viśvāmitra questioned angrily. "O sage, I speak with all sincerity. I will keep my word." I take you at your word, then, "responded the sage," You are already indebted to me; you owe me the fees for the Rājasūya sacrifice which I had asked you to hold in trust for me. "I will pay the fees whenever you demand, O Viśvāmitra." "Okay; get back to your capital and arrange to hand over your kingdom and all your wealth."Viśvāmitra held Hariścandra to his words and went the next day to gain control of the kingdom and all the palace wealth. Hariścandra gave up all that and also the ornaments of his queen." O sage, what more should I give you." "Who is the king of Kosala now," roared Viśvāmitra."Viśvāmitra," echoed Hariścandra."Listen to my royal command, " replied Viśvāmitra, "You should leave my kingdom immediately with your wife only with the clothes you are

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wearing."Hariścandra observed with utmost devotion, "Your command will be obeyed." Accompanied by his wife, Candramatī and their boy Rohita, Hariścandra started leaving the capital." Before you go, Hariścandra, you have to pay me the fees for the Rājasūya which you owe me and which I had entrusted to you." I have now nothing, which I call my own, except the clothing you have permitted me to retain. Please give me time to discharge the debt I owe you. In a month, I will pay back the sum." I agree; a month from now, I will come to collect the fees."Hariścandra took leave of his creditor amidst the cries of his subjects who got wind of the actions of the truthful king, "O king, how can a casually uttered word bind you? Your virtue is ruining us all. You cannot desert us. We will come with you."

Hariścandra exhorted his subjects that their duty was to serve the new king. The troubles he had to face were of his own making and the subjects should not suffer on this account. Their new king was a royal sage, famous and possessed of marvelous powers. The new king's actions were prompted by some divine providence, which was inscrutable. It was the duty of the subjects never to swerve from virtue and the path of righteousness. Viśvāmitra commanded his troops to tell Hariścandra to stop this wasteful exhortation and to proceed forthwith out of the kingdom. Hariścandra at once stopped talking and left the capital with his wife and son. The threesome had to beg for their foot at the Dharmaśālās on the way and to do Manual work to earn their livelihood. They proceeded towards Kāśī to wash away their sons in the sacred waters of the Gaṅgā. As they entered the gates of the holy city of Kāśī, Viśvāmitra was there to encounter them, "This is just to remind you : today is the day when you should repay the debt you owed me." Hariścandra counted the days and realized that Viśvāmitra spoke the truth. Though dismayed, he immediately gained his courage and said to himself that he still had half-a-day before him during which time he should try to earn to repay the debt. Viśvāmitra said, "If you tell me that you would not pay me or even say that you do not owe me anything, I will not bother you any more. I can write off the debt." Hariścandra replied vehemently, "O Sage, it is a fact that I owe you Rājasūya sacrifice fees. I will try to pay you before the end of the day." The sage departed leaving Hariścandra to work out a strategy. He set to thinking of ways he can raise money : What if I sell myself as a slave to some rich merchant and discharge the sage's debt? Oh no, what will happen to his wife and his son if he parted from them? Candramatī suggested that she and her son could be sold instead so that Hariścandra could repay the debt, earn some livelihood later and buy them back.

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Hariścandra saw the strength of Candramatī's arguments. He took the wife and son to the market place of the city and loudly announced, choking with tears, that his son and wife were for sale. A Brāhmaṇa came to him and said that his young wife needed the services of a servant-maid and offered to by only Candramatī and said that he had no use for the boy. Candramatī pleaded with the Brāhmaṇa that she would teach her son to do menial work and make him useful in the master's household. Finally the deal was struck, the Brāhmaṇa bought both of them paying a small additional sum and took them to his house. Instantly, Viśvāmitra appeared. Hariścandra paid him the entire amount which he had received from the Brāhmaṇa. "This is not even half of what you owe me," noted Viśvāmitra, in anger. "True, Sage. I will give you the balance in a short time," implored Hariścandra."

The day is coming to a close; you have not kept your promise. I see you are a promise-breaker. Just tell me you owe me nothing, I will set you free of your debt. "I deserve your anger, Sage. I do owe you money and I have to discharge your debt. I have just sold my wife and my son and replayed your debt in part. Please give me one more hour, just before sunset; I will try to sell myself and repay your debt in full. "How many times should I be coming to you? Anyway, it is only one hour before sunset. Let me see." So saying, the angry creditor sage went away. Hariścandra returned to the market and starting crying aloud to everyone's hearing : "I am available as a slave to be bought with money, while the sun is still shining in the west." Nobody was prepared to pay the price he was quoting. An executioner, the head of the local cemetery stepped up to take a deep look at Hariścandra. He was fouled-smelling, disfigured, uncouth, with a long, repulsive face, projecting teeth and a beard, dark-complexioned, pendulous belly, tawny eyes. He carried some birds, he had a skull in his hand and adorned himself with the garlands taken from the corpses. He was surrounded by a pack of dogs and was heard cursing in harsh tones. He also a carried a long staff. In sum, his appearance created fear and was repulsive. "Who are you?" asked Hariścandra when the cemetery-keeper offered to buy him. "My name is Pravīra, an expert executioner of the city. I am the guard of the cemetery at the southwestern end of the city. My job is to dispatch those who are condemned to death, to gather clothes of the dead brought to my cemetery."Hariścandra was wondering if he should accept to be the slave of Pravīra. Viśvāmitra appeared on the scene and prodded, "Why are you hesitant to be his slave when he is offering you money enough to repay my debt?" Hariścandra pleaded, "O Sage, make me your slave for the balance of the money I owe you. I will obey your

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commands. I belong to the race of solar ancestry among kings. Please save me from becoming a slave to a cemetery-keeper." Just tell me that you do not owe me anything more and I will let you free as a free man." How can I say that? I still owe you money," Hariścandra pointed out." So you want to be my slave?" asked the creditor." Yes, sir. I beg of you. Please take me as your slave," said the debtor Hariścandra."I agree. Now that you are my slave, I discharge you from the debt. But I am selling you right now to this cemetery-keeper for the sum he has offered." The executioner was happy that he got the slave he had bargained for. He paid the money to Viśvāmitra and led Hariścandra away to his house near the cemetery. Hariścandra's job at the cemetery was to collect for his master the cemetery fees from those coming to bury or burn the dead and to gather the discarded clothes of the corpses." Stay on this burial ground night and day and watch out for the corpses to arrive. Collect the fees strictly from everyone.

Divide the collection into six parts; one part is for the king, three parts are for me; two parts will be your wages. You are also to execute the criminals condemned to death."Hariścandra worked for 12 months in this job. He was loyal to his master. His appearance was slowly changing like his master; with disheveled hair, shoddy beard, emaciated and with protruding bones from his chest. He heard the crackling sounds of the burning faggots on the funeral pyres and howling of the jackals. He was frequently reminding himself of his wife and son and would often join the lamenting funeral parties and join in the loud lamentations remembering the dead. He reassured himself that he had done the right thing to avoid being untruthful and to avoid being unfaithful. He reminded himself of his priest Vasiṣṭha's saying that Dharma was the only light that mortals had on earth and everything else was illusion caused by ajñāna (ignorance). He had to walk by this light wherever it led him. He had to do his duty by the light whether he was the king of solar ancestry or as the assistant keeper of the Vārāṇasī cemetery. It was not for him to choose. A year passed by. One night, a ragged and destitute woman brought to the burning ground her own arms the body of her son. He was a small boy. He had died of snakebite. She had also brought with her a bundle of sticks for the funeral pyre. Hariścandra demanded of her the prescribed fees for the cremation. She pleaded with him that she was a destitute and could not pay. Hariścandra refused to prepare for the cremation. He said that he could exempt his own share but he had to collect at least the king's share and his master's share of the fees. He saw a little jewel of gold hanging from her neck, mostly hidden by her ragged clothes and suggested that this be sold to pay the reduced fees he was demanding. On hearing this, the woman

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started crying, "O gods, what sins have I committed that the sacred symbol of my marriage which till now was visible only to my husband should be seen my the cemetery assistant/"Hariścandra was startled. He peered into the face through the enveloping darkness and asked, "Who was your husband?" She replied, sobbing, "My husband was once a king, a cruel creditor had forced him to sell her and her their son in the market of Vārāṇasī." Hariścandra saw what he was up to and fell on the dead body, crying, "O Rohita, Rohita darling son, my son! I am your father here, come to me dear child. O my god what snake was it, what were you doing, how did it happen? O god, I can't bear this anymore." It was indeed Candramatī, Hariścandra's wife who had brought her son to the burning ground at the dead of night. They recognized each other and wept together, caressing the lifeless corpse of their son lying on their laps. They resolved not to outlive their child. They wanted to get into the pyre and put an end to their lives also. But then, the problem of the cremation of the boy had to be resolved. Hariścandra had to collect his fees. He told Candramatī to get back to her master and beg of him the money needed for the cremation of the boy.

Candramatī had no options, she had to leave the cemetery. As she was returning home, groping through the darkness, a man with a small bundle in his hand accosted her, "Who are you? Why are you weeping? Why are you here in this dark hour of the night?" Candramatī related the story and asked the man to show her the way to the master's house. The man, hearing the heartrending story said, "You do not have to go all the way to your master's house. Take this bundle. It has some jewel. You can use the jewels to pay the cremation fee." He thrust the bundle into her hands and ran away into the woods, in the darkness of the night. Candramatī was left alone in utter fright. She heard the oncoming sounds of horses' hoofs. Beams of penetrating light were also seen. They were the police of the city on horseback in pursuit of the thief who had burgled into a house, strangled a sleeping child and had stolen the jewels on the child's body. The police saw the woman with the bundle in her hands and thought that she was the thief. Her extreme poverty and ragged clothes made her look like a criminal in the eyes of the police. She was taken prisoner and taken to the magistrate's court and a complaint was lodged against her. "Ogre, don't you have any children? How heartless can you be that you stole a child's jewels?" shouted the magistrate. Candramatī narrated her story and explained how the bundle had come to be in her hands. The magistrate did not believe her, "You are a murderer and a thief. Don't add another attribute of being a liar." The magistrate condemned her to death before

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sunrise the next morning and she was led away to the chief executioner of the city. Hariścandra was on vigil near the body of his son awaiting the arrival of his wife with the cremation fee. She was being led in chains to the block for being executed as a criminal. Hariścandra saw this and could scarcely believe his eyes. He ran toward the place of execution. He was stopped on the way by a boy who brought the master's message : Pravīra wanted Hariścandra to at once fetch the axe and execute the criminal who was being led to the block. Hariścandra was reeling under the impact of horror upon horror being heaped on him. He was rendered speechless, momentarily. The execution had to go on. The orders of the master keeper of the cemetery were unequivocal and very clear. Hariścandra brought the axe and proceeded to the place of execution. The guards read out the orders of the magistrate. It was not for Hariścandra to question the orders nor to produce counter-evidence to prove the victim's innocence.

He was only the slave of his master whose orders had to be carried out. Candramatī looked at Hariścandra with a stony, cold stare. Her agony was too deep for tears. As though by mutual consent, the husband and wife refused to recognize each other, they did" say a word in the presence of the guards. They had to go through the final stages of their tragic lives and get on with it and meet on the other side of death.Hariścandra took the axe in both his hands, closed his eyes in speechless torment of prayer and started lifting the axe up over his head and as he was bringing down the axe, his hands were seized from behind by Viśvāmitra who had now appeared on the scene. Gods gathered around in heaven watching the ordeals of the king.Viśvāmitra acknowledged his defeat to Vasiṣṭha and announced, "O Hariścandra, your is now alive. You and your wife have a merited place in heaven by your adherence unswervingly to virtue in the most trying circumstances. All your troubles so far are merely illusion created by me." Indra the king of the gods explained to Hariścandra how his virtue was being put to test. He welcomed the couple to heaven and asked him to install the son on the throne of Kosala.

Hārīta, Harita : Son of Yuvanāśa of the solar race, descended from Ikṣvāku. From him descended the Hārīta-Aṅgirasas. In the Liṅga Purāṇa it is said, "The son of Yuvanāśva was Hārīta, of whom the Hārītas were sons. They were, on the side of Aṅgiras, twice-born men (Brāhmaṇas) of Kṣatriya lineage;" or according to the Vāyu, "they were the sons of Aṅgiras, twice-born men (Brāhmaṇas), of Kṣatriya race," possibly meaning that they were sons raised up to Hārīta by Aṅgiras. According to some he was a son of Cyavana.

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Hārītas, Hārīta Aṅgirases : *See* Hārīta.

Harits, Haritas : 'Green.' In the Ṛg-veda the horses, or rather mares, of the sun, seven or ten in number, and typical of his rays. "The prototype of the Grecian Charities." – Max Müller.

Harivaṁśa : The genealogy of Hari or Viṣṇu, a long poem of 16,374 verses. It purports to be part of the Mahābhārata, but it is of much later date, and "may more accurately be ranked with the Pauranik compilations of least authenticity and latest date." It is in three parts; the first is introductory, and gives particulars of the creation and of the patriarchal and regal dynasties; the second contains the life and adventures of Kṛṣṇa : and the last and the third treat of the future of the world and the corruptions of the Kali age. It contains many indications of its having been written in the south of the India.

Har-Ki-Doon : Hari-ki-doon Valley is one such place, where Mahābhārata's much abhorred character, Duryodhana, is worshipped as any other deity. He, in fact, rules supreme there. Not surprisingly, this, perhaps, is the only place in India where Mahābhārata's prime 'villain' like Duryodhana is held in high esteem and worshipped like other deities. This wonderland is called as Jaunsar-Bawar in Dehradun district and Rawain in Uttarkashi district. There the people are culturally distinct from their Garhwali or Kumaoni brethren. The Jaunsaris are one of the few polyandrous societies anywhere and they tend to be more liberal and their women enjoy greater freedom of choosing and divorcing. Jaunsaris are also famous for their colourful clothes and festivals. Lakhamaṇḍala is in the same area where Duryodhana had tried to get the Pāṇḍavas burnt to death in the Lakṣagṛha or the palace made of wax. The land is replete with icons of the Mahābhārata age. The local people consider themselves as inheritors of them. It is believed that the kingdom of Rājā Virāṭa was also in the same region. The area, connected with Dehradun by road via Mussoorie, has two main rivers, Tons and Yamunā. Two valleys are named after them respectively. Just two km. ahead of nondescript Osla, begins the beautiful valley of Har-Ki-Doon, nestling in the green pastures. Twin rivers Rupin and Supin form a confluence at Netwar where stands the wooden temple of Pokhu Veer, a local deity. From this place, these two rivers flow as Tāmasa or Tons that falls into Yamunā near Kalsī. This entire region of sporadic villages is considered to be the domain of Duryodhana Mahārāja. The virgin region is replete with natural beauty capable of hypnotizing. A true civilization in picturesque and sacred environment. Civilization dependent on happiness, not on money and material. The man whom the

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spirit of Duryodhana visits is called Māli. He issues orders while the spirit has taken over his 'subjects' carry them out indefinably. In other cases, Sayānās, or the elderly, of the villages issue orders, which are final. But, if problems still remain or are not solved, Duryodhana Mahārāja is approached for the final and unquestionable judgment.

According to Dr. Śivānanda Nautiyal, a sociologist and a senior politician from Uttarakhand, there is an interesting story according to which Māli even ordered that the sheep of the adjoining Himachali villages be stolen as Himachali villages had encroached into their lands. The result was that a Panchayat was called and the entire village assembled at night and herded some 300 sheep from Himachali villages into their land, as commanded by Māli. When the row came up over the issue, Māli was again approached who decided if the Himachali villages paid a penalty, the sheep could be herded backsliding an example here is to illustrate how dependent the local people are on their Duryodhana Maharaj. The reasons being that complaints are hardly directed to the government representatives like Paṭwarī because Duryodhana is the final word. Duryodhana's entry into this magnificent land is filled with myths and still sung by locals and narrated through Jāgars, a form of invoking the deities. Dr. Nautiyal says that legend has it that during Dvāpara Yuga, King Duryodhana, after travelling through Kashmir and Kullu, arrived in Hanol situated in Jaunsar-Bawar region where he was mesmerized by the sheer natural beauty. He thought it was the place for him and appealed to Lord Mahasu, the reigning local deity, that a piece of valley, next to Himalayan, be given to him, which Lord Mahasu accepted and bestowed upon him this region instructing him to look after the people carefully. Even today, inhabitants of Har-Ki-Doon believe that their king Duryodhana is the one who looks after them. Except Sukkuṇḍī, Rekca, Rala Sankari, Sauni, Saturi, and Panwari villages, all of them have three chambered wooden temples of Duryodhana, where Bājgī and womenfolk can enter only first chamber. Perhaps, it is because these are considered as low in the traditional social order. On the other hand, Savarṇas and pujārīs are allowed to enter even the last chamber. The reverence is deep-rooted and a Naubati, or traditional playing of drum, is conducted thrice a day in honour of their beloved king. It is only Jakhol village where an idol of Duryodhana has been installed. Incidentally, Jakhol is the seat of the Lord and also it is here where his main temple is seated. Other such village temples do not have idols of Duryodhana. The icon is carried to each temple turn wise. When the customary journey is concluded it is taken back to the main seat in Jakhol. The villages, those do not have

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his temples, place Ḍoli in Panchayati Chowks, community places, and offer prayers and arrange for fairs in his honour. Every year, Duryodhana's tour starts on the 21st of Āṣāḍa month when all Sayānās assemble in Jakhol and which Sayānās and Bājgis to take part in the procession. The head pujārī and bajigi tour and meet other Sayānās and bajgis in different villages. The pujārīs of the Duryodhana temples are strangely Khas Rajputs of Jakhol and Phitari villages, who also join the procession. On 25th of Āṣāḍha, Duryodhana Maharaj arrives in Kotegaon, another sear of the Lord, where the representatives of the 21 villages welcome him and a fair is held in Kotegaon from 25th till 27th. The next day, *i.e.* 28th, is for carrying the Doli to Datmer village of the Badasu belt, where a similar fair is organized. 30th of Āṣāḍha is the day for the rest for the deity.

Only dhūpa dīpam are offered and Āratī is performed in the evening. Duryodhana's caravan arrives in Fitari village on the first of Śrāvaṇa where he is appeased with dishes cooked in milk and ghee. On 2nd of the month, famous Soni fair is held in Fitari and the same night the Doli retreats back to Jakholi where a fair is held on 3rd and 4th, traditional dances of men and women are also organized. The 5th day of Śrāvaṇa is the day for rest. The idol arrives in Dhara village the next day where again a fair is held. Finally, Doli is carried to Osla on 19th. Fair, dancing, merrymaking, eating and drinking go on and thus conclude the tour of Duryodhana Mahārāja. Rakṣa Pher, the next phase of the tour, starts on the same line. On the 15th day of Pauṣa, Duryodhana arrives in his capital village of Jakhol, where all young celebrate his return or old equally, turning the ambience perfectly euphoric as crazy dancing and drinking go on through the night.

Harśaṇa : Deity who presides over the Śrāddha offerings.

Haryāśva : Grandson of the Kuvalyāśva who killed the demon Dhundhu. The country of Pāñcāla is said to have been named from his five (pañca) sons. There were several others of this name.

Haryaśwas : Five thousand sons of the patriarch Dakṣa, begotten by him for the purpose of peopling the earth. The sage Nārada dissuaded them from producing offspring, and they "dispersed themselves through the regions and have not returned."

Haryyaśva : King who ruled the entire earth.

Hastibhadra : Serpent and son of Vāsuki.

Hastimukha : Ogre actively participated in the war. Nīla killed it in the war.

Hastināpura : The capital city of the Kauravas, for which the great war of Mahābhārata was waged. It was founded by Hastin, son of the first Bharata,

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and hence, as some say, it's name; but the Mahābhārata and the Viṣṇu Purāṇa call it the "Elephant City," from Hastin, an elephant. The ruins are traceable near an old bead of the Ganges, about 57 miles N.E. of Delhi, and local tradition has preserved the name. It is said to have been washed away by the Ganges.

Hastipṛṣṭhaka : Village.

Hāsyārṇava : 'Ocean of laughter.' A modern comic piece in two acts, by a paṇḍit named Jagadīśa. "It is a severe but grossly indelicate satire upon the licentiousness of Brāhmaṇas assuming the character of religious mendicants." – Milson.

Havir-Bhuj, Haviṣ-Mata : Pitṛs or manes of the Kṣatriyas, and inhabitants of the solar sphere. *See* Pitṛs.

Haya-grīva : 'Horse-necked.' According to one legend, a daitya who stole the Veda as it slipped out of the mouth of Brahmā while he was sleeping at the end of a Kalpa, and was killed by Viṣṇu in the Fish Avatāra. According to another, Viṣṇu himself, who assumed this form to recover the Veda, which had been carried off by two daityas.

Haya-śiras, Haya-Śīrṣa : 'Horse-head.' In the Mahābhārata it is recorded that the sage Aurva (q.v.) "cast the fire of his anger into the sea," and that it there "became the great Haya-śiras, known to those acquainted with the Veda, which vomits forth that fire and drinks up the waters." A form of Viṣṇu.

Hemādrī : Golden mountain.

Hema-kūta : 'Golden peak.' A chain of mountains represented as lying North of the Himālayas, between them and mount Meru.

Hiḍimba (Mas.), Hiḍimbā (Fem.) : A powerful Asura, who has yellow eyes and a horrible aspect. He was a cannibal, and dwelt in the forest to which the Pāṇḍavas retired after the burning of their house. He had a sister named Hiḍimbā, whom he sent to lure the Pāṇḍavas to him; but on meeting with Bhīma, she fell in love with him, and offered to carry him away to safety on her back. Bhīma refused, and while they were parleying, Hiḍimba came up, and a terrible fight ensued, in which Bhīma killed the monster. Hiḍimbā was at first much terrified and fled, but she returned and claimed Bhīma for her husband. By his mother's desire Bhīma married her, and by her had a son named Ghaṭotkaca.

Himācala, Himādrī : The Himālayan mountains.

Himavān : Slope of mountain Maināka, where the hermitage of Vṛṣaparvā located. It was covered by various kinds of trees and creepers.

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Himavat : The personification of the Himālaya mountains, husband of Menā or Mmenakā, and father of Umā and Gaṅgā.

Hiraṇyagarbha : (Hiraṇya = gold; any vessel made of gold; semen virile; garbha = womb); the inside, middle or interior of anything; the bed of a river); golden egg; the golden womb. A Vedic term used in the context of cosmo genesis. It represents the stage when the 'One Animating Principle' begins to coagulate and decides the area for its manifestation. In Ṛgveda, it is said to have arisen in the beginning, the one lord of all beings, who upholds heaven and earth, who gives life and breath, whose command even the gods obey, who is the god of all gods, and who is the one animating principle of their being. According to Manu, Hiraṇyagarbha was Brahmā, the first male, and formed by the indiscernible eternal first cause in the egg resplendent as the sun. The Purāṇas describe Hiraṇyagarbha at one stage almost synonymous with Brahmā. It is stated that Brahmā created the trinity (q.v.) And then he himself emerged from Manu. It refers to Brahma's reemergence as a creative principle after the three basic attributes, the guṇas (q.v.), And the three evolutionary principles of creation, preservation, and regeneration (or dissolution) were differentiated and externalized.

At this stage, Brahmā took further action to concretize the manifesting principle and appeared as Hiraṇyagarbha, or the golden egg. It was further fructified by the impact of the divine spark or the radiant ray. The one lord of the being, the one animating principle of gods and men, arose from the golden womb, which is the sphere of the universe. Hiraṇyagarbha is surrounded by its seven zones or planes, which are the realms of form and matter. These became the seven and fourteen lokas with varieties of denizens in them functioning with different Tattvas Mahābhūtas and indriyas. The Purāṇas describe Hiraṇyagarbha containing within itself Brahma as the collective symbol of the seven universal forces. Hiraṇyagarbha is the limit of cosmos. Blavatsky mentions Hiraṇyagarbha as the radiant or the golden egg or womb. Esoterically, according to her, it represents the luminous 'Fire-mist' or the ethereal stuff from which the universe is made of.

Hiraṇya-kaśipu : 'Golden dress.' A daitya who, according to the Mahābhārata and the Purāṇas, obtained from Śiva the sovereignty of the three worlds for a million of years, and persecuted his son Prahlāda for worshipping Viṣṇu. He was slain by Viṣṇu in the Nara-siṁha, or Man-lion incarnation. He and Hiraṇyākṣa were twin-brothers and chiefs of the daityas.

Hiraṇyaksha : 'Golden eye.' A Daitya who dragged the earth to the depths of

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the ocean. He was twin-brother of Hiraṇyakaśipu, and was killed by Viṣṇu in the Boar incarnation.

Hiraṇyapura : Celestial city, created by Kālakeyas, which is free from any type of grief or disease. The city was inhabited by Paulames and Kālakañjas and guarded by ausras. The asuras posses, arrows, two edged, swords and tomaras.

Hiraṇyaroman : Surname of Bhīṣma.

Hiraṇyaśṛṅga : Peak of Sahya Mountain.

Hitala : Tree found in middle of Daṇḍaka forest.

Horoscope : It was also known as Janma Kuṇḍalī (Sk.) literally meaning birth-serpent's coil. The natal chart depicting positions of different planets at the time of nativity or any event. It represents the zodiacal sign rising at the place of birth and the location of planets in various signs. The 12 zodiacal signs are related to so many houses in the horoscope relative to different aspects of life. A detailed horoscope relates the planets, houses, and minute divisions of the signs in order to show the strength and potential of the planets. A horoscope as such is merely a kind of astronomical chart depicting planets relative to the place and time of birth; predictions based on these details depend upon application of astrological principles relevant to the specific astronomical data incorporated in the horoscope or the natal chart.

Household gods : 'No house is supposed to be without its tutelary divinity, but the notion attached to this character is now very far from precise. The deity who is the object of hereditary and family worship, the *Kuladevatā*, is always one of the leading personages of the Hindu mythology, as Śiva, Viṣṇu or Durgā, but the *Gṛhadevatā* rarely bears any distinct appellation. In Bengal, the domestic god is sometimes the Śāligrām stone, sometimes the Tulasī plant, sometimes a basket with a little rice in it, and sometimes a water-jar—to either of which a brief adoration is daily addressed, most usually by the females of the family. Occasionally small images of Lakṣmī or Caṇḍī fulfill the office, or should a snake appear, he is venerated as the guardian of the dwelling. In general, however, in former times, the household deities were regarded as the unseen spirits of ill, the ghosts and goblins who hovered about every spot, and claimed some particular sites as their own. Offerings were made to them in the open air, by scattering a little rice with a short formula at the close of all ceremonies to keep them in good humour.

Hrasvalarṇa : Ogre, and friend of Rāvaṇa. It was killed in the battle field by Aṅgada.

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Hṛṣīka : Great sage who kept Viṣṇu's bow.

Hṛṣvarūpa : Noble father of King Janaka.

Hūṇas : According to Wilson, "The white Hūnas or Indo-Scythians, who were established in the Panjab along the Indus at the commencement of our era, as we know from Arrian, Strabo, and Ptolemy, confirmed by recent discoveries of their coins," and since still further confirmed by inscriptions and additional coins. Dr. Fitzedward Hall says, "I am not prepared to deny that the ancient Hindus, when they spoke of the Hūṇas, intended the Hūṇas. In the middle ages, however, it is cPiṅgalātory, which is apparently ancient.

I

Iḍājila : Earth; speech; food; a goddess. The goddess of revelation. A vedic goddess and the daughter of Manu (q.v.). She is referred to in two different contexts : first, she is related with Mercury (Budha), and with the origin of the Lunar Dynasty of kings; second, Iḍā and her sister Piṅgalā are Nadis connected with Suṣumnā whose proper activation arouses the kundalini in spiritual teachings, both these references interfuse to represent the basic impulse leading to human and cosmic evolution. Ida is feminine, nourishing and sustaining principle. In the Ṛgveda, Iḍā is primarily food, refreshment, or a libation of milk, the necessary ingredient of physical well-being. It is also a personification of speech. It expresses creative potential. Ida is the instructress of Manu; she was the first to institute the rules of performing sacrifices, Yajñas. According to sayana, Iḍā presides over the earth. Shatapatha Brahman describes Iḍā as arising from a sacrificial libation by Manu for begetting an offspring. When Iḍā arose from the sacrificial fire, Mitra-Varuṇa (q.v.) Claimed her but Iḍā remained faithful to Manu. From them arose the race of Manus. The Purāṇic stories refer to several sex changes in Iḍā. Vaivasvata Manu wanted a son, but due to an error of the officiating priest managing the sacrifice, a daughter was born. MitraVaruṇa changed her into a male and Iḍā became Sudyumna. Under the malediction of Śiva, Sudyumna once again changed into a woman, and married budha (mercury).

To them was born Pururava, a king of immense charm, truthfulness, devotion, and philosophical learning. Having given birth to Pururava, Iḍā once more, under the benediction of Viṣṇu, was restored to her earlier form of Sudyumna and in this form fathered three sons. Another story about Iḍā/Ilā mentions him as the eldest son of Manu. Once Iḍā trespassed a grove sacred to Pārvatī. For this indiscretion, he was transformed into a female. Upon the supplication and prayers of friends, Śiva and Pārvatī

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conceded that Iḍā could be male for a month and a female the following month. Blavatsky considers the union between Svayaṁbhuva Manu and his own daughter Vaca-Śatarūpa as the first 'Euhemerisation' of the dual principle, of which Vaivasvata Manu and Iḍā are a secondary and a third form. It stands in cosmic symbolism as the root life, the seed from which spring all the solar systems, the worlds, the angels, and the gods (cf. S.D.., Vol. 111, p. 156). About the changes of sex in Iḍā, Blavatsky maintains it to be the psychological transformation of sexes which occurred during the third root race. The changes in Iḍā are related with the creative role of mercury. The union between positive and negative counterparts of the mind-principle is necessary for different kinds of creative results on different occasions. United with Iḍā, mercury presents the positive, masculine, or the creative power. Yet the intelligence represented by mercury is passive in character. This explains mercury's androgynous nature. Ida, who functions as the concretizing counterpart of mercury has the characteristics of both the forces, active and passive.

In Yogic literature, Iḍā and Piṅgalā exist on both sides of the Suṣumnā canal in the middle of the spinal cord. They provide the channel for Kuṇḍalini (q.v.) To move from the Mūlādhara to Sahasrāra cakras (q.v.). The channel is normally blocked in common individuals. The trans Himālayan school of the ancient Indian Rāja Yogīs located Suṣumnā as the chief seat of these three canals in the central tube of the spinal cord, and Iḍā and Piṅgalā exist on its left and right sides. Blavatsky indicates a much deeper significance of Iḍā when she states that Suṣumnā is the Brahmadaṇḍa while Iḍā and Piṅgalā are simply, the sharps and flats of that fa of human nature, the keynote and the middle key in the scale of the centenary harmony of the principles which, when struck in a proper way, awakens the sentries on either side, the spiritual Manas and the physical Kāma, and subdues the lower through the higher. But she further indicates that it is the pure Ākāśa that passes up Suṣumnā whose two aspects flow in Iḍā and Piṅgalā. Iḍā and Piṅgalā are semi-material, positive and negative forces, the sun and Moon. They put into action the free and spiritual current of Suṣumnā. They form a distinct path of their own; otherwise they would diffuse the radiance all over the body. Concentration on Iḍā and its sister channel Piṅgalā leads to activation and regulation have the sacred fire. This effect can be produced by exercising will power, and not through the scientific or trained suppression of the breath. (cf. S.D., Vol. V, p. 480)

Iḍaviḍā : Daughter of Tṛṇabindu and the Apasarās Ālambuṣā. There are different statements in the Purāṇas as regards her. She is represented to

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be the wife of Viśravās and mother of Kubera, or the wife of Pulastya and mother of Viśravās.

Ikṣumati : River that flows near Kurukṣetra, site of the famous battle in Mahābhārata; mithila lies on its banks.

Ikṣvāku : Son of the Manu Vaivasvata, who was son of Vivasvat, the sun. "He was born from the nostril of the Manu as he happened to sneeze." Ikṣvāku was founder of the solar race of kings, and reigned in Ayodhyā at the beginning of the second yuga or age. He had a hundred sons, of whom the eldest was Vikukṣī. Another son, named Nimi, founded the Mithila dynasty. According to Max Müller the name is mentioned once, and only once, in the Ṛg-veda. Respecting this he adds : "I take it, not as the name of a king, but as the name of a people, probably the people who inhabited Bhagiratha, the country washed by the northern Gaṅgā or Bhagirathī." Others place the Ikṣvākus in the northwest.

Ilā : River flow, from Himālayan mountain.

Ilavila : *See* Iḍaviḍā.

Ilvala : Name of ogre, participated in the war.

Indumatī : Wife of king Aja; sister of Bhojaraja of Maghadha.

Indra : The god of the firmament, the personified atmosphere. In the Vedas he stands in the first rank among the gods, but he is not uncreate, and is represented as having a father and mother : "A vigourous god begot him; a heroic female brought him forth." He is described as being of a ruddy or golden colour, and as having arms of enormous length; "but his forms are endless, and he can assume any shape at will," he rides in a bright golden car, drawn by two tawny or ruddy horses with flowing manes and tails. His weapon is the thunderbolt, which he carries in his right hand; he also uses arrows, a great hook, and a net, in which he is said to entangle his foes. The Soma juice is his especial delight; he takes enormous draughts of it, and stimulated by its exhilarating qualities, he goes forth to war against his foes, and to perform his other duties. As deity of the atmosphere, he governs the weather and dispenses the rain; he sends forth his lightning's and thunder, and he is continually at war with Vṛtra or Ahi, the demon of drought and inclement weather, whom he overcome with his thunderbolts, and compels to pour down the rain. Strabo describes the Indians as worshipping Jupiter Pluvius, no doubt meaning Indra, and he has also been compared to Jupiter Tonans. One myth is that of his discovering and rescuing the cows of the priests or of the gods, which had been stolen by an Asura named Paṇi or Vala, whom he killed, and he is hence called Vala-bhid. He is frequently represented as destroying the "stone-built

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cities" of the Asuras or atmospheric demons, and of the dasyus or aborigines of India. In his warfare he is sometimes represented as escorted by troops of Maruts, and attended by his comrade Viṣṇu.

More hymns are addressed to Indra than to any other deity in the Vedas, with the exception of Agni. For he was reverenced in his beneficent character as the bestowed of rain and the cause of fertility, and he was feared as the awful ruler of the storm and director of the lightning and thunder. In many places of the Ṛg-veda the highest divine functions and attributes are ascribed to him. There was a triad of gods – Agni, Vāyu, and Sūrya – which held a pre-eminence above the rest, and Indra frequently took the place of Vāyu. In some parts of the Veda, as Dr. Muir remarks, the ideas expressed of Indra are grand and lofty; at other times he is treated with familiarity, and his devotion to the Soma juice is dilated upon, though nothing debasing is perceived in his sensuality. Indra is mentioned as having a wife, and the name of Indrāṇī or Aindrī is invoked among the goddesses. In the Śatapatha Brāhmaṇa she is called Indra's beloved wife. In the later mythology Indra has fallen into the second rank. He is inferior to the triad, but he is the chief of all the other gods. He is the regent of the atmosphere and of the cast quarter of the compass, and he reigns over Svarga, the heaven of the gods and of beatified spirits, which is a region of great mAgnificence and splendour. He retains many of his vedic characteristics, and some of them are intensified. He sends the lightning and hurls the thunderbolt, and the rainbow is his bow. He infrequently at war with the Asuras, of whom he lives in constant dread, and by whom he is often worsted. But he slew the demon Vṛtra, who, being regarded as Brāhmaṇas, Indra had to conceal himself and make sacrifice until his guilt was purged away. His continued love for the Soma juice is shown by a legend in the Mahābhārata, which represents him as being compelled by the sage Cyavana to allow the Aśvins to partake of the Soma libations, and his sensuality has now developed into an extreme lasciviousness.

Many instances are recorded of his incontinence and adultery, and his example is frequently referred to as an excuse in cases of gallantry, as by king Nahuṣa when he tried to obtain Indra's wife while the latter was hiding in Vṛtra. According to the Mahābhārata he seduced, or endeavoured to seduce, Ahalyā, the wife of the sage Gautama, and that sage's curse impressed upon him a thousand marks resembling the female organ, so he was called Sa-yoni; but these marks were afterwards changed to eyes, and he is hence called Netra-yoni, and Sahasrākṣa 'the thousand-eyed.' in the Rāmāyaṇa it is related that Rāvaṇa, the Rākṣasa king of Laṅkā or

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Ceylon, warred against Indra in his own heaven, and that Indra was defeated and carried off to Laṅkā by Rāvaṇa's son Megha-nāda, who for this exploit received the title of Indra-jit (q.v.), 'conqueror of Indra.' Brahmā and the gods had to sue forth release of Indra, and to purchase it with the boon of immortality to the victor. Brahmā then told the humiliated god that his defeat was a punishment forth seduction of Ahalyā. The Taittirīya Brāhmaṇa states that the chose Indrāṇī to be his wife in preference to other goddesses because of her voluptuous attractions, and later authorities say that he ravished her, and slew her father, the daitya Pulomān, to escape his curse. Myth logically he was father of Arjuna and for him he cheated Karṇa of his divine coat of mail, but Gavekarṇa in recompense a javelin of deadly effect. His libertine character is also has shown by his frequently sending celestial nymphs to excite the passions of holy men, and to beguile them from the potent penances, which he dreaded. Indra's names are many, as Mahendra, Śakra, Maghavan, Ṛbhukṣa, Vāsava, Arha, Datteya. His epithets or titles also are numerous.

He is Vṛtra-han, 'the destroyer of Vṛtra;' Vajra-Pāṇi, 'of the thunderbolt hand;' Megha-Vahana, 'borne upon the clouds;' Paka-śāsana, 'the subduer of Pāka;' Śata-kratu, 'of a hundred sacrifices;' Deva-pati and Surādhipa, 'chief of the gods;' Divas-pati, 'ruler of the atmosphere;' Marutwan, 'lord of the winds;' Svarga-pati, 'lord of paradise;' Jiṣṇu, leader of the celestial host;' Puran-dhara, 'destroyer of cities;' Uluka, 'the owl;' Ugra Dhanwan, 'of the terrible bow,' and many others. The heaven of Indra is Svarga; its capital is Amarāvatī; his palace, Vaijayanta; his garden, Nandana, Kaṇṭasara, or Pāruṣya; his elephant is Airāvata; his horse, Uccaiaḥ-śravas; his chariot, Vimāna; his charioteer, Mātalī; his bow, the rainbow, śakra-dhanuṣ; and his sword, Paraṅ-ja.

Indra-dyumna : Son of Sumati and grandson of Bharata. There were several of the names, among them a king of Avanti, by whom the temple of Viṣṇu was built, and the image of Jagan-nātha was set up in Orissa. **2.** Name of a lake.

Indrāgni : Name of god Agni.

Indragopakas : Name of an insect.

Indra-jit : Megha-nāda, son of Rāvaṇa. When Rāvaṇa went against Indra's forces in Svarga, his son Megha-nāda accompanied him, and fought most valiantly. Indra himself was obliged to interfere, when Megha-nāda, availing himself of the magical power of becoming invisible, which he had obtained from Śiva, bound Indra and carried him off to Laṅkā. The gods, headed by Brahmā, went thither to obtain the release of Indra, and

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Brahma gave to Megha-nāda the name Indra-jit, conqueror of Indra.' still the victor refused to release his prisoner for anything less than the boon of immortality. Brahma refused, but Indra-jit persisted in his demand and achieved his object. One version of the Rāmāyaṇa states that Indra-jit was killed and had his head cut off by Lakṣmaṇa, who surprised him while he was engaged in a sacrifice. Indrajeet. He is shown to have one more name in Rāmāyaṇa "Meghanād". Meghanād is that sādhak who listens sound of clouds. In the course of sādhanā, a state arrives when sādhak starts listening Anahatnād. He listens lots of sound because of strength acquired by his senses. Ghaṇṭānād is the most common in this state. This is the last step before the Brahma state. This is the reason we have gahṇṭā in our temples. By sounding ghaṇṭā we take the *darśana* of god in the temple. That is the reason why ghantas have to be installed in the temple. It is not there because we want to alert god as many people say. It is the symbolization of the anahad state nothing else.

The meghnad state is very complex and difficult state to sustain. The thunderous sounds of the clouds make a sadhak to loose consciousness. It requires lot of sadhana and strict discipline to overcome this state. A sādhak who enjoys Maghnād state must also be an Indrajīt. Indrajīt is not who over come the god Indra. God Indra is nothing but the all Indriyas (senses) and whosoever over powers Indriyas referred as Indrajeet. A sadhak who is in meghnad state must be in Indrajeet state as well. But, when the power of indriyas is used for destructive purpose rather than constructive then sādhak is shown as son of Rāvaṇa.

Indrakīla : Mountain found in middle of the earth.

Indra-loka : Indra's heaven, Svarga. *See* loka.

Indramarga : Name of a lake, one who bath in it will obtain the merit of 1000 sacrifice.

Indrāṇī : Wife of Indra, and mother of Jayanta and Jayantī. She is also called Śaci and Aindrī. She is mentioned a few times in the Ṛg-veda, and is said to be the most fortunate of females, "for her husband shall never die of old age." The Taittirīya Brāhmaṇa states that Indra chose her for his wife from a number of competing goddesses, because she surpassed them all in voluptuous attractions. In the Rāmāyaṇa and Purāṇas she appears as the daughter of the Daitya Pulomān, from whom she has the patronymic Paulomī. Indra, who killed her father to escape his curse, ravished her. According to Mahābhārata, King Nahuṣa became enamoured of her, and she escaped from him with difficulty. Indrani has never been held in very high esteem as a goddess.

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Indra-pramati : Teacher of Ṛg-veda, who received one Saṁhitā direct from Paila.

Indraprastha : The sages enquired from Sūtajī about the holiest city situated on the banks of river Yamunā. Sūtajī narrated the tale that sage Saubhāri had once told Yudhiṣṭhira—once, Nārada and Parvata were travelling through an aerial route, while they were flying over Khāṇḍava forest, and the beautiful sight of river Yamunā lured them. They decided to take rest for a while. Both of them descended down and entered river Yamunā to take their bath. Meanwhile, king Śibi who ruled over Uśinar saw them. He eagerly waited at the bank of Yamunā. When Nārada and Parvata emerged out of the Yamunā, they found king Śibi eagerly waiting for them. Meanwhile king Śibi had noticed the remains of numerous 'havan-kuṇḍas' (oblation-altars) spread in a large area. After the formal exchanges of pleasantries were over, king Śibi asked Nārada about those havan-kuṇḍas. Nārada replied—during ancient times Indra had performed numerous yajñas at this place to express his gratitude to lord Viṣṇu, with whose blessings he had regained the heaven from the clutches of Hiraṇyakaśipu. In course of time, this place became famous as Indraprastha. This sacrosanct place is holier than all the holy places combined together. Indraprastha is spread in the area of one yojana from east to west and four yojans from north to south. Viśvakarmā built the town of Indraprastha for the Pāṇḍavas. The Mahābhārata has it that King Dhṛtrāṣṭra offered a piece of land called 'Khāṇḍavaprastha' to the Pāṇḍavas for living. Yudhiṣṭira obeyed his uncle's order and went to live in khāndavprastha with the Pāṇḍava brothers.

Later, lord Kṛṣṇa invited Viśvakarmā to build a capital for the Pāṇḍavas on this land, which he renamed 'indraprastha'. Legends tell us about the architectural marvel and beauty of Indraprastha. Floors of the palace were so well done that they had a reflection like that of water, and the pools and ponds inside the palace gave the illusion of a flat surface with no water in them. After the palace was built, the Pāṇḍavas invited the Kauravas, and Duryodhana and his brothers went to visit Indraprastha. Not knowing the wonders of the palace, Duryodhana was flummoxed by the floors and the pools, and fell into one of the ponds. The Pāṇḍava wife Draupadī, who witnessed this scene, had a good laugh! She retorted, hinting at Duryodhana's father (the blind king Dhṛtrāṛṭra) "The son of a blind man is bound to be blind." This remark of Draupadī annoyed Duryodhana so much that later on it became a major cause for the great war of Kurukṣetra described in the Mahābhārata and the Bhagavad Gītā.

Indra-sena (Mas.), Indra-senā (fem.) : Names of the son and daughter of Nala and Damayantī.

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Indu : The Moon. *See* Soma.

Indu-maṇi : The Moon gem. *See* Candra-kānta.

Indu-mati : Sister of Bhoja, king of Vidarbha, who chose prince Aja for her husband at her Swayam-vara. She was killed by Nārada's garland falling upon her while asleep in an arbour.

Ingudas : Tree used for Manufacturing chariots.

Irā : Name of an Apasāras.

Iramc : River, flows from Sahya mountain.

Irāratī : River, flows from Himālayan mountain.

Irāvat : A son of Arjuna by his Nāga wife Ulūpī.

Īśa : 'Lord'. A title of Śiva. Name of a Upaniṣad which has been translated by Dr. Roer in the Bibliotheca Indica.

Isanadhyśita : Name of a lake, one who bath in it, will obtain the merit of kine sacrifice.

Iṣṭikṛta : Name of a ceremony, which occupied one thousand years.

Iṣṭi-Pasas : 'Stealers of offerings.' Rākṣasas and other enemies of the gods, who steal the oblations.

Itihāsas : Means *Iti* (this)-*ha* (verily)-*asa* (was) – This is how it really was. *Itihāsa* literature is later than vedic literature. In this literary form, there is a central story about a great hero, but material relating to religion, philosophy, sciences, law and other subjects is woven into it. There are two basic Itihāsas, the Rāmāyaṇa and the Mahābhārata. The Mahābhārata is the largest work in any language in the world, containing about a hundred thousand verses of four lines each. That is ten times the combined length of the Iliad and the Odyssey. It is divided into 18 Parvans or parts. The work is attributed to a sage named Veda Vyāsa, although scholars feel that it could not have been the product of any single-handed effort, however mighty. The epic covers the battle for succession to the throne of the Candra Vaṁśa (Lunar dynasty) and is peopled with innumerable gods (Dharma, Śiva) and goddesses (Gaṅgā), heroes (Yudhiṣṭhira, Arjuna, Karṇa) and heroines (Gāndhārī, Kuntī, Draupadī), demons (Ghaṭotkaca) and demonesses (Hiḍimbā). The Gītā is a part of the Mahābhārata. The Rāmāyaṇa is only about one-fourth of the Mahābhārata. It is divided into seven Kaṇḍas or parts. It uses metres similar to those of the Mahābhārata. The work is attributed to the robber-turned-sage Vālmīki, and covers the ups and downs in the life of Rāma, heir to the throne of Sūrya Vaṁśa (Solar dynasty).

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J

Jābali : Royal family priest of king Daśaratha

Jābāli, Jāvāli : A Brāhmaṇa who was priest of King Daśaratha, and held skeptical philosophical opinions. He is represented in Rāmāyaṇa as enforcing his views upon Rāma, who decidedly repudiated them. Thereupon he asserted that his atheistically arguments had been used only for a purpose, and that he was really imbued with sentiments of piety and religion. He is said to have been a logician, so probably he belonged to the Nyāya School.

Jagad-dhātrī (Dhātā) : 'Sustainer of the world.' An epithet given to both Sarasvatī and Durgā

Jagan-mātrī (Mātā) : 'Mother of the world.' one of the names of Śiva's wife.

Jāhnavī : The Ganges. *See* Jāhnu.

Jāhnu : Sage descended from Purūravas. He was disturbed in his devotions by the passage of the river Gaṅgā, and consequently drank up its waters. He afterwards relented, and allowed the stream to issue from his ear, hence Gaṅgā is called Jāhnavī, daughter of Jāhnu. *See* Gaṅgā.

Jaiminī : A celebrated sage, a disciple of Vyāsa. He is said to have received the Sāma-veda from his master, and to have been its publisher or teacher. He was also the founder of the Pūrva-mīmāṁsā philosophy. The text of Jaiminī is printed in the Bibliotheca Indica.

Jaimūta : Gold that is named after the Ṛṣi Jimūta found in Mahendra mountain

Jaitvas : The Taitvas of Rājputānā, a tribe politically reckoned as Rājputs, nevertheless trace their descent from the monkey-god Hanumān, and confirm it by alleging that their princes still bear its evidence in a tail-like prolongation of the spine; a tradition which has probably a real ethnological meaning, pointing out the Jaitvas as of non-Āryan race." Tylor's primitive culture, Vol. I., p. 341.

Jajālī : A Brāhmaṇa mentioned in Mahābhārata as having by asterism acquired a supernatural power of locomotion, of which he was so proud that he deemed himself perfect in virtue and superior to all men. A voice from the sky told him that he was inferior to Tulādhāra, a Vaiśya and a trader. He went to this Tulādhāra and learnt wisdom from him.

Jamadagni : One of the Saptarṣis (q.v.). He was a descendant of sage Bhṛgu, and was a Brāhmaṇa by birth. His father was a Ṛcika, a Brāhmaṇa, but his mother, Satyāvatī, a daughter of king Gādhi, was a Kṣatriya by birth. The Viṣṇu Purāṇa describes a mix-up related with the birth of Jamadagni and Viśvāmitra. When Satyāvatī was pregnant, Ṛcikā prepared a mess, pulpy

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food prepared with rice and milk and imbued with Sattwic radiance so that she could have a son with the qualities of a Brāhmaṇa; he prepared another mess for Satyāvatī's mother with the magnetism of a Kṣatriya, qualifying her to have a son with the character of a warrior. At the persuasion of her mother, the women changed the messes, and so Jamadagni, the son of Ṛcikā, was born a warrior-Brāhmaṇa, and Viśvāmitra, the son of Kṣatriya Gādhi, was born a priest. Jamadagni engaged himself in intensive studies and obtained the entire knowledge of the Vedas. He married Reṇukā, the daughter of King Prasenajit, and had five sons, the youngest being Paraśurāma. Jamadagni once found that his wife, on seeing some nymph couples sporting and dallying in the water, where she had gone to have her bath, had felt envious of them and had fallen from perfection of purity and thus shorn of her sanctity. He asked several of his sons to kill her, but none except Paraśurāma obeyed him. The deed assuaged Jamadagni's anger, and he granted him (Paraśurāma) a boon. Paraśurāma begged that his mother be restored to life in purity and that his brothers regain their natural conditions. All this was granted. Jamadagni had acquired Surabhi, the sacred cow, by his penance. King Kārtavīrya took the cow from the āśram while the sage and his wife were away.

On learning of this, Paraśurāma killed the king, but the sons of Kārtavīrya killed Jamadagni. His basic teaching was that one must renounce one's acquisitions though possessing the capacity to acquire them again and retain the same. The Mahābhārata relates that Jamadagni engaged deeply in study and "obtained entire possession of the Vedas." He went to king Reṇu or Prasenajit have the solar race and demanded of him his daughter Reṇukā. The king gave her to him, and he retired with her to his hermitage, where the princess shared in his ascetic life. She bore him five sons, Rumānvat, Suṣeṇa, Vasu, Viśvavasu, and Paraśurāma, and she was exact in the performance of all her duties. One day she went out to bathe and beheld a loving pair sporting and dallying in the water. Their pleasure made her feel envious so she was "defiled by unworthy thoughts, and returned wetted but not purified by the stream." Her husband beheld her "fallen from perfection and shorn of the luster of her sanctity." So he reproved her and was exceeding wroth. His sons came into the hermitage in the order of their birth, and he commanded each of them in succession to kill his mother. Influenced by natural affection, four of them held their peace and did nothing. Their father cursed them and they became idiots bereft of all understanding. When Paraśurāma entered, he obeyed his

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father's order and struck off his mother's head with his axe. The deed assuaged the father's anger, and he desired his son to make a request. Paraśurāma begged that his mother might be restored to life in purity, and that his brothers might regain their natural condition. All this the father granted. The mighty Kārtavīrya, king of the Haihayas, who had a thousand arms, paid a visit to the hermitage of Jamadagni. The sage and his sons were out, but his wife treated her guest with all proper respect. Unmindful of the hospitality he had received, Kārtavīrya threw down the trees round the hermitage, and carried of the calf of the sacred cow, Surabhi, which Jamadagni had acquired by penance. Paraśurāma returned and discovered what had happened, he then pursued Kārtavīrya, cut off his thousand arms with arrows, and killed him. The sons of Kārtavīrya went in revenge to the hermitage of Jamadagni, and in the absence of Paraśurāma slew the pious sage without pity. When Paraśurāma found the lifeless body of his father, he laid it on a funeral pile and vowed that he would extirpate the whole Kṣatriya race. He slew all the sons of Kārtavīrya, and "thrice seven times" he cleared the earth of the Kṣatriya caste.

Jamadagnya : The patronymic of Paraśurāma.

Jāmbavat : King of the bears. A celebrated gem called Syāmantaka had been given by the sun to Satrājit. He, fearing that Kṛṣṇa would take it from him, gave it to his brother, Prasena. One property of this jewel was to protect its wearer when good, to ruin him when bad. Prasena was wicked and was killed by a lion, which was carrying off the gem in its mouth, when he was encountered and slain by Jāmbavat. After Sena's disappearance, Kṛṣṇa was suspected of having killed him for the sake of the jewel. Kṛṣṇa with a large party tracked the steps of Prasena, till it was ascertained that a lion had killed him; and that a bear had killed the lion. Kṛṣṇa then tracked the bear, Jāmbavat, into his cavern, and a great fight ensued between them. After waiting outside seven or eight days, Kṛṣṇa's followers went home and performed his funeral ceremonies. On the twenty-first day of the fight, Jāmbavat submitted to his adversary, gave up the gem, and presented to him his daughter, Jāmbavatī, as an offering suitable to a guest. Jāmbavat with his army of bears aided Rāma in his invasion of Laṅkā, and always acted the part of a sage counselor.

Jāmbavatī : Daughter of Jāmbavat, king of the bears, wife of Kṛṣṇa, and mother of Sāmba.

Jambha : Name of several demons. Of one who fought against the gods and was slain by Indra, who for this deed was called Jambha-bhedin. Also one who fought against Arjuna and was killed by Kṛṣṇa.

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Jambū : Name of a tree found in Sahya mountain.

Jambū–mārga : Pond which is restored by celestial Ṛṣi and the pitṛs, acquired the merit of horse sacrifice.

Jambū-dvīpa : One of the seven islands or continents have that the world is made up. The great mountain, Meru, stands in its center, and Bhārata-varṣa or India is its best part. Its varṣas or divisions are nine in number : (1) Bhārata, south of the Himālayas and southernmost of all. (2) Kiṁ-puruṣa (3) Hari-varṣa. (4) Ilā-vṛta, containing Meru. (5) Ramyaka. (6) Hiraṇ-maya. (7) Uttara-kuru, each to the north of the preceding one. (8) Bhadrāśva and (9) Ketu-māla lies respectively to the east and west of Ilā-vṛta, the central region.

Jambūmāli : Ogre actively participated in the war. Lakṣmaṇa killed him in the war.

Jambū-māli : A Rākṣasa general of Rāvaṇa. He was killed by Hanumān.

Jambūprastha : Village, know for Ingudas tree, where, chariots were Manufactured.

Janaka : King of Mithilā, of the Solar race. When Nimi, his predecessor, died without leaving a successor, the sages subjected the body of Nimi to attrition, and produced from it a prince "who was called Janaka, from being born without a progenitor." He was the first Janaka, and twenty generations earlier than Janaka the father of Sītā. **2.** King of Videha and father of Sītā, remarkable for his great knowledge and good works and sanctity. He is called Sīra-dhvaja, 'he of the plough banner,' because his daughter Sītā sprang up ready formed from the furrow when he was ploughing the ground and preparing for a sacrifice to obtain offspring. The sage Yājñavalkya was his priest and adviser. The Brāhmaṇas relate that he "refused to submit to the hierarchical pretensions of the Brāhmaṇas, and asserted his right of performing sacrifices without the intervention of priests." He succeeded in his contention, for it is said that through his pure and righteous life he became a Brāhmaṇ and one of the Rājarṣis. He and his priest Yājñavalkya are thought to have prepared the way for Buddha.

Jānakī : A patronymic of Sītā.

Jana-loka : *See* loka.

Janamejaya : A great king, who was son of Parīkṣit, and great-grandson of Arjuna. It was to this king that Mahābhārata was recited by Vaiśampāyana, and the king listened to it in expiation of the sin of killing a Brāhmaṇa. His father, Parīkṣit, died from the bite of a serpent, and Janamejaya is said to have performed a great sacrifice of serpents (nāgas) and to have conquered

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the Nāga people of Takṣa-śilā. Hence he is called Sarpa-sattrin, 'serpent-sacrificed.' There were several others of the same name.

Janārddana : 'The adored of mankind.' A name of Kṛṣṇa, but other derivations are offered, a 'extirpator of the wicked,' by Śaṅkarācārya.

Janārdhan : Name of Kṛṣṇa.

Jana-sthāna : A place in the Daṇḍaka forest where Rāma sojourned for a while in his exile.

Jaṅgha : Ogre actively participated in the war. Hanumān killed him in the war

Jaṅghabandhu : Name of a Ṛṣi.

Jarā : Rākṣasa woman, lives on flesh and blood.

Jarāsandha : Jarāsandha was the father-in-law of Kansa. When he learnt about Kansa's death he surrounded Mathurā with a huge army. Śrī Kṛṣṇa was well aware of Jarāsandha's might and bravery. He was also convinced that it would not be easy to defeat Jarāsandha. So, he remembered Drew—his eternal charioteer and sought his help. Drew appeared with a divine chariot named Sugrīva-Puṣpak. The chariot was well armed with all the divine weapons of lord Viṣṇu's Kṛṣṇa and Balarāma then entered the battlefield mounted on that divine chariot. A fierce battle was fought between Śrī Kṛṣṇa and Jarāsandha's army. Jarāsandha covered Kṛṣṇa chariot with his various weapons but Śrī Kṛṣṇa destroyed them with his 'Cakra'. Śrī Kṛṣṇa then destroyed Jarāsandha's army by showering volley of arrows from his famous bow—Śāraṅga. Seeing the death and destruction in his army, Jarāsandha came forward to fight Balarāma. Balarāma attacked Jarāsandha with his dangerous weapon—Hala (plough) and destroyed his chariot. Jarāsandha fell down on the ground and as Balarāma was about to kill him Śrī Kṛṣṇa requested Balarāma not to kill Jarāsandha. After being defeated, Jarāsandha sought the help of Kālayavan, who had a large army. Kālayavan agreed to help Jarāsandha and surrounded Mathurā with his army. Realizing that Mathurā was no longer a safe place to live, Śrī Kṛṣṇa shifted the whole population of Mathurā to Dvārakā and went to fight Kālayavan. The battle continued for a long period and after realizing that it was not easy to defeat his enemy, Śrī Kṛṣṇa, ran towards the cave where 'Muckund' had been sleeping since many past eras. Muckund was blessed with a boon according to which any person upon whom he put his glance after working from his sleep would die. Kṛṣṇa hid himself behind Muckund. Kālayavan, who was chasing Kṛṣṇa, entered the cave and kicked Muckund. Muckund opened his eyes and saw Kālyavana. Kālayavana was burnt to ashes. This way, Śrī Kṛṣṇa was able to defeat his powerful enemy by his cleverness.

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Jarat-kāru : An ancient sage who married a sister of the great serpent Vāsuki, and was father of sage Aṣṭika.

Jarita : A certain female bird of the species called Śārṅgikā, who's story is told in Mahābhārata. The saint Manda-pāla, who returned from the shades because he had no son, assumed the form of a male bird, and by her had four sons. He then abandoned her. In the conflagration of the Khāṇḍava forest she showed great devotion in the protection of her children, and they were eventually saved through the influence of Manda-pāla over the god of fire. Their names were Jaritari, Sariśrikta, Stamba-mitra, and Droṇa. They were "interpreters of the Vedas;" and there are hymns of the Ṛg-veda bearing the names of the second and third.

Jaṭāsura : Rākṣasa, accompanied with Pāṇḍavas studied Vedas. His object was to possess himself of the bows, the quivers, and the other materials belonging to Pāṇḍavas and he had been watching for an opportunity of revising Draupadī. He was slained by Bhīma.

Jāta-Vedas : A vedic epithet for fire. "The meaning is explained in five ways : (1) Knowing all created beings; (2) Possessing all creatures or everything existent; (3) Known by created beings; (4) Possessing Vedas, Ṛcs; (5) Possessing Vedas, wisdom. Other derivations and explanations are found in the Brāhmaṇas, but the exact sense of the word seems to have been very early lost, and of the five explanations given, only the first two would seem to be admissible for the Vedic texts. In one passage a form, Jāta-veda, seems to occur." –Williams. This form of the term, and the statement of Manu that the Vedas were milked out from fire, air, and the sun, may perhaps justify the explanation, 'producer of the Vedas.'

Jaṭāyu : Jaṭāyu was one such bird. Vinitā, the wife of the sage Kaśyap had begot 2 sons, Garuḍa and Aruṇa. Garuḍa became the vehicle of Lord Viṣṇu, while Aruṇa became the charioteer of Sūrya (the sun God). Arun had 2 sons—Sampāti and Jaṭāyu. Once in their childhood, Sampāti and Jaṭāyu decided to reach to the sun. So they began to fly higher and higher. But very soon, Jaṭāyu seemed to have lost his tolerance to the heat of the sun. Hence to save him, his elder brother Sampāti spread his wings over the younger Jaṭāyu. He did save his younger brother but done the heat burn his own wings and he fell at the seashore. Later Jaṭāyu came to stay in Pañcavaṭī. Later on king Daśaratha came to the forests for hunting, there he met and made friends with Jaṭāyu. When Rāvaṇa after abducting Sītā was on his way to Laṅkā on Puṣpak Vimāna, Rāvaṇa encountered Jaṭāyu. Seeing Sītā crying out for help, Jaṭāyu got outrageous and cursing Rāvaṇa, he charged him, they had a long fight. Jaṭāyu had grown old. He knew

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very well that he cannot overpower Rāvaṇa. But he wished to sacrifice his body in the service of Lord Rāma. So he fought a fierce battle with Rāvaṇa. But he could not stand before the mighty Rāvaṇa. Rāvaṇa cut his wings and he fell on the ground and Rāvaṇa finally managed to abduct Sītā. Back there at the hut, when Rāma and Lakṣmaṇa returned, they did not find Sītā there. So they set out to search for her. It was during the search for Sītā that Rāma happened to meet Jaṭāyu for the first time though Jaṭāyu had known Rāma from earlier times. Jaṭāyu was then breathing his last. His mind was concentrated on Rāma's feet. He said : "O Lord, the demon king Rāvaṇa has forcibly taken Sītā towards the south. I have been holding my breath to have a sight of you. Now, I desire to breath my last, so kindly allow me to leave now, O Lord." Rama's eyes were filled with tears. He said : "Hold your breath, I will make your body immortal and ageless." But Jaṭāyu did not have any attachment for his body. He said that Śrī Rāma himself is before me. Then for what purpose should I keep my body?" Thus Lord Rāma said, "Now leaving your body, come to stay in my abode. "Śrī Rāma then dusted Jaṭāyu's body with his locks of hair. Staring at the divine face of Lord Rāma, Jaṭāyu breathed his last in his lap and reached Paramdham. Shri Rāma performed Jaṭāyu's last rites and respectfully cremated his body and then offered libations for him as well. It was indeed a high fortune for Jaṭāyu that Lord Rāma who could not perform his father's last rites came to perform the last rites of Jaṭāyu.

Jati : Serpent demon.

Jaṭila : Daughter of Gotama, who is mentioned in Mahābhārata as a virtuous woman and the wife of seven husbands.

Jattayūpaka : This Place is situated from 2kms away from Bhadrachalam. According to Mythological story the bird Jattayuvu; a devotee of Rāma had obstructed Rāvaṇa while he was proceeding on the chariot after kidnapping Sītā. In the fearful battle between Rāvaṇa and Jaṭāyu, heavily injured bird had waited at this place in search of Sītā. And a wing of this bird fell at Rekhapalli, about 55 kms. from here, in V.R. Puram Maṇḍala.

Jātukarṇa : Name of a Ṛṣi.

Jaya : Serpent and son of Vāsuki.

Jaya and Vijaya : Jaya and Vijaya were the gatekeepers at the heavenly abode of lord Viṣṇu. Wanting to spend some undisturbed moments with his wife Lakṣmī, Viṣṇu once instructed Jaya and Vijaya not to allow any visitors. It so happened that the four Sanakas dropped in to meet Viṣṇu. They were the sons of Brahmā created from his mental powers. Though they were eternally young, they were very learned and highly respected. When Jaya

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and Vijaya refused to let them in, they promptly let loose a curse on the gatekeepers. Jaya and Vijaya would have to take birth twelve times on earth as mortals. Jaya and Vijaya protested stating that they were only following their master's instructions and a commotion ensued. Viṣṇu was forced to leave an enraged Lakṣmī and come to the gate. He reprimanded the gatekeepers for letting the situation get out of hand but also ignored the visitors indicating his displeasure at their hasty action. Realizing that Jaya and Vijaya were not at fault he offered them a partial reprieve. They would have to take birth only three times instead of twelve but there was a string attached. In these births they would be evil demons. Viṣṇu himself would appear on earth and kill them. Jaya and Vijaya accepted their master's proposal. Jaya and Vijaya first took birth as twin demon brothers, Hiraṇyākṣa and Hiraṇyakaśipu. Viṣṇu killed Hiraṇyākṣa in his Varāha (Boar) incarnation. This incensed Hiraṇyakaśipu, who banned all forms of prayers and worship.

However, his own son Prahlāda became an ardent devotee of Viṣṇu. Hiraṇyakaśipu went to the extent of attempting to kill Prahlāda and Viṣṇu had to intervene as Narasiṁha (lion-man). He killed Hiraṇyakaśipu with his claws. Jaya and Vijaya then took birth as Rāvaṇa, the evil king of Laṅkā, and Kumbhakaraṇa, his younger brother. During this period Viṣṇu took birth as Rāma, the prince of Ayodhyā. Rāvaṇa abducted Sītā, Rāma's wife and in the battle that ensued Rāma killed both Rāvaṇa and Kumbhakaraṇa. Finally, Jaya and Vijaya took birth as Śiśupāla and Dantavakra during Viṣṇu's incarnation as Kṛṣṇa. They played relatively minor characters. One theory is that the effect of the curse was wearing of and they were being born as progressively less evil characters. Both were first cousins of Kṛṣṇa, born to two sisters of Kṛṣṇa's father. When Śiśupāla was born, he had horns and four arms. His mother Śrutuśravā was horrified and wanted to kill him, but there was a prophecy that said that the extra protuberance would fall of when a certain person took Śiśupāla in his lap. However that person would eventually slay Śiśupāla. When Kṛṣṇa went to see his young cousin and took the baby Śiśupāla on his lap the extra appendages fell off. Śrutuśravā was aghast that her nephew would kill her son. She pleaded with Kṛṣṇa. Kṛṣṇa said that he was powerless against destiny, but would forgive a hundred offences before letting the prophecy take effect. Dantavakra was born with protruding and jagged teeth. Dantavakra literally means "crooked teeth". His mother Śrutudevā too was aghast at his ugliness but was hopeful that his deformity would be rectified in due course. Both Śiśupāla and Dantavakra grew up together.

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Śiśupāla's father Damaghoṣa was the king of Cedi and Dantavakra's father Vṛddhasāman was the king of Kāruṣa. Both were under the sovereignty of Jarāsandha, emperor of Magadha. Śiśupāla and Dantavakra grew up under Jarāsandha's tutelage. Jarāsandha's attempt to subjugate all around him had been thwarted by Kṛṣṇa and hence he hated Kṛṣṇa. This hatred was naturally shared by Śiśupāla and Dantavakra. During Yudhiṣṭhira's coronation, Śiśupāla objected to Kṛṣṇa presiding over the ceremony. How can a cowherd be given this exalted position when so many kings and sages are present he argued? He then began to insult and abuse Kṛṣṇa in front of the august assembly. Śiśupāla had then transgressed the count of hundred offences and Kṛṣṇa released his Sudarśan cakra and beheaded Śiśupāla. Śālva was a small time king, a friend of Śiśupāla, who had an axe to grind with Kṛṣṇa. In fact his bride-to-be had eloped with Kṛṣṇa. He attacked Dvārkā, Kṛṣṇa's kingdom, but was killed on the battlefield by Kṛṣṇa. Dantavakra decided to avenge Śālva's death. Proud and overconfident he fought without armour. On the battlefield he engaged Kṛṣṇa in a duel with maces. Like Śiśupāla before him he heaped abuses on Kṛṣṇa. Kṛṣṇa easily bore the brunt of Dantavakra's attack and ultimately he tore open Dantavakra heart with his mace, known as Kaumodaki. It is said that after the deaths of Śiśupāla and Dantavakra, those present could see the souls of the deceased merging into Kṛṣṇa. This signified the end of the ordeal of Jaya and Vijaya. They were now free from the curse and would reside with Viṣṇu forever.

Jayadratha : A prince of the lunar race, son of Bṛhanmanas. He was king of Sindhu, and was "indifferently termed raja of the Sindhus or Saindhavas, and Rājā of the Sauvīras, or sometimes in concert sindhu-sauviras," the Saindhavas and Sauvīras both being tribes living along the Indus. Jayadratha married Duśśālā, daughter of Dhṛtarāṣṭra, and was an ally of the Kauravas. When the Pāṇḍavas were in exile he called at their forest abode while they were out hunting and Draupadī was at home alone. He had with him six brothers and a large retinue, but the resources of the Pāṇḍavas were equal to the occasion, and Draupadī was able to supply five hundred deer with accompaniments for breakfast. This is explained by the statement that Yudhiṣṭhira, having worshipped the sun, obtained from that luminary an inexhaustible cauldron, which was to supply all and every viand that might be required by the Pāṇḍavas in their exile. Jayadratha was captivated by the charms of Draupadī, and tried to induce her to elope with him. When he was indignantly repulsed he carried her off by force. On the return of the Pāṇḍavas they pursued the ravisher, defeated his forces, and made him prisoner. His life was spared by

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command of Yudhiṣṭira, but Bhīma kicked and beat him, terribly, cut off his hair, and made him go before the assembled Pāṇḍavas and acknowledge himself to be their slave. At the intercession of Draupadī he was allowed to depart. Arjuna on the fourteenth day of the great battle killed him, after a desperate conflict.

Jayanta : Son of Indra also called Jaya. **2.** Minister in Śatrughana kingdom.

Jayantī : Daughter of Indra. She is called also Jayantī, Deva-senā, and Taviśī.

Jeṣṭha-Pushkara : Tīrtha arise from Brahmā's feet.

Jeṣṭhilā : River flows from Himalayan Mountain.

Jibahtī : Vegetable used only festival.

Jīminī : Name of a Ṛṣi.

Jimūta : A great wrestler, who was overcome and killer by Bhīma at the court of Virāṭa.

Jimūta-vāhana : 'Whose vehicle is the clouds.' A title of Indra. A name borne by several persons, and among them by the author of the Dāya-Bhāga.

Jiṣṇu : Name of Arjuna, because he was known among human beings and celestials. **2.** Name of Kṛṣṇa

Jujube : Name of a tree.

Juṣka : A Turuṣka or Turki king, who ruled in Kashmir and in northern India. *See* Kaniṣka.

Jvālā-Mukhi : 'Mouth of fire.' A volcano. A celebrated place of pilgrimage in the lower Himālayas, in Himachal Pradesh, where fire issues from the ground. According to the legend, it is the fire which Sati, the wife of Śiva, created, and in which she burnt herself.

Jyāmagha : A king of the Lunar race, proverbial "most eminent among husbands submissive to their wives." Saibya, his wife, was barren, but he was afraid to take another wife till, having overcome an enemy and driven him from his country, the daughter of the vanquished king became his captive. She was beautiful, and Jyāmagha desired to marry her. He took her in his chariot and carried her to his palace to ask the assent of his queen. When Śaibya saw the maiden, she was filled with jealousy, and angrily demanded whom the "light-hearted damsel" was. The king was disconcerted, and humbly replied, "she is the young bride of the future son whom thou shall bring forth." It had ceased to be with Śaibya after the manner of women, but still she bore a son who was named Vidarbha, and married the captive princess.

Jyotimukha : Monkey, actively participated in the war.

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Jyotisara : The birthplace of Bhagvad Gītā, this place is located 5 kms. from Kurukṣetra railway station. Kṛṣṇa delivered Bhagvad Gītā to Arjuna here.

Jyotiṣa : Astronomy. One of the Vedāṅgas. The object of this Vedāṅga is to fix the most auspicious days and seasons for the performance of sacrifices. There has been little discovered that is ancient on this subject; only one "short track, consisting of thirty-six verses, in a comparatively modern style, to which scholars cannot assign an earlier date than 300 years B.C."

Jyotiṣka : Serpent and son of Vāsuki.

K

Kabandha : Ogre killed by Vālī.

Kacha : (Kachha = dry or healed sore; hem of a garment). Son of Bṛhaspati (Jupiter). He was instrumental in learning the secret of restoring the dead to life from Śukrācārya (Venus) which the latter alone possessed. The demons did not want Kacha to succeed, so they killed him again and again, but he was always restored to life by Venus at the intercession of Devayānī, his daughter who had fallen in love with Kacha. Demon killed Kacha for the third time, burnt his body, crushed his bones and mixed the ashes with their preceptor's drink, but Devayānī again implored her father to bring back the young man to life. Venus agreed to do so. As there was a danger that Venus himself would die in the process if Kacha came out of him by tearing his body, he taught the secret to Kacha to help him bring Venus to life after his (Kacha's) restoration. Devayānī wanted to marry Kacha, but even when he was restored to life he resisted the proposal on the plea that he loved her only as a sister. At this Devayānī cursed him that the charm that he had learnt from her father would be powerless with him, and he in return condemned her to be sought by no Brāhmaṇa, and to become the wife of a Kṣatriya.

Kadamba : Birds with dark gray wings.

Kadru : Daughter of Dakṣa and one six of thirteen wives of sage Kaśyapa. She was the mother of many-headed powerful serpents, chief among them being Śeṣa, Vāsuki and such others.

Kahoda : Sage and disciple of Uddālaka. He had a son named Aṣṭabakra, who had crooked in eight parts in his body. He was married to Sujātā, daughter of Uddālaka.

Kaikasī : Wife of king Ailavila. 2. Mother of Vibhīṣaṇa.

Kailasa : Mountain of 6 yojanas in height and contain jujube trees.

Kākī : Mother of Śiśu.

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Kakṣasena : King who ruled the earth.

Kakutstha : King of the Ikṣvāku dynasty; son of Somadatta; father of Anenas.

Kāla : Mountain, where we can find footsteps of god. 2. Son of Vibhīṣaṇa. 3. A unit of time. An unseen satellite of sun. Vaiśeṣikas considered it as one of the nine Dravyas (an elementary substance); in another sense it represents the supreme spirit as the destroyer. It is considered a personification of the destructive principle, viz., Yama, the god of death. The planet Saturn stands for it as far as our terrestrial life is concerned. As a measure of time, it has been variously computed; it is often said to be equal to one minute 48 seconds (1′ 48"), sometimes it is said to be slightly less than it. The traditional Hindu time division identifies many fractions of time which are very minute while on the other extreme, its expansion goes much beyond normal human imagination. Some of these divisions are as follows : Truṭi : Time taken to pierce one petal of the tenders petal of lotus flower by the sharpest needle. It is equal to 1/4 of a Kṣaṇa (moment) or 1/2 of lava, approximately 1/6 part of time taken in twinkling of eyelids.

Nimeṣa : Time taken in twinkling of an eyelid.

Guru Akṣara : Time taken in uttering a syllable.

Prāṇa : Time taken in uttering 10 Guru Akṣara.

Bhagan kāla : Time taken for a planet to traverse the full zodiacal circle.

Savana kāla : The duration between two sunrises.

Some important equivalence under different systems of measuring time are as follows : (some of these are not necessarily equal to one another even if they have the same name in different systems.)

100 truṭi = 1 lava = 1 tathapara

30 lava = 1 nimeṣa

45 nimeṣa = 1 prāṇa = 10 guru akṣara = 1 aṣu = 10 vipala.

6 prāṇa = 1 pala = 1 vighaṭi or 1 vinari

60 anupala = 1 vipal = 2/5 of a second

60 vighaṭi = 1 nāḍī = 1 pala = 1 garidaṇḍa = 1 ghaṭi

60 nāḍī/ghaṭi = 1 ahorātri = 1 daynight = 1 nakṣatra day

7½ nāḍī/ghaṭi = 1 prahara

8 prahara = 1 hora = 24 hours 1 day-night

2 nāḍī/ghaṭi = 1 muhūrta

30 muhūrta = 1 day-night = 1 ahorātri

7 ahorātri = 1 week

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30 ahorātri = 1 month

30 nakṣatra day/ahorātri 1 sāvana month

1 tithi = one-fifteenth of the duration between the first day of Moon known As Pratipadā to new Moon, or vice versa, *i.e.*, From new Moon to full Moon.

15 tithis I night

30 tithis 1 Lunar month

1 lunar month = period taken by Moon to traverse the whole of 27 asterisms

1 Solar month = duration in which the sun traverses one complete zodiacal sign

100 truṭi = 1 lava = 1 tatpara

60 tatpara = 1 para

60 paras = 1 villipta

60 vilipatas = 1 liptha

60 liptas = 1 vighaṭi = 1 pala

60 vighaṭis/palas = 1 ghaṭi/daṇḍa

60 ghaṭis = 1 ahorātri/day-night

60 viapalas = 1 pala = 24 seconds

Pakṣa, or a Lunar fort

60 palas = 1 ghari/ghaṭi = 24 seconds

60 ghaṭis = 1 ahorātri = 24 hours

2½ vipalas = 1 second

2½palas = 1 minute

2½ ghatis = 1 hour

11¼ nimeṣas = 1 second

1 asu/prāṇa = 4 seconds.

A Year: Four measures of a year are given depending upon the movement of the luminaries.

Sāvana Year : 1 sāvana year = 12 sāvana months

1 sāvana month = 30 savana days

1 sāvana day = the period intervening between two sunrises.

(1 sāvana year would roughly be equal to a sidereal year of 365 days 6 hours 9 minutes 9 seconds).

Solar Year : 1 Solar year or Sūrya varṣa is the period taken by sun to traverse the complete zodiacal circle. It is equal to the length of the tropical year and is roughly equal to 365 days 5 hours 48 minutes 45 seconds.

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Lunar Year : Approximately equal to 354 days 30 ghatis (or 12 hours). It consists of 12 Lunar months beginning with the 1st Lunar day, *i.e.*, Pratipadā to new Moon day, *i.e.*, Amāvasyā. When Mala-māsa occurs, it becomes equal to 13 Lunar months. Mala-māsa is an additional month which is added due to special synchronisation of solar and lunar years. During the lunar months when sun does not crops the Saṅkrānti, the intervening line between two zodiacal signs, then that lunar month is repeated again, thus producing an additional month. During the lunar month when the sun crosses two such Saṅkrānti lines, the month is considered a negative one, known as Kṣaya māsa, which is to be neglected. Such a negative month occurs approximately after 19 years, and in such a year there are two additional lunar months (Mala-māsa).

Nakṣatra (Lunar) Year : It is equivalent to approximately 324 days. It denotes the duration taken by Moon to traverse all the 27 asterisms twelve times.

Samvatasara and Yugas are other important time-concepts in Vedic Astrology.

Samvatasara is a measure of time taken by Jupiter in traversing on its average speed a zodiacal sign. In one Samvatasara, there are 361.02672 sāvana days; in 12 Samvatasaras which measure Jupiter's full revolution of the zodiacal signs, there are 4332.3206 savana days. A sequence of 5 Samvatasara, the lustrum of Jupiter, is also known as a Yuga which is different from the Yugas mentioned below. 12 of these lustrums constituted 1 jovian cycle of 60 years in which each lustrum and each Samvatasara is given a special name aind a special presiding deity. A Mahā Yuga, *i.e.*, A collection of Yugas, viz., Kali, Tretā, Dwāpara and Satya Yuga, totalling 4,320,000 years is measured in terms of jovian and solar years both.

Yugas : 4 Yugas, viz., Kali, Dwāpara, Tretā and Satya, together lasts for 4,320,000 years but all these are of varying duration. Kali Yuga, the present Yuga, consists of 432,000 years of which 5,099 years elapsed on April 15, 1998. Dwāpara Yuga, accounted for 864,000 or 432,000 x 2 years. Tretā Yuga, during which period the ideal king Rāma was born, had 1,296,000 years, or 432,000 x 3 years. Satya Yuga lasted for 1,728,000 or, 432,000 x 4 years.

The four yugas together comprise one Mahā Yuga.

4 Yugas = 1 Mahā Yuga = 4,320,000 years

71 Mahā Yugas = 1 Manvantra, which is the period during which a Manu

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rules and guides the terretrial evolution. One Sandhi or the mid-point of two such time-periods, or the duration of collapse between two Manvantaras equals 1,728,000 years. (15 Sandhis) + (14 Manvantara) = I kalpa = 4,320,000,000 years.

1 Mahā Yuga = 4,320,000 years, 1,000 Mahā Yugas = 1 Kalpa, 1 kalpa = 1 day of Brahmā, 360 Kalpas = 1 year of Brahmā 100 (Brahma) years = life span of 1 Brahmā = 100 x 360 Kalpas = 36,000 Kalpas

= 155,520,000,000,000 human (or solar) years.

The Vedic literature and the Purāṇic stories refer to Kāla in many different contexts. The concept is used to describe many abstract teachings. The Purāṇas describe it in terms of Aśvattha tree, Nāgas, Garuḍa etc. Aśvattha tree with its roots in heaven and branches spreading downwards refers to manifestation in time. Viṣṇu reclining on the coils of Vāsuki or Śeṣa Nāga represents time in its circular motion. Garuḍa as a vāhana or stead of Viṣṇu refers to the great cycle of time. Kāla which is timeless, constituting eternity in its bosom, is even divided in several portions of 'Eternities'. Blavatsky uses the expression 'Seven Eternities' which apparently seems paradoxical. Realizing this contradiction in expression, she herself explains that the latter expression divides duration into unconditionally eternal and universal time (Kāla) and conditioned time (Khaṇḍakāla)'. She explains that one is the abstraction or Neumann of infinite time, the other its phenomenon appearing periodically as the effect of Mahat, the universal intelligence, limited by manavantric duration. The relationship between sun and Saturn describes certain aspects of Vedic metaphysics related with time. Sun produced Mann, the progenitor of human race, Yamī, the river Yamunā personifying the life-giving essence (water), and Śani, the keeper of time. Sun, the visible one, is itself considered an objective expression of the subjective neumann. Time, in this way, expresses the objective impulse of the primordial cause, the life principle, represented by (invisible) sun. Two important features of Kāla as described in vedic metaphysics highlight the fact that (i) time cycle is not mere a sequence of events, and (ii) it provides noumenal as well phenomenal existence. The ancient seers connected time with Karmic nemesis and postulated planetary deities working out the destiny of individuals and the world so as to enable them to attain the "Ultimate Infinitude". Explaining the first, viz., the time cycle, Blavatsky states that the cycles were something more than a mere succession of events or a periodical "Space of Time" of more or less prolonged duration, for they are generally marked with recurrence of a more varied and intellectual character than are exhibited in the periodical

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seasons or of certain constellations. Modern wisdom is satisfied with astronomical compilations and prophesies based on unerring mathematical laws. Ancient wisdom added to the cold shell of astronomy the vivifying elements of its soul and spirit-astrology. And, as the sidereal motions do regulate and determine other events on earth besides potatoes and the periodical diseases of that useful vegetable, these events have to have predetermination, by simple astronomical computations. Believers in astrology will, Blavatsky added, understand our meaning, but skeptics will laugh at the belief and mock at the idea. Thus, they shut their eyes; ostrich like, to their own fate. (Cf. Sd., II, p. 370) Subjective and objective extensions of time have been described in several Yogic literatures as Māyā, an illusion, resulting from restrictions on consciousness. It arises from Avidyā, spiritual ignorance. Śiva-Śakti Tattwa emphasized that the release of consciousness from the various restrictions imposed on it liberates spirit and one's time-consciousness. The Yogīs are beyond the trammels of time and space. They are beyond the Karmic-nemesis. These happen due to knowledge of the natural laws, which are expressions of the universal time, Kāla, working through conditioned time, Khaṇḍa-kāla. Sun, Moon and the planets are never erring time-measurers. Blavatsky explained the relationship between Khaṇḍ-kāla, the conditioned time, and Kāla, the universal time, as follows : Father, which is boundless time, generates mother, which is infinite space in eternity; and mother generates father in Manvantaras, which are divisions of duration, that day when that world becomes one ocean. Then the mother becomes Nāra [waters—the great deep] for Nāra [the supreme spirit] to rest or move upon, when, it is said, that 1, 2, 3, 4 descend and abide in the world of the unseen, while the 4, 3, 2 become the limits in the visible world to deal with the manifestation of the father [time]. This relates, according to Blavatsky, to the Mahā Yugas which in figures become 432 and with additions of nights 4,320,000. When Indian astrology postulated Kāla Puruṣa as the base for astrological predictions, the concept of universal time, Kāla, expressed as conditioned time, Khaṇḍa Kāla, was under consideration. Vedic astrology establishes a link between the human being and conditioned time, and thereby makes him an expression of the universal time; the man, in astrological metaphysics, is an expression of universal periodicity.

Kālaka : Asura who practiced severe austerities for thousand years.

Kalakavṛkhiya : Name of a Ṛṣi.

Kalapa : Name of a Ṛṣi.

Kālarātri : One of Durgā's manifestation.

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Kalasa : Serpent and son of Vāsuki snake.

Kalasi : Lake, obtain the merit of Agniṣṭoma sacrifice.

Kalharas : Name of a tree found in Laṅkā. The wood were being used for manufacturing chariots and utensils.

Kali Yuga : The fourth or present age of the world, which is to endure for 432,000 years. It commenced in 3102 B.C. *See* Yuga.

Kalilasaka : Serpent and son of Vāsuki snake.

Kaliṅga : The country along the Coromandel Coast, north of Madras. The Purāṇas absurdly make it one of the sons of Bali. **2.** Tribe found in interior of modern Rajastan. They participated in the war, in support of Kauravas

Kaliṅganagara : Village known for sal trees.

Kālīya : Serpent king who had five heads, and dwelt in a deep pool of the Yamunā, with numerous attendant serpents. His mouths vomited fire and smoke, and he laid waste the entire country round. Kṛṣṇa, while yet a child, jumped into his pool, when he was quickly laced and entwined in the coils of the snaked. His companions and friends were horrified, but Balarāma called upon him to exercise his divine power. He did so, and the serpents were soon overcome. Placing his foot on the middle head of Kālīya, he compelled him and his followers to implore mercy. He spared them, but bade Kālīya and his followers to free the earth from their presence, and to remove to the ocean. The asura Kālanemi is said to have been animate in him.

Kalmāṣa-pāda : King of the Solar race, son of Sudāsa (hence he is called Saudāsa), and a descendant of Ikṣvāku. His legend, as told in Mahābhārata, relates that while hunting in the forest he encountered Saktrī, the eldest son of Vasiṣṭha, and as this sage refused to get out of his way, he struck him with his whip. The incensed sage cursed him to become a cannibal. Viśvāmitra, the rival of Vasiṣṭha, heard this curse and he so contrived that the body of the king became possessed by a man-eating rākṣasa. In this condition he caused human flesh to be served up to a Brāhmaṇa named Mārṣa, who discovered what it was, and intensified the curse of saktri by a new imprecation. One of Kalmāṣapāda's first victims was Saktrī himself, and all the hundred sons of Vasiṣṭha fell a prey to his disordered appetite. After remaining twelve years in this state, he was restored to his natural condition by Vasiṣṭha. The Viṣṇu Purāṇa tells the story differently. The king went out to hunt and found two destructive tigers. He killed one of them, but as it expired it was changed into a Rākṣasa. The other tiger disappeared threatening vengeance. Kalmāṣa-pāda celebrated a sacrifice

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at which Vasiṣṭha officiated. When it was over and Vasiṣṭha went out, the Rākṣasa assumed his appearance, and proposed that food should be served. Then the Rākṣasa transformed himself into a cook, and, preparing human flesh, he served it to Vasiṣṭha on his return.

The indignant sage cursed the king that henceforth his appetite should be excited only by similar food. A wrangle ensued, and Vasiṣṭha having found out the truth, limited the duration of his curse to twelve years. The angry king took water in his hands to pronounce, in his turn, a curse upon Vasiṣṭha, but was dissuaded from his purpose by his wife, Madayantī. "Unwilling to cast the water on the ground, lest it should wither up the grain, and equally reluctant to throw it up into the air, lest it should blast the clouds and dry up their contents, he threw it upon his own feet," and they were so scalded by it that they became black and white, and so gained for him the name of Kalmāṣapāda, 'spotted feet.' Every day for twelve years, at the sixth watch of the day, he gave way to his cannibal appetite, "and devoured multitudes of men." On one occasion he devoured a Brāhmaṇa in the midst of his connubial happiness, and the Brāhmaṇa's wife passed upon him a curse that he should die whenever he associated with his wife. At the expiration of Vasiṣṭha's curse, the king returned home, but, mindful of the Brāhmaṇa's imprecation, he abstained from conjugal intercourse. By the interposition of Vasiṣṭha, his wife, Madayantī, became pregnant, and bore a child in her womb for seven years, when she performed the caesarean operation with a sharp stone, and a child came forth who was called Aśmaka.

Kalpa : A day and night of Brahmā, 4,320,000,000 years. *See* Yuga. **2.** Kalpa sūtras : Ceremonial; one of the Vedāṅgas. A ceremonial directory or rubric expressed in the form of sūtras, short technical rules.

Kama : (Kāma = wish, desire; love or desire for sensual enjoyment.) One of the four ends of life. It is the thirst for sensual gratification, which is considered one have the four ends of life as well as the primary motivating impulses. These four impulses are named Purushartha, the inherent qualities, self-validation in every human individual : Artha, purpose or goal (specially material ones) of human activities; Dharma, righteousness or that which gives coherence to human existence; and Mokṣa or liberation from involuntary birth and death; besides Kāma. The Ṛgveda described Kāma as the very personification of the impulse which induces people towards creation. Kāma is the seat of terrestrial and animal desires and passions. It is often identified with life itself. Prāṇa is universal life force on earth while Kāma is in human beings their vital principle. Kāma according to Blavatsky

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depends on Prāṇa without which there would be no Kāma. Prāṇa wakes up the Kārmic germs of life. It makes all desires vital and living. Kāma is everywhere in the body.

The red cells are drops of electrical fluid, the perspiration of all the organs oozed but from every cell. They are the progeny of the fanatic principle. She identifies Kāma with general consciousness which belongs to all the objective world, even to the stones, for if stones were not living they could not decay, emit a spark, etc. Affinity between chemical elements according to her is a manifestation of this Kāmic consciousness. Kāma is the Cupid of Hindu pantheon. He is armed with a bow and arrows; the bowstring is made of a line of bees and arrows of flowers of five different plants. Vasant, the spring season, is his best friend. His wife is called Rati (meaning copulation). Living in the domain of Indra. He assists gods in their fight against the demons. He has many Apasarās, the celestial nymphs, at his command who provide pleasures to gods and tempts the Yogīs whom Indra fears as usurpers of his throne. When Tāraka, a demon emboldened by lord Brahmā's favours, conquered the gods, Kāma was approached by the gods so that he could arouse passion in the mind of Śiva and induce the birth of his (Śiva's) child who could kill Tāraka as under the boon. [According to Brahmā's boon to Tāraka only a seven-day-old child born of Śiva's virility could kill Tāraka, and the latter considering it to be an impossibility had become arrogant and was destroying the gods.] At the behest of the gods, Kāma accepted the bidding of Indra, aroused the creative impulse in. Śiva (Kāma, passion), though in the process he (Kāma) was burnt by the fire emitted from the third eye of Śiva. On the intercession of gods, considering the purpose of his exertion as noble, and to relieve the unmerited misfortune of Kāma's wife Rati, Śiva forgave Kāma. He was restored to life as a son of Kṛṣṇa. The son born to lord Śiva due to the effort of Kāma was known as Kārtikeya who vanquished Tāraka finally and restored the kingdom of gods to them. Kārtikeya is the presiding deity of mars. The Ṛgveda associated Kāma with that feeling which leads and propels creation. It was the first movement that stirred the one, after its manifestation from the purely abstract principle. A hymn in Atharvaveda exalts Kāma into a supreme lord and creator and says : "Kāma was born the first : him, neither gods nor father (pitṛs) nor men have equalled." It identifies him with Agni. But makes him superior to that god.

The Taittirīya Brāhmaṇa makes him allegorically the son of Dharma and of Śrāddha. (The former means righteousness, that which sustains and the latter, respectful regard.) Elsewhere, Kāma is said to be born from the heart of Brahmā, and therefore is Ātmabhū meaning self-existent, and Aja,

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the unborn (which is also a synonym of the first zodiacal sign, Aries). In Harivaṁśa, Kāma is mentioned as the son of Lakṣmī, the consort of Viṣṇu. Blavatsky emphasizes Kāma's special role in integrating the three lower principles of *sthūla śarīra* (physical body), Prāṇa (the life-breath or the vital air), and Liṅga sharira (the astral double) and cementing them with higher principles of Ātma-buddhi, itself combining with Manas (mind).

Kāmadhenu : The mythical cow belonging to the sage Vasiṣṭha, produced by the gods at the churning of the cosmic ocean. (*See* Ananta.) She is supposed to grant all desires and hence is termed the 'Cow of Plenty.' The alternative form, Kāmadhenu, gives the clue to this meaning : Kāma, desire, wish; Dhenu, milch-cow. In interpretation of the above allegory : the reference is to the appearance of the earth in space as the mother of all that later appears on it. The cow have been produced at the churning of the ocean. It had supernatural powers and could defend itself against the mightiest foe. Its power was evident during the relationship between sage Vasiṣṭha and Viśvāmitra, and also during the hostility between Vasiṣṭha and Kṛta-vīrya. Explaining the significance of Kāmadhenu, Blavatsky relates it with Vach-viraja, the daughter of Brahmā. She is called also Kāma-duḥ, Śavala, and Surabhi.

Kāmākhya : Name of a lake.

Kāmarūpa : The Northeastern part has Bengal and the western portion of Assam. The name still survives as Kāmarūpa.

Kamban : Kavi Kamban was born in the 9th century in Therazhundur, a village in the culturally rich Tanjavur district in the modern state of Tamil Nadu in south India. The poet belongs to a family who had lord Narasiṁha (another Avatāra of lord Mahāviṣṇu, who emerged from Kamba (pillar) to save the child devotee Prahlāda) as their family deity. His devoted parents named his as Kamban. Kamban was a great scholar of India's two ancient and rich languages, Sanskrit (Indo-European) and Tamil (Dravidian). The *"Rāmāvatāram"* of Kamban is an epic of 10,000 odd verses, of 4-lines each. Kamba Rāmāyaṇa is not a translation of the Sanskrit epic by Adikavi Vālmīki, but an original retelling of the story of Śri Rāma, as the incarnation of Lord Tirumal (Mahāviṣṇu). The lyrical beauty, brilliant use of rhyme, simile and the astonishing variety of his poetry yet still conforming to the strict classification of verses in classical poems in Tamil language earned him the title, Kavicakravarti (emperor among poets).

Kambojas : A race or tribe always associated with the tribes living to the northwest, and famous for their horses. They were among the races conquered by King Sagara.

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Kamīra : Place where holy sages meet the god Agni and had a consultation.

Kampana : Son of Kumbhakarṇa. Ogre in nature and advisor in the Rāvaṇa kingdom. Aṅgada in the battlefield killed him.

Kāmpilya : The city of King Drupada in the country of the Pāñcālas, where the Swayamvara of Draupadī was held. It corresponds with the Kāmpila of modern times, situated in the doab on the old Ganges, between Badaun and Farrukhabad.

Kāmvala : Name of a Nāga.

Kamvoja : King who ruled the earth.

Kāmyaka : The forest in which the Pāṇḍavas passed their exile on the banks of the Sarasvatī.

Kanakhala : Sacred place, where fasting in it, for 3 days will obtain the merit of horse sacrifice.

Kaṇḍu : Sage who was beguiled from long and severe austerities by Pramlocā, a nymph sent from heaven by Indra for this purpose. He lived with her some hundreds of years, which seemed to him only as a day, but he at length repudiated her and "went to the region of Viṣṇu." Pramlocā gave birth, in an extraordinary manner, to his daughter Mariṣā.

Kaṅkayākurja : City where Satyāvatī marriage took place.

Kansa : A king of the Yādava line of the Lunar dynasty, ruler of the Bhojas, reigning at Mathurā, who deposed his own father, Ugrasena. Ugrasena was the brother of Devaka, the latter being the father of Devakī mother of Kṛṣṇa. Kansa is usually called the uncle of Kṛṣṇa; strictly speaking, however, he is a cousin. In spite of this relationship, he became the avowed enemy of Kṛṣṇa because a prophecy had been foretold to him that a son of Devakī would cause his death. In order to prevent this from happening, Kansa imprisoned Devakī and Vasudeva in his palace and commanded that all infants born to them should be put to death. Six children were so slain, but a seventh, Balarāma, was saved through the connivance of his parents. Then when Kṛṣṇa was born, his parents escaped from the palace and fled from the city of Mathurā, whereupon the enraged Kansa ordered all infant boys in the kingdom put to death; but the parents escaped from the realm with Kṛṣṇa, and the child was brought up by cow-herds in seclusion. Kansa at length learned that Kṛṣṇa had escaped destruction and made several attempts to bring about his death : as an instance, he sent Jarāsandha, the king of Magadha, to battle with the young Kṛṣṇa eighteen times, but that monarch was as many times defeated. Kṛṣṇa finally slew Kansa, as was predicted, restored Ugrasena, but left Mathurā and established his kingdom at Dvārakā.

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Kanyā : The 6th sign of the zodiac named Virgo. It extends from 150° to 180° of the zodiac. It is symbolized by a virgin sitting in a boat with a chaff of corn in one hand and a flaming fire in another. Mercury rules the sign and at 15° in it, it is exalted. Venus is most debilitated in this sign at 27° of it. The sign is earthy by element, Vāta (airy) by humour and stronger during night. Virgo or Kanyā represents Śakti or Mahāmāyā, the goddess of great creative power. It stands for sixprimary forces in nature, viz., Parāśakti (the supreme power generating fight and heat), Jñānśakti (the power derived from knowledge and wisdom), Icchāśakti (will-power), Kriyāśakti (the power derived from thought and volition), Kuṇḍaliniśakti (the serpent power) and Mātrikāśakti (the power of Mantra aroused by letter, speech and music). These primary forces in their unity represented the astral light, an aspect of Aditi the universal womb. Kanyā represents the world mother. In vedic literature, she is known as Pṛthvī (the earth), Aditi (the celestial space), and Pārvatī (the divine mother of all gods and men). She is a mother of all men without any intervention of a male. She is the cosmic creative generative principle. Virgo-born individuals are generally full of responsibilities, afflicted by sorrow and frustration. They are highly sensitive. Even the slightest ripple creates powerful turbulence in their psyche. Their greatest weakness is their pass ional nature. Yet they may take up Yogic studies to develop their mind. Their mind principle is very active. If rightly cultivated there is no other sign more propitious for psychic development. The Virgo ascendants have immense possibilities for their self-development but they rarely make efforts in this direction's : Tanvī (a delicate and slender woman), Abalā (the weaker sex), Ṣaṣṭhī (an epithet of Durgā in the form of Kātyāyani, one of the 16 divine mothers) and Pathonā (a female deity born of lotus). **2.** Lake obtained the merit of 1000 kine.

Kanyāśrama : Āśrama of Ṛṣi Kanya.

Kānya-kubja : Modern name is Kanauj or Kinnauj, spelt in a variety of ways. **2.** An ancient city of Hindustan on the Kālī-nadī, an affluent of the Ganges, and lying a little to the west of the latter. It was once the capital of powerful dynasty. Classical geographers knew it as "Canogyza." The name means "humpbacked damsel," and refers to a legend relating to the hundred daughters of King Kuśa-nābha, whom were all made crooked by Vāyu for refusing to comply with his licentious desires. **3.** A great national division of the Brāhmaṇa caste.

Kapālamocana : Name of a lake.

Kapi-dhvaja : An epithet of Arjuna, because he bore an ape (Kapi) on his standard (dhvaja)

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Kapila : One of the famous Ṛṣis. There are many sages by the name of Kapila, the last being the founder of the Sāṅkhya philosophy. A legend relates that while Kapila was engaged in meditation in Pātāla, he was menaced by the sixty thousand sons of Sagara, whereupon the sacred flame which darted from his person immediately reduced the sixty thousand sons to ashes. "That the story is an allegory is seen upon its very face : the 60,000 sons, brutal, vicious, and impious, are the personification of the human passions that a 'mere glance of the sage'—the self who represents the highest state of purity that can be reached on earth – reduces to ashes) "there are several well-known Kapilas in the Purāṇas. First the primeval sage, then Kapila, one of the three 'secret' Kurnaras; and Kapila, son of Kaśyapa and Kadru besides Kapila, the great sage and philosopher of the Kālī Yuga."

Kapilāśva : King, belongs to Bharata race.

Kapisā : Mother of the Piśacas, who bear the metonymic Kaśyapa.

Karaka : Name of a king.

Karāla : Ogre, killed in the war.

Karālī : 'Dreadful, terrible.' in vedic times one of the seven tongues of Agni (fire), but in later days a name of the terrible consort of Śiva. *See* Devī.

Karamardas : Name of a fruit generally used during festival ceremonies. These were widely practiced by royal families, which has pleasant smell. These fruit were found in Sahya mountain range.

Karañja : Tree found in Sahya mountain

Karatoya : Name of a river, flows from Himālayan mountain.

Karavīra : Serpent and son of Vāsuki.

Karavīras : Name of tree, used for Manufacturing palanquin.

Kardama : According to Mahābhārata and Rāmāyaṇa, he is one of the Prajāpatis who sprang from Brahmā. According to other authorities, he, or another sage of the same name, was a son of Dakṣa or a son of Pulaha.

Kardamila : Name of lagoon, bathing place of Bhārata. It is located in the Samnga river.

Karkoṭaka : Serpent and son of Vāsuki snake.

Karma : (Karma = action; cause and effect; destiny). Physically, action; metaphysically the law of cause and effect, or ethical causation. 11th Nidāna (the first or the primary cause) in the concatenation of cause and effect in orthodox buddhism, yet it is the power that controls all things, the resultant of moral action, the metaphysical samskara (the self-reproductive quality) of the moral effect of an act committed for the attainment of something

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which gratifies one's personal desire. Karma neither punishes nor rewards; it is simply the one universal law which guides unerringly, blindly, all other laws productive of certain effects along the grooves of their respective causations. Karma operates at all levels of manifestations such as physical, psychic and spiritual. It affects all forms of creation, human, animal and includes even the divine beings. Karmas are of 3 kinds, viz., Sañcita (accumulated), Prārbdha (allotted for working out at the time of each birth), and agami or kriyamana (to be met in future). The totality of Karma is a dynamic aggregate; it keeps on changing with every action of the individual. Karma operates on individuals as well as on groups, social organizations and even on nations. The actual operation of Karma takes into account the special circumstances of those on whom it operates, but it always aims at leading the individual to their ultimate destiny. Karmas of different kinds produce results of different intensities. For example, if one unit of physical deed produces one unit of physical effect, the same unit of emotional deed such as sympathy, compassion or resentment would produce 5 units of emotional results; the mental deeds such as appreciation, criticism and similar responses of the mind would lead to say, 25 units of effect. The impact of idealism is very intense. Even one unit of philanthropic or social action would produce 125 units of results; the results of actions are borne at the same level where they are generated. Briefly, the teaching of Karma in the Bhagavad-Gītā (and for that matter throughout the whole of the Mahābhārata) is, that man's actions set in motion causes which in due time react upon their producer, hence until he can "burst the bonds of Karma and rise above them" he is in fact chained thereby, and must return to the scene of his actions again and again, *i.e.*, He is reborn on earth again and again until he is freed from the bonds of Karma. The means for freeing himself are inculcated, principally in chapters iii v, xiv, and xviii. *kṛ. to do, to act : dictionary form or 'crude form' : Karman, nominative case :

Karma Yoni : (Karma = action; yoni = form of existence, species). Birth for doing action. Birth as a human being as it is only as a human individual that one is capable to generate fresh Karmas;—lower animals and others act on their instincts (which arise from their pass ional and physical nature and as such are not responsible for their individual actions). Similarly, Devas and other celestial beings enjoy their blissful existence due to there past actions so are not subject to the bondage of fresh Karmas. It is only the human beings who have Rājasic (tributes). These propensitivies develop the man's instrumental (Kāma-Mānasic) propensities giving him the freedom to react to various conditions of his life. They also compel the human being to experience the fruits of his actions, and evolve accordingly.

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Karmākhya : Name of a lake.

Kārma-Mīmāṁsā : The Pūrva-Mīṁāṁsā. *See* darśana.

Karṇa : Son of Pṛthā or Kuntī by Sūrya, the sun, before her marriage to Pāṇḍu. Karṇa was thus half-brother of the Pāṇḍavas, but they till did not know this relationship after his death. Kuntī, on one occasion, paid such attention to the sage Durvāsās, that he gave her a charm by virtue of which she might have a child by any god she preferred to invoke. She chose the sun, and the result was Karṇa, who was born equipped with arms and armour. Afraid of censure and disgrace, Kuntī exposed the child on the banks of the Yamunā, where Nandana or Ādhiratha, the Sūta or charioteer of Dhṛtarāṣṭra found it. The charioteer and his wife, Rādhā, brought him up as their own, and the child passed as such. For his studies, Karṇa went to the āśrama of Paraśurāma, the guru of Brāhmins. Paraśurāma had decided to take only Brāhmin boys as his disciples. Therefore, Karṇa went there in disguise of a Brāhmin boy and learnt old scriptures, Vedas, Upaniṣads, and became exceedingly expert in the art of bow and arrow, archery. It was said that nobody, not even Arjuna, could equal Karṇa in archery. The guru was pleased with Karṇa's sincerity, hard work, devotion and similar noble qualities. One-day sage Paraśurāma was resting with his head in the lap of Karṇa. Soon he fell asleep. Meanwhile a big insect started to bite the thigh of Karṇa. He felt agonizing pain and blood started to ooze from the wound. But he endured lest the sound sleep of his revered guru should be disturbed. But the stream of hot blood reached the guru due to which he was awakened from his sleep.

He was amazed at the degree of tolerance and endurance of Karṇa who did not even stir or move his body at such a great pain. But a thought crossed Paraśurāma's mind : how could a Brāhmin boy tolerate such great pain! Brāhmins are not known to show such grit in enduring physical suffering, rather warrior caste is known for such a feat. Thence, Paraśurāma asked Karṇa his real name and identity. Karṇa could not tell a lie now. He told his story to his guru and begged his pardon to have come in the disguise of a Brāhmin. Paraśurāma was angry that he was deceived to accept a low caste fellow as his disciple. Therefore, he cursed Karṇa saying : "O Karṇa, even though you are great in bravery, art of archery, and in service to me, still as you have deceived your guru, I send a curse to you that at a crucial time on the battlefield the wheels of your chariot will get stuck in the earth. The consequences would be grave.The disappointed Karṇa returned to his parents. His restless heart wanted some change and, therefore, he requested his parents to permit him to visit Hastināpura. At

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that time a great festival of competitive sports was held in Hastināpura. Yudhiṣṭhira, Bhīma, Arjuna, Duryodhana and others exhibited their skills in various arts like archery, mace-fight, javelin and sword warfare, etc. Such dignitaries as Bhīṣma, Dhṛtarāṣṭra, Kuntī, Gāndhārī and Droṇācārya graced the royal bench. Everyone was praising the great expertise of the princes. In particular, the skills of Arjuna in archery like bringing rains after hitting the clouds and building a bridge of arrow, etc. Surprised and immensely impressed the spectators. Karṇa was also present in the crowd. He could not resist his desire to compete with Arjuna in the skills of bow and arrow, where he was sure he was superior to Arjuna. Therefore, Karṇa got up in the crowd and challenged Arjuna to compete with him. The people were jubilant as they were sure to see their favourite Arjuna to win. But Guru Droṇa was doubtful. He suspected that this little known archer might pose problem for his beloved disciple Arjuna and therefore, Droṇācārya decided to stall this show of skill between the two. He objected to Karṇa's demand to compete wit Arjuna saying : "O young man, who are you? Please identify yourself and let us know your credentials. Of what state are you a king or a prince? Arjuna will be pleased to compete with you only if you are one from a royal family." The Sūta-putra Karṇa (*i.e.* Of low caste) understood the trick Droṇācārya played on him, but could do nothing. Therefore Karṇa kept silent. At this, the jealous Duryodhana saw a great opportunity to humiliate Arjuna. He immediately stood up and went to Karṇa. Covering him with the royal cloth from his own attire, Duryodhana declared, "listen, dignitaries and people of Hastināpura, I accept Karṇa as my best friend and make him the king of Aṅga province. At present that province is under my rule and I have full authority to nominate anyone as the king of that land. So be it Karṇa. Henceforth Karṇa is not a low caste ordinary citizen of Hastināpura, but should be respected as Aṅgrāja—king of Aṅga province." Thus Karṇa was put under the obligation of Duryodhana forever. He accepted the friendship of Duryodhana for which he gave his life, about which later.

To find a way out Indra foster father of Arjuna, and king of heaven, decided to rob Karṇa of his protective Kavaca and kuṇḍalas given to him by his father, the sun god. It was a very well known fact that Karṇa was the most generous person on the earth; he would not disappoint any one who begged anything of him. Indra disguised as a brahmin beggar, therefore, came to Karṇa and requested him for a favour. Without a moment's hesitation, Karṇa said, "O respectful brahmin, you have come at the opportune time. I have just finished my worship and whosoever asks me any thing at this hour his wish am granted." "Give me, O generous Karṇa, your Kavaca

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and kuṇḍala, if you can!" Said the Indra. Karṇa without any hesitation tore out his natural protective armour and handed over to the god Indra. This rendered Karṇa essentially weak. So also;—mother Kuntī approached her eldest son Karṇa. Karṇa was till now unaware that Kuntī was his real mother. With a heavy heart, Kuntī begged and pleaded for Arjuna's life dissuading Karṇa from fighting the war. During this encounter, which is very touching in the original text, Karṇa comes to know about his birth, how Kuntī deserted him at the mercy of river waters. And sun god was in fact his father. Kuntī was willing to announce him as her son now, and offered him the throne of Hastināpura if he decided to fight on the side of his brothers, Pāṇḍavas! But Karṇa had declared his loyalty to Duryodhana. He politely declined mother Kuntī's offer and said, "O mother, I promise you one thing; in any event you shall have your five sons alive. If Arjuna dies I shall be the fifth, otherwise there would be no change in your life." When he grew up, Indra disguised himself as a Brāhmaṇa, and cajoled him out of his divine curies. He gave him in return great strength and charged with certain death to whomsoever it was hurled against. Karṇa became king of Aṅga or Bengal. Some authorities represent his foster-father as having been ruler of that country, but others say that Karṇa was made king of Aṅga by Duryodhana, in order to qualify him to fight in the passage of arms at the Swayam-vara of Draupadī. This princess haughtily rejected him, saying, "I wed not with the base-born." Karṇa knew that he was half-brother of the Pāṇḍavas, but he took the side of their cousins, the Kauravas, and he had especial rivalry and animosity against Arjuna, whom he vowed to kill. In the great battle he killed Ghaṭotkaca, the son of Bhīma, with Indra's javelin. Afterwards there was a terrific combat between him and Arjuna, in which the latter was nearly overpowered, but he killed Karṇa with a crescent-shaped arrow. After Karṇa's death his relationship to the Pāṇḍavas became known to them, and they showed their regret for his loss by great kindness to his widows, children, and dependants. From his father, Vikarttana (the sun), Karṇa was called Vaikartana; from his foster-parents, Vasu-sena; from his foster-father's profession, Ādhirathi and Sūta; and from his foster-mother, Rādheya. He was also called Aṅga-rāja, 'king of Aṅga;' Champādhipa, 'king of Champā;' and Kanina, 'the bastard.'

Kareṇumati : Wife of Nakula, she had a son named Niramitra.

Karṇa-Pravaraṇas : Men who's ears served them for coverings. They are mentioned in Mahābhārata, Rāmāyaṇa, and other works.

Karṇī : An arrow provided with earlike protuberances on both sides.

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Karṇikāra : Name of tree, generally used for manufacturing chariots.

Karṇīikarvas : Name of a tree found in Sahya mountain.

Kārtavīryārjuna : Paraśurāma's mother was Reṇukā. She was the adopted daughter of king Prasenajit. She had married sage Jamadagni and was serving him faithfully. Paraśurāma was her first son and he was followed by four others—Rumānvanta, Suṣeṇa, Vasu and Viśvavasu. Several incidents enraged Paraśurāma, forcing him into the vow of getting rid of Kṣatriya families from this land. There was a king named Kṛtavīrya belonging to the lunar race. Born to him was Kārtavīryārjuna, a heroic personality. He had worshipped lord Dattātreya and been blessed with invincibility. He possessed the strength of a thousand arms on the battle-front. He had defeated Rāvaṇa at war and was reigning at Mahiṣmatī, full of glory and arrogance. One-day Kārtavīryārjuna went on a gaming expedition to the forest accompanied by his huge army. After the expedition had progressed for some time he began to feel hungry and thirsty and asked his men to look for any sage's hermitage around. Nearby they sighted the āśrama of Jamadagni. When the king arrived there the sage extended him a warm welcome and also requested that the royal personage could rest at the āśrama for the day and move out later. The king, tired after the day's hunting adventures, could wish for nothing better. He was ceremoniously and sumptuously treated there.

Kārtavīrya : Son of Kṛtavīrya, king of the Haihayas. This is his patronymic, by which he is best known; his real name was Arjuna. "Having worshipped a portion of the divine being called Dattātreya, sprung from the race of Atri, he sought and obtained these boons, viz., A thousand arms and a golden chariot that went whosesoever he willed it to go; the power of restraining wrong by justice; the conquest of the earth and the disposition to rule it righteously; invincibility by enemies, and death at the hands of a man renowned over the whole world. By him this earth was perfectly governed," and of him it is said : "No other king shall ever equal Kārtavīrya in regard of sacrifices, liberality, austerities, courtesy, and self-restraint. Thus he ruled for 85,000 years with unbroken health, prosperity, strength, and valour." – V.P. He visited the hermitage of Jamadagni, and was received by that sage's wife with all respect; but he made an ill return for her hospitality, and carried off by violence "The calf of the milch-cow of the sacred oblation." For this outrage Paraśurāma cut off his thousand arms and killed him. In another place a different character is given to him, and more in accordance with his behaviour at Jamadagni's hut. "he oppressed both men and gods," so that the latter appealed to Viṣṇu for

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succour. That god then came down to the earth as Paraśurāma for the especial purpose of killing him. Kārtavīrya was the contemporary of Rāvaṇa, and when that demon monarch came "in the course of his campaign of conquest to Mahiṣmatī (the capital of Kārtavīrya), he was captured without difficulty, and was confined like a wild beast in a corner of his city." The statement of the Vāyu Purāṇa is that Kārtavīrya invaded Laṅkā, and their took Rāvaṇa prisoner.

Kārtikeya : The god of war and the regent of the planet Mars. Son of Kṛttikās, the 3rd asterism a name given to Skanda, a son of lord Śiva without any direct intervention of any woman. Six Kṛttikās the Purāṇic stories relate his birth with the death of the invincible daitya named Tāraka nurtured him. Lord Brahmā had blessed Tāraka that none except a child of 7 days born of Śiva's virility could kill Tāraka, which to the daitya appeared to be an impossibility. It made him very arrogant. He began to destroy gods. To subjugate him, the gods with the intervention of Kāmadeva. Aroused passion in Śiva. His seed was cast into Agni, fire, who had gone to Śiva in the form of a dove at a time when he was enjoying the company of his consort Pārvatī. Agni was unable to bear the seed; it cast it into the Ganges. Kārtikeya is also known as Agnibhū, meaning born of fire, and Gaṅgāputra, the son of the Ganges. When the Kṛttikās went for a bath to the Ganges, the seed was transferred to them for rearing. On maturity, each of them produced a child, which were mysteriously combined into one form with 6 heads and 12 hands and eyes. Hence his name Kārtikeya (born of Kṛttikās), Ṣaḍānana (six-headed) and Ṣaṇmukha (face to face). According to another legend, the seed of Śiva was cast by the Ganges into a thicket or reeds (śara). Kārtikeya born from the reeds was called Śarāvaṇabhava or Śaraṇajanam (born of śara or reeds). He is also said to have pierced the Mountain Krauñca, so he got the name of Krauñcabharaṇa. He became the commander of the gods, hence he is called Senānī, meaning the commander-in-chief. He vanquished and destroyed Tāraka, so he is named Tārakapati, the conqueror of Tāraka. He is represented as riding on a peacock, holding a bow in one hand and an arrow in the other. His wife is known as Kaumārī or Senā. (*See* Mars)

Kārtavīryārjuna : Renowned wicked king of the Haihaya dynasty.

Karuṣa : Name of a king.

Karuṣas : People of Mālwā, inhabiting the back of the Vindhya mountains. They are said to be descended from Karuṣa, one of the sons of the Manu Vaivasvata.

Kaseraka : Name of an Apasarās.

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Kaśyapa : Vedic sage, and a Saptarṣi. A patronymic of a line of seers whose birth, progeny and life are mystically related with time, space and creation of all living beings. He is described as having a large part in the work of creation. Kaśyapa means a tortoise. The Śatapatha Brāhmaṇa describes that having assumed the form of a tortoise, Prajāpati. Created several offspring's of his own. It is stated that all creatures are descendants of the tortoise, which represents the sage Kaśyapa who was also one of Brahmā's offspring's. The Atharvaveda made Kaśyapa spring from time, and time was identified with Viṣṇu, who in his Avatāra in the form of a tortoise brought forth life on earth. The Purāṇic stories emphasized the creative role of Kaśyapa. It described the sage as one of the seven regents of the world. He was produced from Hiraṇyagarbha from which was also born Garuḍa which represented time-cycle, and Brahmā who created the universe. Kaśyapa was also mentioned as grandson of Brahmā, a son of sage of Marīci as well as in many other ways. He married Aditi, Diti and others, all daughters of Dakṣa Prajāpati. From Aditi, Kaśyapa begot Ādityas, Indra, Vaivasvata Manu and many other shining beings;—even Viṣṇu was born as a dwarf as a son of Aditi and Kaśyapa. By his other wives, Kaśyapa had numerous and very diversified offspring's such as demons, nāgas, reptiles, birds and all kinds of living things. Kaśyapa is also described as one of the priests of Paraśurāma and Rāmacandra, one of the Solar dynasty kings. Kaśyapa's basic teaching is that attachment and greed lead to human degradation; the human beings must renounce all material attainments.

Kāśī : (Or Kāśī) One of the oldest and most popular sacred centers in India : Banaras. A country situated in the vicinity of modern Banaras, whose king, Kaśya, sided with the Pāṇḍavas.

Kāśīkośalas : The Kāśīkośalas are a central nation in the Vāyu Purāṇa. The Rāmāyaṇa places them in the East. The combination indicates the country between Benares and Oudh Kośala is a name variously applied. Its earliest and most celebrated application is to the country on the banks of the Sarayū, the kingdom of Rāma, of which Ayodhyā was the capital. In Mahābhārata we have one Kośala in the east and another in the south, besides the Prāk-Kośalas and Uttara Kośalas in the east and north. The Purāṇas place the Kośalas amongst the people on the back of Vindhya; and it would appear from the Vāyu that Kuśa the son of Rāma transferred his kingdom to a more central position; he ruled over Kośala at his capital of Kuśasthali of Kuśavatī, built upon the Vindhyan precipices."

Kāśīśara : Name of a lake.

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Kasyapa : Kaśyapa was a grandson of the God Brahmā. He is supposed to have given his name to Kashmir = Kaśyapa-mīra, Kaśyapa's lake.

Kata-pru : 'Worm.' A class of beings similar to or identical with the Vidyādharas.

Kaṭha : Name of a Ṛṣi.

Kātyāyana : Royal family priest of king Daśaratha.

Kātyāyanī : One of Yājñavalkya's two wives.

Kaumodaki : The mace of Kṛṣṇa, presented to him by Agni when engaged with him in fighting against Indra and burning the Khāṇḍava forest.

Kaunteya : Son of Kuntī. A metronymic applicable to Yudhiṣṭhira, Bhīma, and Arjuna, but commonly applied to Arjuna.

Kauravas : Descendants of Kuru. A patronymic especially supplied to the sons of Dhṛtarāṣṭra. *See* Mahābhārata.

Kauravya : Serpent and son of Vāsuki snake.

Kauśalya (Mas.), Kauśalyā (Fem.) : Belonging to the Kośala nation. There are several women known by this name. The wife of Puru and mother of Janamejaya. The wife of Daśaratha and mother of Rāma (*See* Daśaratha). The mother of Dhṛtarāṣṭra and the mother of Pāṇḍu both were known by this name, being daughters of a king of Kāśī.

Kauśāmbī : Capital of Vatsa, near the junction of the Ganges and Yamunā. An inscription found at Karra on the Ganges mentions that place as being situated in Kauśambī-maṇḍala, the circle of Kauśāmbī; but General Cunningham identifies the place with the village of Kosam, said to be still called Kosāmbī-nagar on the Yamunā, about thirty miles above Allahabad. It is the scene of the Drama Ratnāvalī.

Kausara : Lake where the lotuses Kausesaya grow and also sacred hermitage of Rukmiṇī.

Kausesaya : Lotuses found in kausara pond.

Kauṣītaki : 1. A Śākhā of the Ṛg-veda. **2.** (Kauṣītaki) the name of a Brāhmaṇa, an Āraṇyaka, and a Upaniṣad. (*See* those terms).

Kauśika : Name of a devotee mentioned in Mahābhārata as having gone to a hell of torment for having pointed out to robbers a road by which they pursued and killed some persons who fled from them.

Kauśikī : The river Kosī in Bihar, but there were more rivers than one bearing this name. Satyāvatī, mother of Jamadagni is said to have been changed into a river of this name.

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Kaustubha : A celebrated jewel obtained at the churning of the ocean, and worn by Viṣṇu or Kṛṣṇa on his bosom.

Kauthsu : Student-hermit disciple of Varathanthu.

Kavaṣa, Kavaṣa-Ailuṣa : Son of Iluṣā by a slave girl. He was author of several hymns in the tenth book of the Ṛg-veda. The Aitareya Brāhmaṇa relates that the Ṛṣis were performing a sacrifice on the banks of the Sarasvatī, and that Kavaṣa was with them; but they drove him from among them because he was the son of a slave, and therefore unworthy to drink the water of the Sarasvatī. When he was alone in the desert, a prayer was revealed to him by which he prevailed over the Sarasvatī, and its water came and surrounded him. The Ṛṣis saw this, and knowing that it was by the special favour of the gods, they admitted him to their society.

Kavavya : Son of a Kṣatriya by a Niṣada female, who is related in the Mahābhārata to have risen by virtue, knowledge, and devotion from the state of a dasyu to perfection.

Kavidāras : Name of a tree found in Laṅkā. The fruits were categorized under eatable items.

Kāverī : Holy river in the south of India in Rāma's time.

Kedāra : Name of a lake.

Kekaya : Kekaya is supposed to have been in the Panjāb. The name of the king was Aśvapati (lord of horses), father of Daśaratha's wife Kaikeyī.

Kerakas : One-footed men who live in forests, according to the Mahābhārata.

Keśinī : Daughter of the king of Vidharbha and wife of Sagara.

Keśī, Keśin : In Mahābhārata, a demon who fought with and was defeated by Indra. In Purāṇas, a Daitya who took the form of a horse and attacked Kṛṣṇa, but was killed by that Hero's thrusting his arm into his jaws and rending him asunder.

Keśīdhvaja : Son of Kṛta-dhvaja. Keśī-dhvaja "was endowed with spiritual knowledge," and he had a cousin, khandikya, who "was diligent in the way of works and was renowned for religious rites." There was contention and hostilities between them, and Khāṇḍikya was driven from his dominions. But they subsequently became useful to each other and friendly. Khandikya by his practical religion enabled Keśī-dhvaja to make atonement for the killing of a cow, and Keśī-dhvaja initiated Khaṇḍikya in the mysteries of spiritual meditation (Yoga).

Keśinī : Wife of Viśravās and mother of Rāvaṇa; also known as Kaikasī.

Ketaka : Tree found in Laṅkā.

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Ketakas : Name of a tree found in Daṇḍaka forest. It has wide growth in nature and less consumption of water. The wood is used for fire food.

Khāṇḍava : A forest and country on the banks of the Yamunā, which the Pāṇḍavas received as their moiety when Dhṛtarāṣṭra divided his kingdom. In it they built the city of Indraprastha and made it their capital. After returning home, the Pāṇḍavas travel to the Yādava kingdom, where they meet Kṛṣṇa, the Yādava leader, who is also a maternal relative. He greets their mother with respect and invites them to stay for a while. The Pāṇḍavas relax with Kṛṣṇa and his retinue by a lake. Kṛṣṇa and Arjuna go off for a walk. A hideously thin beggar with brown, matted hair, and glazed red eyes approaches. "I have a favor to ask you warriors. I aṃ hungry : give me food." The two say, "But we do not have any food with us." The beggar assumes his true form, that of Agni, the god of Fire. Flames leap up around him and the air crackles. "I desire food. I need to eat the Khāṇḍava Forest and all creatures in it. But the great god Indra protects the forest. He sends rain clouds whenever I try to consume it. I require this sacrifice to sate my appetite." Arjuna replies, "Yes, but we need powerful weapons." Agni summons the great bow Gāṇḍīva, and hands it to Arjuna : "Here, take this wonderful weapon. And, here, I give you an inexhaustible quiver of arrows."

Kṛṣṇa smiles enigmatically, "I have no need of a weapon : I have this magical discus on my finger. When I send it out, it kills and then returns to my finger instantly." The two ride their chariots to the outskirts of the Khāṇḍava Forest. They dismount. Arjuna launches his mystical weapons from Gāṇḍīva bow and sends up a wall of arrows. From heaven, Indra sends angry rain-clouds that shower rain over the forest, and his minions launch their weapons, but Arjuna's arrows hold them off, creating a roof over the forest. Kṛṣṇa magically dries the dripping leaves and grass of the forest. Both the warriors send darts of flame that engulf the forest. All the animals in the forest cry out but cannot escape. Finally, Indra sends a mighty thunderbolt at the two warriors below : "They are slain!" But Kṛṣṇa sends his disc and the thunderbolt lies broken on the ground. Indra blesses the two warriors and asks his son, Arjuna, to visit him sometime. As the flames envelop the fire, Maya a divine architect and master of illusion runs out and begs to be saved from it. The two warriors relent and allow him to leave. The forest is then consumed totally by fire. The horrendous destruction makes a terrifying noise that can be heard even in the Kuru capital of Hastināpura.

Khara : A man-eating Rākṣasa, wife of Kaśyapa, and mother of Yakṣas and Rākṣasas, known as Khasutmajas.

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Khāsas, Khāsakas, Khāsikas : An outlying or border people classed with the Śākas and other Northern tribes. Professor Wilson thought that traces of them might be sought among the barbarous tribes on the northeast of Bengal, the Khāsiyas.

Khaṭvāṅga : (Also called Dilīpa). **1.** A prince of the Solar race. In the battle between gods and demons he rendered great assistance to the former, who desired him to ask a boon. He begged that he might know the duration of his life, and the answer was, "only an hour." He hastened to the world of mortals, and by earnest prayer he became united with the supreme being, Viṣṇu. "Like unto Khaṭvāṅga will there be no one upon earth, who, having come from heaven and dwelt an hour amongst men, became united with the three worlds by his liberality and knowledge of truth." – V.P. **2.** A club; the club of Śiva; it is also called Khinkhira and Pansula.

Khirathas : Mountain tribesmen.

Kīcaka : Brother-in-law of king of Virāṭa, who was commander of forces and general director of the affairs of the kingdom. He made love to Draupadī, and was slain by Bhīma, who rolled his bones and flesh into a ball, so that no one could tell how he was killed. After much deliberation the Pāṇḍavas decided to seek employment in the palace of king Virāṭa of the kingdom of Matsya. They disguised themselves as servants of the exiled Yudhiṣṭhira and approached the king. Yudhiṣṭhira got a job as Kaṅk, an expert dice player. Bhīma became Volala and got a job in the royal kitchen. Arjuna had been cursed by Urvaśī, a celestial dancer, and had to spend one year as a eunuch. He chose this year to accept the curse and became Bṛhannalā. He got the job of instructing Virāṭa's daughter, Uttarā, in dance and music. Nakula named himself Damagran while Sahadeva became Tantrīpāla and took jobs in the stable and cowshed respectively. Empress Draupadī became Sairhandrī and approached queen Sudeṣṇā for a job as her chambermaid. The queen was reluctant to have a woman of such dazzling beauty within the palace, fearing that her own beauty would be diminished by comparison. Sairhandrī argued that she was Draupadī's personal maid and would reveal to the queen the secrets of the empress's beauty. Besides she would leave at the end of the year.

She got the job. The Pāṇḍavas had been sure that they would endear themselves to the royal household of Matsya. But Draupadī exceeded all expectations. "I've mixed this perfume for you which the empress uses for especially romantic occasions" or "the empress Draupadī braids her hair in this manner" or "see! The application of this lotion has already made your skin fresher, and it has been only two weeks since you began

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using it". Soon she became the close companion and confidante of queen Sudeṣṇā. "You must always accompany me wherever I go," the queen would say. Sairhandrī would saucily reply, "even when you go to the king's chamber at night," and Sudeṣṇā would blush. But the queen was not the only one who wanted Draupadī to come close. There was Kīcaka, the queen's brother. When Draupadī had started her duties, she had spread the rumour that she was married to five Gandharva* men, who were extremely possessive about her. They were under a curse and had to spend a year away from her and this is the reason she had to take up this job. But they were watching from the skies and would kill any man who made a pass at her. This deterred the other men in the palace, but not Kīcaka. Kīcaka was the commander of the armies and the power behind the throne. It was because of his presence in Matsya that the neighbouring kings kept their distance. The king knew this and hence was forced to give complete freedom to keechak. Under the guise of the adage "to keep a wife happy one must keep her brother happy" he allowed keechak access to all the wealth, wine and women in the kingdom. Most women, especially the chambermaids, willingly submitted to keechak and were amply rewarded. But Draupadī spurned his advances. Her refusal stoked the fire in his loins and he resolved to ravish her very soon. Keechak's reputation as a womanizer had spread beyond the borders of Matsya and the Pāṇḍavas had given Draupadī very specific instructions in this regard. Since Kīcaka had returned from the front only towards the end of the Pāṇḍavas stay with king Virāṭa, life had been peaceful for Draupadī. But now the pressure began to mount. Keechak sent instructions through the other servants, which Draupadī ignored. Her refusal stoked the fire in Kīcaka's loins and he decided that he would ravish her at any cost. He approached his sister and demanded that she send Sairhandrī to his room that night.

Sudeṣaṇā pleaded that Saihandrī was not that kind of woman. Keechak scoffed at the idea. "There is only one kind of woman," he said. Then Sudeṣaṇā informed Kīcaka of Sairhandrī's Gandharva husbands who would surely kill him if he so much as touched her. But Kīcaka was not afraid. Ultimately Sudeṣaṇā flatly refused to do her brother's bidding. "So much concern for a mere maidservant," said Kīcaka sarcastically. "She must have put you under a spell. Listen dear sister; you will send that harlot to my room and you will send her tonight. If she is not there then tomorrow I will leave this kingdom forever. Your husband's enemies will run over his realm within a day and you will be on the streets begging for a meal. Are you prepared to give up this life of luxury for a servant?" Sudeṣaṇā was left with no choice. A plan was prepared. Keechak pretended

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to leave for the borders, but quietly slipped back into his palace and waited. He had left his bracelet in Sudeṣaṇā's chambers. That evening the queen asked Sairhandrī to return the bracelet to Kīcaka's room. Secure in the knowledge that Kīcaka was away and fully trusting her mistress, Draupadī made her way to Kīcaka's room. To her horror she found Kīcaka waiting for her. He was drunk to the gills and greeted her with a leer. He caught hold of her and dragged her to his bed. Draupadī struggled and managed to break free. His inebriated state was a big help.

A scuffle followed during which Draupadī was able to hit him on the head with some heavy object and stun him. She furtively made her way to the kitchen and told Bhīma all that had transpired. She demanded that Bhīma kill Kīcaka immediately. Bhīma explained the situation to her. Keechak will die he told her. But not at the hands of Bhīma but by Sairhandrī's Gandharva husbands. There were still two weeks left for the thirteenth year to end. If Duryodhana discovered them in the interim, they faced another thirteen years of exile. Bhīma told Draupadī to approach Kīcaka the next day and apologies. He said that she should invite Kīcaka to the music hall the next night, when she would submit to him. The egoistic Kīcaka fell for the bait. He went to the music hall with visions of Sairhandrī fulfilling his every desire. He noticed a human form under a sheet at the end of the hall. He lifted the sheet only to find volala, the cook. At this time Arjuna began to beat the drums from his room above the hall. The din of the fighting between Bhīma and Kīcaka was drowned by the drumbeats. Bhīma broke Kīcaka's neck and killed him. The next day Sairhandrī told everyone that her Gandharva husbands had killed Kīcaka because he had tried to rape her. At the end of the year the Pāṇḍavas revealed they're true identities. Queen Sudeṣaṇā was aghast at what she had done to the Pāṇḍava empress. But all was well that ended well. It was decided to strengthen this bond. Abhimanyu, the son of Arjuna and Subhadrā, was to marry Uttarā. Draupadī was overjoyed because she loved Abhimanyu more than she loved her own sons. Yudhiṣṭhira sent a messenger to Duryodhana asking for the return of his kingdom. In their hearts Draupadī and the Pāṇḍavas knew that this would never happen.

Kīkaṭa : Country inhabited by people who were not Āryans. It is identified with Magadha or South Bihar.

Kilaṭakuli : (Kilata + akuli.) Two priests of the Asuras, who, according to the Śatapatha Brāhmaṇa, exercised a special influence between Manu and an "Asura-slaying voice."

Kiṁpuṇa : Name of a river, flows from Sahya mountain.

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Kiṁ-Puruṣa : 'What man?' An indescribable man; one of a low type, partaking of the nature and appearance of animals. In later times it is synonymous with Kinnara. Name of a region between Himavat and Hemakūta. (*See* Jambudvīpa.) Also of a king of the latter region.

Kiṁśuka : Tree found in Citrakūṭa hill.

Kinaras : Ogre killed by Hanumān in the war.

Kindam : Name of a Ṛṣi who cursed Pāṇḍu's death. Pāṇḍu had been living in the forest along with his wives and five children for many years. During the time he was very conscious of the curse of Ṛṣi Kindam that he would die the moment he mated with any of his wives. It was the season of spring. The trees in the forest were loaded with flowers. And the air was filled with the fragrance of these flowers. The animals and birds in the forest were happy as nature's bounty seemed to be exceptional at that time. Pāṇḍu was roaming through the forest and savoring the beauty of nature along with his second wife Mādrī. In the beautiful environs Mādrī looked exceptionally beautiful to Pāṇḍu. Momentarily he forgot the curse of Ṛṣi Kindam and Pāṇḍu embraced his wife. Mādrī's efforts to dissuade her husband and remind him of the Ṛṣi's curse were of no avail. Thus Pāṇḍu died in the embrace of his wife Mādrī. Hearing Mādrī's wails Kuntī came running to the spot along with the five children only to find her husband dead. As the eldest, Kuntī wanted to commit Sati on the pyre of her husband. But Mādrī begged to be allowed to commit Sati as Pāṇḍu had died due to his inability to control his feelings for her. Mādrī then asked Kuntī to look after her two children Nakula and Sahadeva, like her own and committed sati on the pyre of Pāṇḍu.

Kindatta : Lake, free from all debts.

Kin-naras : 'What men?' Mythical beings with the form of a man and the head of a horse. They are celestial choristers and musicians, dwelling in the paradise of Kubera on Kailāśa. They sprang from the toe of Brahmā with the Yakṣas, but according to others, they are sons of Kaśyapa. They are also called Aśva-mukhas Turaṅga-vaktras, 'horse-faced,' and Mayus.

Kinśukas : Name of a tree found in Sahya Mountain.

Kirātārjunīya. : A poem descriptive of the combat between Śiva in the guise of a Kirāta or mountaineer and the Pāṇḍu prince Arjuna. The story is first told in the Mahābhārata, and has been worked up in this artificial poem of eighteen cantos by Bhāravi. Schutz has translated part of it into German. There are several editions of the text. *See* Arjuna.

Kirātas : Foresters and mountaineers living in the mountains east of Hindustan. (There is a tribe in the central Himālayas called Kirantis.) They are

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described in Rāmāyaṇa as "islanders, who eat raw fish, live in the waters, and are men-tigers" (men below and tigers above, according to the commentator). Their female are described as "gold-coloured and pleasant to behold," and as having "sharp-pointed hair-knots." They are perhaps the Cirrhadae placed on the Coromandel Coast by classic writers.

Kirīṭin : Name of Arjuna, because he represent the sun.

Kirmira : A monster Rākṣasa, brother of Vaka. He opposed the entrance of the Pāṇḍavas into the Kāmyaka forest, and threatened that he would eat Bhīma. A furious combat ensued, in which Bhīma and he hurled large trees at each other, but the demon was at length strangled and had all his bones broken by Bhīma.

Kirrhadae of Arrian : Kirrhadae a general name for savage tribes living in woods and mountains.

Kiṣkindhā : This word Maharṣi created with his super intellectual power. Kihi+kiṁ+dhā makes Kiṣkindhā. Kihi means by whom or by which and kiṁ means what or who and dhā means to hold (Dhāraṇa karṇa). So Kiṣkindhā word is to indicate, "by whom and what is that has been hold" this is purely an attempt to describe the Samādhi avasthā. In the super Samādhi avasthā every thing is wordless and expressionless. This state is beautifully expressed by Maharṣi in Rāmāyaṇa as Kiṣkindhā. This is a Śūnya avasthā or Nirvāṇa avasthā. Vālī is supposed to be king of this state. Hence Va+ali Vālī. So Vālī is fully aware of Brahma state and hence is shown as Brahma only. Sugrīva is a weak tendency always require some assistance. Hanumān is high speed vibration tendency that is omnipotent hence Cirañjīva. Hanumān tendency must live means it cannot get involved totally with Brahma to loose identity. It must remain vibrant. Vālī is total Brahma state. So Hanumān cannot be part of Vālī. Hence Hanumān is not shown as follower of Vālī. Otherwise it would require to die. Moreover, Sugrīva must have some assistance to be in the Brahma state. Hence Rāmāyaṇa describes Hanumān as follower of Sugrīva rather than Kiṣkindhā or Vālī. Had it been then Maharṣi would have killed him through Vālī or would have made as wife of Vālī. Maharṣi actually did this by showing the expressive tendencies of a Samādhi avasthā as wife of Kiṣkindhā as Tārā.

Kiṣkindhya : A country in the peninsula, thought to be in the mysore, which was taken by Rāma from the monkey king Vālī, and given back to his brother Sugrīva, the friend and ally of Rāma. The capital city was Kiṣkindhya.

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Kokandas : Name of a tree found in Sahya Mountain. It is like a shrub in nature and germination took place through air.

Kokilas : Name of a bird, which produces an irritating, sounds. These birds found only in interior of Daṇḍaka forest.

Kokonādas : Minor king whom in support of Kauras. He was slained by Arjuna.

Kosala : A country on the Sarayū river, having Ayodhyā for its capital. The name is variously applied to other countries in the east, and in the south, and in the Vindhya mountains. It probably widened with the dominions of its rulers, and part of Birar is called Dakṣiṇā-Kosala, the southern Kośala.

Kotaraka : Serpent and son of Vāsuki snake.

Koṭi : Name of a tīrtha, and one who bath in it will obtain the merit of horse sacrifice.

Koṭika : False name used by king Sindhu.

Kovidāras : Name of tree, used for manufacturing wooden items.

Kratha : Name of a monkey and friend of Hanumān.

Kratu : One of the Prajāpatis, and sometimes reckoned among the great Ṛṣis and mind-born sons of Brahmā. The Viṣṇu Purāṇa says that his wife Samnati brought forth the 60,000 Vālikhilyas, pigmy sage no bigger than a joint of the thumb.

Krauñca : One of the seven dvīpas. *See* Dvīpa.

Kravyād : 'A flesh-eater.' A Rākṣasa or any carnivorous animal. In the Veda, Agni is in one place called a Kravyād of terrible power. Fire is also a Kravyād in consuming bodies on the funeral pile.

Kṛpa, Kṛpi : Wife of Droṇa and mother of Aśvatthāman. The sage Saradwat or Gotama so alarmed Indra by his austerities that the god sent a nymph to tempt him. Though she was unsuccessful, two children were found born to the sage in a tuft of grass. King Śāntanu found them and brought them in a tuft of grass. King Śāntanu found them and brought them up out of compassion (Kṛpa), whence their names, Kṛpa and Kṛpi. The children passed as Śāntanu's own. Droṇa was a Brāhmaṇa and Śāntanu a Kṣatriya : the myth makes Kṛpi a Brāhmaṇī, and so accounts for her being the wife of Droṇa. The Viṣṇu Purāṇa represents them as children of Satyadhṛti. Grandson of Saradwat by the nymph Urvaśī, and as being exposed in a clump of long grass.

Kṛṣaka : Serpent and son of Vāsuki snake.

Kṛṣṇa : 'Black.' The azure-skinned, eighth child of Devakī and Vasudeva, the king of Mathurā, was born towards the end of Dvāpara Yuga (i.e. is the most celebrated Avatāra of Viṣṇu. He is regarded as the lord of Yoga,

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Yogeśvara, and is considered as the most desired goal of devotees, and the best friend of children. The erotic as well as devotional literature in India revolves around his character. The most extensively studied Śrīmad Bhagavad-gītā, Gītā was given by him, in the form of a dialogue with Arjuna on the battlefield of Kurukṣetra where the facing each other in fractional war of the Mahābhārata. During his childhood and later period of adult age, he killed many demons and daityas, conquered many kings and humbled the most arrogant ones but in the end was himself killed unintentionally by a hunter, who shot at him an arrow mistaking him from a distance for a deer. The name Kṛṣṇa has a very ancient history. The supreme lord himself! Śrī Kṛṣṇa married princess Rukmaṇī, the daughter of king Bhīṣmak of Vidarbha state. She was the mother of Pradyumna and an Avatāra of goddess Lakṣmī. Up to the times of Mahābhārata, the main goddess of Somvaṁśī Yadu was Kālikā Devī (also known as Sahāno Devī). Kālikā Devī could not tolerate to see Śrī Kṛṣṇa embarrassed by Jarāsandha, thus, with Śrī Kṛṣṇa's consent, the upset Kālikā Devī pulled off the "Divya Bhālā" (jablin) from Jarāsandha in his own Darbar. This was important because no one could have harmed Jarāsandha as long as he carried the "Divya Bhālā". Kālikā Devī offered the "Divya Bhālā" to Śrī Kṛṣṇa. Later on, Jarāsandha was assassinated by the mighty Pāṇḍava, Bhīmsena. Kṛṣṇa had eight queens, Rukmiṇī, the daughter of King Bhiṣmaka of Kananpur. They had nine sons and one daughter : Prince Pradyumna, Sucara, Cakbhadra, Sadāśva, Haśva, Cargupata, Cāruka, Cāruhās, and prince Cārukhaṣṭi. Satyabhābhā, the daughter of king Satrajit. They had seven sons, Bhandu, Bhīmartha, Khād, Rohit, Dīptimān, Tāmbradha, and Jalandham, Sūrya; the daughter of Sūryamantra Vrada. The daughters of Mantra Vradas. They had three sons, Sumitra, Cārumitra and Mitravomdsatya. Satyabhāmā, the daughter of king Satyajit. Lakṣmaṇa; the daughter of king Mandra. Jāmvanti, the daughter of king Jāmvan. They had a son name Sāmba. Bhadra, the daughter of king Bhadrasen. When did Somvaṁśa start?

From Soma to Śrī Kṛṣṇa, there were 46 generations of kings, all listed above. It would be safe to assume that each king ruled approximately 20 years. This resulted a grand total of 920 years up to Śrī Kṛṣṇa's time. King Hanspat of Hissar city was the 76th Yaduvaṁśī king after Śrī Kṛṣṇa as per Bhārata calendar, Vikram Samvat 02 (055 B.C.). Accordingly, king Hanspat was born roughly 1520 years after Śrī Kṛṣṇa. The total span of Śrī Kṛṣṇa's time line was (1520+55=1575 B.C.) Thus, it is safe to say that Somvaṁśa started during (920+1575=2500 B.C.) This start date of Somvaṁśī matches with the time lines of Mistra, Chinese and Asirians which is 2218 B.C., 2207

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B.C. And 2059 B.C. respectively. According to Raghunath Singh Kalipahāḍī, the author of political Bhārata B.C., Kalyuga started after Śrī Kṛṣṇa's Nirvāṇa. The start date between Kalyuga and Śaka Saṁvat (78 ?) has a difference of about 3179 years. Thereby, the time of Mahābhārata can be calculated to 3179+1918+36=5133 years or around 3137 B.C. 36 years was added because Śrī Kṛṣṇa ruled for about 36 more years after the Mahābhārata battle. Thus, according to this calculation, Śrī Kṛṣṇa's *Svargārohaṇa* took place around 3101 B.C. According to Virendra Bhargava, the author of *The Birth of Pyramid and India*, the battle of Mahābhārata was fought around 3102 B.C. Śrī Kṛṣṇa used to rule the state of Śūrsenī from Mathurā, a complicated affair to handle, having killed Andhak Yadava, king Kansa. It is because Jarāsandha, a powerful ruler of Puruvaṁśa, happened to be father in law of Kansa. Jarāsandha attacked Mathurā 17 times in revenge of Kansa death by Śrī Kṛṣṇa and was defeated every time and was very insecure. A possible front of Jarāsandha, King Kālyavana and Jayadrath could have be risky for Śrī Kṛṣṇa. King Yadu's Yaduvaṁśī dynasty was now present from Mathurā to the far sides of Gujarat, Saurāṣṭra, Kāthiāvāḍa and Sindh. The various generations of Yadu were ruling many different parts of the Bhāratvarṣa. Amongst them, the major ones were Sattavata, Bhoja, Haihai, Cedi, Vidharbha, and Vṛṣṇi. Śrī Kṛṣṇa was leading these Yadu kings as a "Bhoja". For security reasons, this newly developed Geo-political scene prompted Śrī Kṛṣṇa to move the capital from Mathurā to Dvārakā of Kāthiāvāḍa. Dvārakā was also known as Dvārvatī, Jagatkūṭa and Kuśasthalī. Since Dvārakā was situated at the far most frontier of the western frontiers. The decision of changing capitals by Śrī Kṛṣṇa had many advantages to his kingdom. The change reduced the possibility of any major wars with Jarāsandha as there was a great natural boundary to cross, the thar desert. Secondly, the move also proved helpful in controlling the Arabs and kings of nearby regions of Kāthiāvāḍa, such as Sauvīra and Sindh. Additionally, business trade with other countries of Indian ocean and Atlantic was more profitable.

Afterwards, the Yādavs of Dvārakā established much closer ties with the generations of Anu and Druhu of Gāndhāra (Afghanistan) state. Father of Prahlāda, king Hiraṇyakaśyapa was from the dynasty of "daitya", or devils. Śrī Kṛṣṇa, defeated the grandson of Hiraṇyakaśyapa, Bāṇāsura and gave the state of Sindh-Multan to his son, Sāmba. Prince Sāmba was suffering with leprosy due to a curse by Ṛṣi Durvāsā. Thus, he could not stay inside the palace of Multan, but stayed outside in a garden instead. Śrī Kṛṣṇa requested Garuḍa to ask the Ayurvedists of shake weep to find a cure for prince Sāmba. The Ayurvedists told prince Sāmba to pray to lord

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Sūryadeva in order to find a cure for his predicament. Prince Sāmba acknowledged the same and got cured. Thereafter, he made a marvelous temple for Sūryadeva in the city of Multan. This temple was known for offering prayers to lord Sūryadeva and patients of leprosy from all corners used to come here and obtain the lord's blessings. Śrī Kṛṣṇa's grandson and son of Pradyumna, prince Aniruddha was married to daughter of king Bāṇāsura or Multan, princess Uṣā. They had a son named Mṛgaketan. Yet another son of Bāṇāsura was Kou Bhaṇḍa, who had a daughter named Ramā. Thus, Uṣā was Ramā's "Buā". Once Ramā had accompanied her Buā Uṣā to Dvārakā, Uṣā's Ṣasurāl. Once arrived, Aniruddha's uncle, Sāmba got attracted towards Ramā and married her. They had a son named Uṣṇika or Uṣānīr. Prince Kou Bhaṇḍa became king after Bāṇāsura. But since he had no son, he called up Uṣṇīka and make him the king of Śoṇitpur, the capital of Mistra. Many centuries later, one of the generations of king Uṣṇīka, Devendra lost the kingdom to Nabi Mohammad and as a result his son, prince Ugrasen was forced to convert to Islam. Prince Ugrasen was also known as Aśvapati. Devendra's second son, prince Gajpati came to Surat and established his own state. Gajpati's generations were known as "Cudasiyā Yādavs". Devendra's third son, defeated Firozshah in Gazni and ruled thereafter. Devendra's fourth son ruled the states of Kacch and Sindh. It is interesting to note exactly how the "Hindu" word could have come into existence.

The aforementioned texts do symbolize that "Hindu" word is a mixed derivation of "Yadu" and "Yahudi". Furthermore, what about "Christ" and "Christian", which resembles so closely to "Kṛṣṇa" ? This is indicative of the fact that the establishment of Yadhuvaṁśīs in the western regions for a long period of time and their subsequent amalgamation into their religion and culture (Islamic and Judaism), carries some weight in supporting similar sounding words in both languages. During Mahābhārata, Śrī Kṛṣṇa led the team and states of Yādava, Vṛṣṇi, Bhoja and Kukur. Akrūra was the lead from Bhoja and Balarāma was his strong supporter; Āhuk led the Andhak Yādava; Akrūra and Āhuk were friends with Śrī Kṛṣṇa. However, there was always an internal rift amongst them to attain the main lead for the combined front. The main contenders were : Āhuk, Akrūra, Gadh, Pradhyumn, Balarāma and Brabhu Ugrasena. Except Brabhu, rest of the leaders opposed Śrī Kṛṣṇa, yet simultaneously, they were strong supporters him. However, from time to time, Śrī Kṛṣṇa felt that here was a lack of true commitment from the combined front. Thereby, he had complained to Nārada Muni that Balarāma with his physical power; gadh with his great thinking power, Pradyumna with his

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attractive personality used to make him weaker unnecessarily as well as abused their powers against the will of Akrūra, Āhuk and Brabhu. Narad Muni asked Śrī Kṛṣṇa to keep patience as he was the main leader of the Yadu combined front, and that he should oversee small mistakes of his supporters. Otherwise, all of them would suffer! It is said that Mahābhārata was based on a wide, joint Bhārata varṣa. Āyravrat, whose territories extended from Kāśyapa sea to Assam and from Himālayas to Śri Laṅkā, had to be brought together as one. After the terrible years of Mahābhārata, everything was decadent. The aftermath of the great battle was so mammoth that for a few centuries to come, history stood still with no life. In this long stretch of time, there was no major event to be noted by the historians.

It is said that this phase of history was stagnant until the rise of Gautama and Mahavīra. After the end of the Mahābhārata war, the infuriated Gandhārī, queen of Hastināpura, remarked to Śrī Kṛṣṇa that if he wanted, the war could have been prevented even after the failure of the peace talks. According to her, Śrī Kṛṣṇa that he was very well aware of the results of the war and in spite of this, he encouraged the war between the Kauravas and Pāṇḍavas. Her extreme grief over her sons made her blame Śrī Kṛṣṇa for the end of her "Kula" or death of all of her sons. She cursed him that as he failed to stop the war between the Pāṇḍavas and the Kauravas by all means, similarly, his Yaduvaṁśa would suffer and perish in the next 36 years. As per old stories, after the end of the Mahābhārata war, Ṛṣi Viśvāmitra and Nārada Muni came to Dvārakā. The Yadu Koksamuh, in order to trick the Ṛṣis, wrapped Sāmba with cloth and took him to the Ṛṣis for their blessings so that he could beget a son. The Ṛṣis were already aware of this by their sheer knowledge and cursed him instead.

The curse was that during Bhārya time, the Sāmba, turned into a lady, would beget a "Mūsala" (type of weapon), which in turn would be used by the Andhaka, Vṛṣṇi and other Yaduvaṁśī to kill each other. Balarāma and Śrī Kṛṣṇa would disappear right then the way they came from (Bramhaloka that is). Śrī Kṛṣṇa had knowledge of this curse and, thus, requested the Yaduvaṁśīs to leave Dvārakā right away and go for a pilgrimage to Prabhāsa (now known as Som nātha, situated at the sea of Kāthiāvāḍa, also known as Yadu-sthal). He also told them to stay away from alcoholic beverages during their trip. Despite his warnings, the Andhaka, Vṛṣṇi and the rest of the Yaduvaṁśīs stopped for a break on their route to Prabhāsa and did consume alcoholic beverages. By now, the curse of the ṛṣis came into effect and Sāmba gave birth to a "Mūsala". In

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order to reduce its effect, they crushed the burada or gun powder of mūsala and sprayed it all around their paḍāvs or camps. The drunk Vṛṣṇi, Sātyaki, called upon Andhaka Bhoja, Kṛtvarmā. Pradyumna supported this move of Sātyaki. The main cause of their anger was the fact that in spite of being a Yādava, Kṛtvarmā had helped the Kauravas during Mahābhārata. Furthermore, after the Mahābhārata, Kṛtvarmā had sided with Aśvatthāmā, who broke war rules and had attacked the sons of Pāṇḍavas while they were asleep. The intoxicated Sātyaki got hold of a sword somehow and beheaded Kṛtvarmā along with many others. This act had a ripple effect and other Andhak and Bhoja Yādavas called upon Sātyaki in revenge and killed him along with Pradyumna. By this act, the Yadus in war were polarized in two sides. Śrī Kṛṣṇa became angry by the death of his son, Pradyumna.

When he could not find any arms, he pulled out the nearby grass and trees which turned into "mūsala" (watch the Ṛṣis curse here) through which he crushed many of his opponents. Following Śrī Kṛṣṇa, the armless Andhaka and the rest of Yaduvaṁśīs also started pulling out plants and grasses, which turned into steel mūsalas. By this act of madness, Sāmba, Cārudesana and Aniruddha all got killed. Śrī Kṛṣṇa lost his focus by seeing his sons and grandsons getting killed and set aside all Dharma for a second and called upon his Sudarśana cakra. Everything was finished within blink of an eye. Thus, the war amongst Yaduvaṁśīs had begun and soon many died at the home front. This war ran for some period of time in which there was no differentiation between wrong and right. All sorts of weapons and techniques were used. When there were no remains of weapons, the Yaduvaṁśīs took on rocks, lathis, gadas etc. This was intolerable to Śrī Kṛṣṇa and Balarāma.

They ran away and took shelter in the deep forests. Soon, the opponent's helping tribe, Kabūs, discovered them. They attacked Śrī Kṛṣṇa and Balarāma. Śrī Kṛṣṇa lost his sense and fell on grounds. Balarāma, being surrounded by his enemies, ate poison and lay quiet in the forest. As per stories, the remaining Yadhuvaṁśīs having realized their mistakes started looking for Śrī Kṛṣṇa and Balarāma. They found Balarāma under a tree in deep meditation. Soon after, their came a white snake from his mouth and escaped towards Arabian Sea after which Balarāma died. This story reaffirms the fact that Balarāma was an Avatāra of Śeṣa Nāga. Well, it was about time for Gandhārī's curse to come into play. Śrī Kṛṣṇa, cognizant of all this, went to the forests and slept under a tree anticipating his death. From one of camps of Kabūs, Jara was following a deer as his prey. From

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distance, he mistook Śrī Kṛṣṇa's left foot for the deer's ear and shot arrows right on. When he came to claim his prey, he realized the mistake he had committed and began asking for lord's forgiveness. Śrī Kṛṣṇa, while forgiving Jara Kabū, explained that in their previous lives, he as lord Rāma had killed him as Vālī while hiding behind a tree. Now, they both were equal. Soon after, Śrī Kṛṣṇa became quiet and died. After these terrible times, Arjuna performed the *Dahya-sanskar* of Balarāma, Śrī Kṛṣṇa and other Yaduvaṁśī in Prabhāsa. Upon his return from Prabhāsa to Dvārakā, Arjuna brought together the widows, kids and old men and women and built protected camps for them. Afterwards, he started moving the camps to Mathurā. As soon as he crossed the border of Dvārakā, the city of Dvārakā submerged in the sea along with the remains of its ancestors. The archeological findings have recovered many remains from Dvārakā. When Arjuna crossed into the ranges of Ahirvatī and Abhirāvatī of northern Rajasthan and Haryana, the local Abhīras attacked Arjuna and the remaining Yaduvaṁśī.

They kidnapped young widows, women and kids. Seeing this, the remaining old women and men requested Arjuna to protect their kids from Abhīras. However, Arjuna knew their fate. He could see their future in Mathurā and could not use any force. It was apparent that none of the Abhīras could have sustained Arjuna's Gāṇḍīva. However, he could not use force even against his own will. Thus, he explained the crowd that when lord Śrī Kṛṣṇa and Balarāma could not protect them, then how was it possible for him to be their saviour? Having heard the sad news of Svargārohaṇa (travel to Svarga) of Balarāma and Śrī Kṛṣṇa, and internal fight amongst Yaduvaṁśīs, the son of Pradyumna, Vṛjanābha, of Mathurā took off to Dvārakā from Mathurā. On the way, when he heard of the death of his father, he could not bear the pain and died of a heart attack. He had two sons with him at the same time of which the elder, Vraja, returned to Mathurā and became the new king while the younger Khīra, went to Dvārakā. The Ahīras of Mathurā and Vraja regions were known to be peace loving cowherds whereas the Abhīras of Haryana and Mahendragad, who later on became to be called as Ahīras, were powerful and accomplished warriors. The generations from the kidnapped women or widows were known as Yaduvaṁśīs.

However, the ones with Abhīra fathers became to be known as Yādavas. Out of these Yādavas, many have been categorized into backward classes whereas the rest of them are floursing farmers in Haryana, Uttar Pradesh and Bihar states. It is said that there was a Ṛṣi of this name who was a son

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of Viśvaka. There was a great Asura so named, who with 10,000 followers committed fearful devastation, until he was defeated and skinned by Indra. In another vedic hymn, 50,000 Kṛṣṇas to have been slain, and it is added in another that his pregnant wives were slain with him that he might leave no posterity. Kṛṣṇa represents an Indian deity around whom many folklures, adulatory stories and mystic allegories have been woven. The popular Kṛṣṇa is described as the eighth Avatāra, or as the full manifestation of Viṣṇu himself. He was born in the Yādava race, which descended from Yadu, one of the sons of Yayāti . The Yādavas were a pastoral community and dwelt on the banks of river Yamunā (supposedly a daughter of the sun) near Vṛndāvana on the western side and in Gokula on the other side. (The readers interested in mystic significance of cows and rivers may profitably see the secret of the Veda.) Before Kṛṣṇa was born, his son Kaṁsa who ruled in the city of Mathurā deposed Ugrasena, the king of the Bhojas. Ugrasena had a brother named Devaka, whose daughter Devakī was married to Vasudeva, son of Śūra, also a descendant of Yadu. Kaṁsa was a tyrant; he was the center of kingly intrigues widely prevalent at that time.

While he was escorting his cousin sister Devakī and her husband Vasudeva after their marriage, he was divinely informed that the eighth child of the newly married couple would destroy Kaṁsa. It led the tyrant ruler to imprison the couple and mercilessly kill their newborn babies one after another till the 7th when mysteries began to manifest. Balarāma was the 7th child of Devakī and Vasudeva, and Kṛṣṇa was the 8th one. The Mahābhārata and Viṣṇu Purāṇa record that Viṣṇu plucked two of his own hair, one white and the other black. These two hair entered the wombs of Rohiṇī) and Devakī respectively, the white hair became Balarāma and the black (Kṛṣṇa) hair (keśa) became Kṛṣṇa or Keśava. After their birth, they were miraculously, with much supernatural assistance, shifted to Gokula, at the house of Rohiṇī (the second wife of Vasudeva) and Yaśodā, the wife of Nanda, a cowherd chief, whose wife Yaśodā had been on the same night as that on which Kṛṣṇa was born, delivered of a female child. This female child was handed over to Kaṁsa for killing; by now Kaṁsa knew that he had been deceived. He intensified his atrocities and made vigourous efforts to identify the newborn child destined to destroy him, so as to destroy the child in its infancy by any means. Meanwhile, Kṛṣṇa as a child, grew in affection and gay abandon among the cowherd lads and damsels. His most favorites companion was Sudāma, a poor god-fearing boy, and Rādhā, an elderly lady in passionate (platonic) love with him.

During his childhood, he is said to have held the Govardhan mountain on

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his little finger to save the village-folk from deluge which was caused because Kṛṣṇa instigated them not to pray and pay obeisance to Indra, the rain god, who wanted to wreck vengeance at this instigation. Kṛṣṇa also captivated the poisonous serpent Kali-nāga residing at that time in the Yamunā river, making its water unbootable. Kṛṣṇa made the serpent leave the river so that cowherd people and the cattle could freely drink its water. His most mystic act in the village is said to be the rāsa-līlā, the dance festival, on which occasion he invited the maidens of the village at the river bank on a full-moon night, and all the damsels believed that Kṛṣṇa was dancing with her alone. At the age of 11 years, he left Vṛndāvana, also known as Braja-bhūmi, to go to Mathurā where he encountered Kaṁsa, killed him, liberated his own parents (Devakī and Vasudeva) from captivity, entrusted the kingdom to Ugrasena and ended the reign of terror and disorder at Mathurā. Kṛṣṇa then went to sage Sandīpani at Avantapur, near present Ujjain, for learning various kingly duties, martial arts, and scriptural wisdom. On completion of his studies, he married Rukmiṇī, Satyabhāmā, Jāmbavatī and several other eligible princesses. It is said in many stories that he had more than 16,000 wives and more than 180,000 sons.

From Rukmiṇī, Kṛṣṇa had a son called Pradyumna, and a daughter named Cārumatī. His son by Jāmbavatī was called Sāmba, and by Satyabhāmā he had ten sons. While Kṛṣṇa was settling down as an efficient ruler, many unfriendly kings kept invading his kingdom. Jarāsandha, a king of Magadha, invaded him 17 times. When Jarāsandha was preparing for his 18th assault, another king named Kālayavana also attacked him. Kṛṣṇa thought it better to retreat. He along with his people moved to Dvārkā, a seaside township (in modem Gujarat). Meanwhile Kṛṣṇa learnt of the palace intrigues at Hastināpura, between the Kauravas and the Pāṇḍavas. Kuntī, the mother of the (first three) Pāṇḍavas was Kṛṣṇa's aunt, his father's sister. The Kauravas, in a bid to usurp the kingdom belonging to the Pāṇḍavas made several treacherous attacks on threw Kṛṣṇa came to console them on one of their miraculous escapes. Gradually the relationship between them became very close. When the fight between the brothers (Kauravas and Pāṇḍavas) became imnednent, Kṛṣṇa became the charioteer of Arjuna, the third eldest Pāṇḍava but Kṛṣṇa's army fought along with that of the Kauravas. At such a critical psychological moment, when both the armies faced each other, Kṛṣṇa spoke to Arjuna, to dispel his depression at the impending destruction of the huge army with his almost all personal relations for the acquisition of some material possession. The teachings contained in the Bhagavad-gītā. Gītā record the dialogue between Kṛṣṇa and Arjuna on this occasion.

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In this Mahābhārata war, the Pāṇḍavas won the war, yet everyone on the battlefield excepting the Pāṇḍavas met his end. After the war, Kṛṣṇa returned to Dvārakā. By now, his family had grown very big. He decided to see the end of it. Their unethical behaviour had already aroused the wrath of pious sages. As a result of their curses, the descendants of Kṛṣṇa destroyed themselves fighting one another. In the end, Kṛṣṇa advised the remaining elders to return to the Indian mainland, and himself went into meditation. A hunter seeing his tender feet from a distance felt them to be some portion of the body of a young fawn, shot his poisonous arrow, which killed Kṛṣṇa. With his death ended the Dvāpara Yuga and Kālī Yuga started.

Kṛṣṇa : Name of nāga.

Kṛṣṇa Dvaipāyana : (*See* Vyāsa).

Kṛṣṇavena : Name of a river, flows from Himālayan mountain.

Kṛṣṇa-Yajur-veda : *Lit.* 'The black Yajur-veda' – an alternative name for the Aittirīya-Saṁhitā – one of the two divisions of this Veda, the other part being known as the White Yajurveda. It is called 'black' (Kṛṣṇa) because the Saṁhitā and Brāhmaṇa portions of this Veda are confused and mixed together, whereas the part named 'White' (Śukla) is free from this confusion and is arranged in an orderly manner. Yajur-veda means 'sacrificial Veda' :–It is a collection of sacred mantras which are practically identical with some of the mantras in the Ṛg-veda; in fact it is simply a collection, cut up and rearranged for the priests as a sort of sacrificial prayer-book. The principal sacrifices are those to be performed at the new and full moon, and at the horse-sacrifice (Aśvamedha).

Kṛtasauch : Name of a lake.

Kṛta-vīrya : Son of Dhanaka and father of Arjuna who is better know by his patronymic Kārtavīrya Kṛtavīrya was a great patron of the Bhṛgus, and according to the Purāṇas, "he ruled over the whole earth with might and justice, and offered 10,000 sacrifices. Of him this verse is still recited, 'the kings of the earth will assuredly never pursue his steps in sacrifice in munificence, in devotion, in courtesy, and in self-control.'"

Kṛttikas : The pleiades. The six nurses of Kārttikeya, the god of war. They were daughters of a king according to one legend, wives of Ṛṣis according to another.

Krodha, Krodha-vasā : One of the many daughters of Dakṣa and sister-wives of Kaśyapa. She was the mother "of all sharp-toothed monsters, whether on the earth, amongst the birds, or in the waters, that were devourers of flesh."

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Krodhavas : Name of a rākṣasa.

Krośa : Lake located at the east of Manuṣa.

Kroṣṭha : After king Yadu, his second son, prince Kroṣṭa acquired the kingdom and became the first Yaduvaṁśī ruler. His generations became to be known as "Kroṣṭa Yādava" king Vrajnivana or Vrajpita king Swahi king after Kroṣṭa king Uṣnaka (A.K.A Roosdrig, Roosdrug, Unkas) king Citraratha : king after Uṣnaka king Madhu during his rule, Yadavs had become very powerful. The generations of king Madhu, known as "Madhu Yādava" or "Mādhava" ruled from the south-western states of Gujarat to northern states of Yamunā river. King Kumārvaṁśa (Kuruvaṁśa) king Anu (Aṁśu) king Puruhotra (Purumitra).

Kṣanada-cara : 'Night walkers.' Ghosts of evil character, goblins, rākṣasas

Kṣattrī : A name by which Vidura was familiarly called. The term, as explained in Manu, means the son of a Śūdra father and Brāhmaṇa mother, but Vidura's father was a Brāhmaṇa and his mother a slave girl.

Kṣattriya : (or Kṣatriya) the second of the four social classes in the vedic period : generally called the warrior caste, but the term refers also to the world of officialdom, *i.e.*, kings, princes, administrators, etc.

Kṣemaka : Son of Niramitra or Nimi, and last prince of the lunar race. There is a memorial verse quoted in the Viṣṇu Purāṇa which say, "the race which gave origin to Brāhmaṇas and Kṣatriyas, and which was purified by regal sages, terminated with Kṣemaka in the Kālī age."

Kṣema-Vṛddhi : A general of the Śalwas who had a command in the army that attacked Dvārakā, and was defeated by Kṛṣṇa's son, Sāmba.

Kṣetra : A sphere of action, a field, a vehicle. Referred to as the compounded constitution of the knower, or of the conscious entity, *i.e.*, the body.

Kṣetrajña : The conscious ego : the cognizing and recognizing element in the human constitution – Buddhi-Manas.

Kṣurapra : An arrow with a crescent shaped head.

Kubara : Serpent and son of Vāsuki snake.

Kucela : A Brahmin named Kucela lived in a small village. He was a friend of Kṛṣṇa. He had been with Kṛṣṇa in the Gurukulam at Ujjain. Kucela was a learned man; he did not have any attachment to worldly, materialistic phenomena. He had full control over his senses. He was, however, a very poor man. He and his family had to go hungry without food, many a time and could barely cover themselves with clothing. In fact, he was knows as Kucela because of the rags he wore. His wife was devoted to her husband, despite their abject poverty. Kucela would tell her, "Kṛṣṇa my friend is

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god on earth, my dear. He is beautiful, cheerful and charming and also courageous. He was deemed by all the students of the Gurukulam as the prince among men. I understand that he is now in Dvārakā." Kucela's wife once told him, "if Kṛṣṇa is such a good friend of yours, why don't you go and meet him? Maybe, he will give our family some help." Kucela agreed and enquired if there was anything in the house which he can take as a present to Kṛṣṇa. Kucela's wife borrowed from her neighbour a handful of rice-flakes and put it in a bundle and gave it to Kucela, "present this to Kṛṣṇa."

Kucela started on foot to Dvārakā, with the precious bundle of rice-flakes in his hands. Dvārakā was a beautiful city of palaces, much grander than Ujjain of his childhood days. He go to the palace of the Vṛṣṇi chiefs within which was located the residence of Kṛṣṇa and Rukmiṇī. The liveried guards led Kucela into the royal hall which was exquisitely adorned with gold and silk. Kṛṣṇa rushed towards Kucela, his old friend and hugged him and introduced him to Rukmiṇī. "Rukmiṇī, Kucela is our honored guest. Let us treat him to a feast befitting a guest." Kṛṣṇa washed the feet of the guest and offered him flowers and fruits. Rukmiṇī fanned the guest with a jeweled fan. The old friends started talking about the pleasant memories of their life together in the Gurukulam in Ujjain. They were in tears as they remembered their great guru and the knowledge the guru had imparted them. Kucela had been hiding the bundle of rice-flakes under his clothing. He was wondering if it was albright to present this as a gift to a prince. Kṛṣṇa inquired, "You have brought something for me. Why are you hiding it? Give it to me." Kṛṣṇa snatched the bundle from Kucela's hands and opened the bundle and started eating the rice-flakes with great relish, "This handful is more precious to me than all the wealth and expensive gifts visitors have given me. This is a gift of love and is superior to all form and ceremony." Kucela stayed on in the palace for some days; he enjoyed the warmth of the hospitality of Kṛṣṇa and Rukmiṇī and was not enamored of the luxuries of the palace. It was time to leave and Kucela thanked the prince and Rukmiṇī for their kindness. As he started for home, he realized that he had not asked for anything from his friend, which was one of the objectives of his journey to Dvārakā. Anyway, he said to himself, "I have got the love and affection of Kṛṣṇa, what more do I need?" Kucela returned to his village. He was surprised to see a huge mansion in place of his old hut. A lady stepped out of the mansion. She was Kucela's wife. "what is going on here?" Asked Kucela. She replied, "come and see your children. Don't you know what Kṛṣṇa has done for us? He has given all these riches to our family." Kucela reflected, "My Kṛṣṇa is like a cloud

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which does not rain in the presence of the peasant but inundates the peasant's field while he is asleep. His love is greater than the wealth he has granted us." Kucela lived happily thereafter, but was never infatuated with his wealth and always remembered the charm and affection of his friend and lord, Kṛṣṇa.

Kukkura : Name of a Ṛṣi.

Kukura : Serpent and son of Vāsuki.

Kulampuna : Lake, sanctify the sins of his race.

Kula-parvatas : 'Family mountains.' A series or system of seven chains of mountains in southern India. They are Mahendra, Malaya, Sahya, Suktimat, Rkṣha (for which Gandha-Mādana is sometimes substituted), Vindhya and Paripatra. Mahendra is the Orissa chain; Malaya, the hills of Mālābar proper, the south part of the Western Ghāṭs; Sahya, the northern parts of the Western Ghāṭs; Sūktimat is doubtful; Rikṣa, the mountains of Gondwana; Vindhya is here applied to the eastern division of the Vindhya mountains; and Paripatra, or Pariyatra as it is frequently written, applies to the northern and western portions of the same range. The classification seems to have been known to ptolemy, for he specifies seven ranges of mountains, but his names are not in accord.

Kulika : One of the eight serpents kings, described as of a dusky brown colour and having a half-Moon on his head.

Kulindas : Tribes found in interior of modern Rajasthan.

Kulinga : Name of a river.

Kumārakoṭi : Lake, who bath in it will obtain the gift of 1000 kine.

Kumārikās : Name of a lake.

Kumbha : Son of Kumbhakaraṇa, killed by Aṅgada in the battlefield.

Kumbhakarana : "Kumbhakaraṇa, the gigantic brother of the titanic Rāvaṇa,—named from the size of his ears which could contain a Kumbha or large water-jar—had such an appetite that he used to consume six months' provisions in a single day. Brahmā, to relieve the alarm of the world, which had begun to entertain serious apprehensions of being eaten up, decreed that the giant should sleep six months at a time and wake for only one day during which he might consume his six months' allowance without trespassing unduly on the reproductive capabilities of the earth. The bridge was completed and one by one all of them reached near the shore of Laṅkā. Rāvaṇa's spies informed him about the approaching army of Rāma, but the proud Rāvaṇa did not attach any significance and importance to this. Vibhīṣaṇa, on the other hand, was quick to grab the opportunity and joined

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Rāma in his noble mission. Aṅgada was selected to represent Rāma to give diplomacy a chance. Hence as a messenger /ambassador of Rāma Aṅgada reached the court of Rāvaṇa. He explained that Rāma had sent him to seek release of Sītā. Rāvaṇa should heed this last appeal of Rāma so that the war could be averted. But no. Rāvaṇa did not accept the peace proposal. When he had such a great army, when he was immortal by the boon of the god, when he had all the super powers and instruments of war Rāvaṇa maintained that it was futile and immature of Rāma to think of victory. Thus he took pity on Aṅgada and his friends that they had come to Laṅkā to get killed.

Scornfully he also told Aṅgada go back peacefully and forget about Sītā. He would not attack the retreating army of Rāma. Thus the talks failed. The war was sure to follow. Aṅgada returned to the camp and briefed Rāma and others about the adamant attitude of Rāvaṇa not to free Sītā. Rāma, Lakṣmaṇa, Hanumān, Sugrīva, and Vibhīṣaṇa held a closed door meeting to chalk out their final strategy. Accordingly, Aṅgada led one team of his brave soldiers and attacked the Laṅkan guards. After a brief fight, the guards were defeated and Aṅgada and company entered the border of Laṅkā. Rāma and others followed. The news was received with mild concern by Rāvaṇa who sent more number of troops to attack the advancing men of Rāma. Hanumān and his men defeated them too. Vibhīṣaṇa was quick to guide Rāma through the secret inroads. This disturbed Rāvaṇa and he decided to take the things more seriously. He therefore sent for Kumbhakarṇa, his brother with immense powers, to come to the court for urgent meeting with him. Rāvaṇa was sure that Kumbhakarṇa alone was powerful enough to defeat Rāma and his army of 'monkeys'. Kumbhakarṇa used to remain awake for six months and sleep for next six months! As he was preparing to go to his long spell of sleep, the message of Rāvaṇa was delivered to him. Kumbhakarṇa was in no mood to fight. He also thought that Rāvaṇa was in wrong in inviting this unnecessary war due to his useless insistence to marry Sītā. He accordingly advised Rāvaṇa to release Sītā and put an end to this avoidable conflict. However, he was a loyal and patriotic Rākṣasa. He was proud of his ancestors and glory of the demon rule and prosperity of Laṅkā. Hence when Rāvaṇa appealed in the name of glory of their forefathers, in the name and honour of their clan and dynasty, Kumbhakarṇa agreed to terminate Rāma for ever.

Thus full of enthusiasm and well prepared for the ensuing battle, he led his army to the battle ground. A fierce fight raged between the two armies.

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Many monkeys were killed so also many Rākṣasas. Even Aṅgada and Sugrīva were on the defensive. Hanumān was helpless. Therefore, Rāma took charge of the front himself. Kumbhakarṇa was adept in taking various illusory forms to confuse his enemy. It was difficult to attack his true body! As many Kumbhakarṇas used to appear in front. All the missiles and arrows eluded him. Moreover, Kumbhakarṇa could create 'rain of fire' engulfing the enemy. This caused confusion and chaos amongst Rāma's army. To this, Rāma replied by pouring rain of water to put off the fire. Kumbhakarṇa poured 'rain of stones', and Rāma countered by appropriate protective cover. The battle went on for quite some time. At last Rāma attacked the demon with his most powerful arrow fortified with deadly divine missile. This hit the mighty Kumbhakarṇa at his vital centre that led to his downfall. On the death-bed Kumbhakarṇa took the name of Rāma and thus he was liberated from his base instincts and tendencies.

Kumbhīnāsa : Demonic mother of Lavaṇa.

Kumbhināsī : Sister of Mandodarī, and wife of Madha, queen of danavas. She was daughter of Sumālī and Kaikasī.

Kumuda : 'A lotus.' A Nāga or serpent king whose sister, Kumudvatī, married Kuśa, son of Rāma. 2. A monkey-general in Rāma's army.

Kumudvatī : A Nāga or serpent princess whose marriage to Kuśa, son of Rāma, is described in the Raghuvaṁśa.

Kuṇḍa : Flower with pleasant smell, found in interior forest of Sahya mountain

Kuṇḍadhara : Name of Nāga.

Kuṇḍalinī Śakti : [(Kuṇḍala = circular earring; circular coiling of a serpent) (Śakti = power)]. The power contained in a circular coil at the base of the spinal cord. In tantric literature, it refers to a form of feminine form of nature-power. Kuṇḍalinī Śakti stands for seven-layered power residing at the base of spine. It has its origin in the ascending force of Śiva-Śakti tattwa, known as the third logos in theosophical literature. It is said to emanate from sun but reaches the human individual through the central axis of the earth. On activation, it moves through Iḍā, Piṅgalā and Suṣumnā nāḍīs or nerves located around the spine. In its milder manifestation, it represents the nerve force; when fully activated, Kuṇḍalinī quickens the activities of various force-centres, cakras. In a human body. Blavatsky considers it as the power of life, one of the forces of nature coming from sun, which is different from electricity and Prāṇa (q.v.). It generates certain light in those who sit for spiritual and clairvoyant development. Vivekananda considered it to lead to all causal knowledge, thus by

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developing it, in a Yogic way, it could enable the Yogī to possess all knowledge pertaining to life and nature. The development and forced activation of Kuṇḍalinī Śakti has dangerous possibilities for those who try to do so without adequate spiritual preparations and control over one's lower nature. It is the force that moves in a serpentine curved path. It is the universal life-principle, which manifests everywhere in nature. The mastery over Kuṇḍalinī is to be accomplished at every birth. Age does not affect the development of the cakras (q.v.). Yet health is a necessity for it because only a strong body can endure the strain of its activation. The Yogic literature describes moral purity, sexual abstinence and emotional stability as essential qualifications before any practice towards its activation and practised.

Kuṇḍinapura : Capital of Vidarbha. It survives as the modern Kuṇḍapur, situated about 40 miles east of Amarāvatī, in Bihar.

Kuntī : (Also called Pṛthā and Pārṣṇi). **1.** Daughter of the Yādava prince Śūra, king of the Śūrasenas, whose capital was Mathurā on the Yamunā. She was sister of Vasudeva, and was given by her father to his childless cousin Kuntībhoja, by whom she was brought up. In her maidenhood she showed such respectful devotion to the sage Durvāsās, that he gave her a charm by means of which she might have a child by any god she pleased to invoke. She called upon the sun, and by him had a son named Karṇa, but without any detriment to her virginity; still, to keep the affair secret, the child was exposed on the banks of the Yamunā. Subsequently she married Pāṇḍu, whom she chose at a Swayamvara, and bore three sons, Yudhiṣṭhira, Bhīma and Arjuna, who were called Pāṇḍavas although they were said to be the sons of the gods Dharma, Vāyu, and Indra respectively. This may have happened, as is stated, from the potency of the old charm, but if so, it is strange that Mādrī the second wife of Pāṇḍu, should have enjoyed the same privilege, and have borne twin children to the Aświns. This difficulty, however, is got over by a statement that Kuntī imparted to her the charm. Kuntī was a discreet and devoted mother, and although rather jealous of Mādrī, she was a kind mother to her children after Mādrī was burnt on her husband's pyre.

After the end of the great war she retired into the forest with Dhṛtarāṣṭra and his wife Gāndhārī, and there they all perished in a forest fire. The patronymic of Pṛthā, the sister of Kṛṣṇa's father, Vasudeva, and daughter of a Yādava prince named Sura, who gave her to his childless cousin Kuntī (or Kuntībhoja), by whom she was adopted – hence she was called Kuntī. As a maiden she paid such respect and devotion to the sage Durvāsās that

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he taught her a mantra whereby she was enabled to have a child by any god she chose to invoke. In order to test the efficacy of this she invoked the god of the sun, Sūrya, and Karṇa (q.v.) Was born : but Kuntī abandoned the child. She chose Pāṇḍu as her husband (at a Svayamvara). With the aid of her mantra she invoked the god of justice, Dharma, by whom Yudhiṣṭhira was born by invoking Vāyu, the god of the wind, Bhīma was born; and by supplication to Indra, the god of the sky, Kuntī gave birth to Arjuna. In the Mahābhārata Kuntī is represented as the model of maternal affection and devotion, ever watching over the Pāṇḍavas, with whom she spent thirteen years in exile. After the great war she retired with Gāndhārī and Dhṛtarāṣṭra into the forest, where she perished in a conflagration. "As Aditi is called Surarānī (the matrix or 'mother' of the sura gods), so Kuntī the mother of the Pāṇḍavas, is called in Mahābhārata Pāṇḍavarānī – which term is already physiologized.

Kuntī-Bhoja : King of the people called Kuntīs. The adoptive father of Kuntī

Kūpa : Name of a lake, obtain the merit of heaven.

Kuru : A prince of the Lunar race, son of Samvaraṇa by Tapati, a daughter of the sun. He ruled in the north-west of India over the country about Delhi. A people called Kurus, and dwelling about Kurukṣetra in that part of India, are connected with him. He was ancestor both of Dhṛtarāṣṭra and Pāṇḍu, but the patronymic Kaurava is generally applied to the sons of the former.

Kuru-jaṅgala : A forest country in the upper part of the doab.

Kurukṣetra: 'Te field of the Kurus.' A plain near Delhi where the great battle the Kauravas and Pāṇḍavas was fought. It lies south-east of Thanesar, not far from Panipat, the scene of many battles in later days.

Kuśa: One of the twin sons of Rāma and Sītā. After the death of Rāma, his two sons Kuśa and Lava became kings of the southern and northern Kośalas, and Kuśa built Kuśasthali or Kuśāvatī in the Vindhyas, and made it his capital. *See* Rāma.

Kuśa-dhwaja : A brother of Janaka, king of Mithilā, and consequently uncle of Sītā. His two daughters, Maṇḍavī and Śruta-kīrtti, were married to Bharata and Śatrughna, the sons of Daśaratha. Some make him king of Saṅkāśya, and others king of Kāśī, and there are differences also as to his genealogy.

Kusamba : Son of Kuśa and a descendant of Purūravas. He engaged in devout penance to obtain a son equal to Indra, and that god was so alarmed at his austerities, that he himself became incarnate as Gādhi, son of Kusamba.

Kuśaparva : Monkey, and friend of Hanumān. It actively participated in the war.

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Kuśāsava : According to the Bengal recession the first (Kuśāmba) is called Kuśāśva, and his city Kauśāśvī. This name does not occur elsewhere. The reading of the northern recession is confirmed by Foê Kouê Ki; p. 385, where the city Kiaoshangmi is mentioned. It lay 500 lis to the south-west of Prayāga, on the south bank of the Yamunā. Mahodaya is another name of Kānyakubja : Dharmāraṇya, the wood to which the god of justice is said to have fled through fear of Soma the Moon-god, was in Magadha.

Kuśa-sthalī : 1. A city identical with or standing on the same spot as Dvārakā. It was built by Raivata, and was the capital of his kingdom called Anarta. When Raivata went on a visit to the region of Brahmā, his city was destroyed by Puṇya-janas, *i.e.*, Yakṣas or Rākṣasas. **2.** A city built by Kuśa, son of Rāma, on the brow of the Vindhyas. It was the capital of southern Kośala. Also called Kuśāvatī.

Kuśāvati : The capital of southern Kośala, built upon the Vindhyas by Kuśa, son of Rāma.

Kusha : Descendent of Brahma and father of Kuśāmba, Kuśanābha, Asurtha-rājasa, and Vasu; also, twin son of Rāma and Sītā.

Kuśāmba : Son of Kuśu and grandson of Brahmā.

Kuśadhvaja. : Brother of king Janaka; king of Śankāsya.

Kuśanābha : Son of Kuśa and grandson of Brahma. Father of 100 daughters given in marriage to Brahmadhatta.

Kuśaplava : Holy place. One who bathes and spends 3 nights there will derive the benefits of a horse sacrifice (Aśvamedha).

Kuśika : A king who, according to some scholar, was the father of Viśvāmitra, or, according to others, the first of the race of Kuśikas from whom Gādhi, the father of Viśvāmitra descended.

Kusumākara : Season of spring.

Kuṭajes : Name of tree, used for fuel.

Kūṭamudgarass : A concealed weapon similar to a hammer. Generally used in warfare.

Kūṭastha : A philosophical term meaning 'holding the highest position,' hence the primordial divinity as a noun it is often used as a synonym for Īśvara, the divine-spiritual monad. Kūṭastha is often used derivatively for Ākāśa and for Mūlaprakṛti.

Kuvalāśva : Royal Ṛṣi belongs to Ikṣvāku race. He was known as Dhudhumāra

Kuvalāśwa, Kuvalayāśva : A prince of the Solar race, who, according to the Viṣṇu Purāṇa, had 21,000 sons, but the Harivaṁśa numbers them only as 100. Attended by his sons he attacked the great Asura, Dhundhu, who

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lived in a sea of sand, and harassed the devotions of the pious Sage Uttaṅka. They unearthed the demon and slew him, from which exploit Kuvalāśva got the title of Dhundhu-māra, slayer of Dhundhu; but all his sons except three perished by the fiery breath of the monster.

Kuvalāśvas : Son of Vṛhadāśa. He had 21000 sons, and all of his sons were fierce, powerful and skilled in nature. He was excelled his father in every quality.

Kuvalayāpīḍa : An immense elephant, or a demon in elephantine form, belonging to Kaṁsa, and employed by him to trample the boys Kṛṣṇa and Balarāma to death. The attempt failed and the elephant was killed.

Kuvera : In the Vedas, a chief of the evil beings or spirits living in the shades. A sort of pluto, and called by his patronymic Vaiśrāvaṇa. Later he is Pluto in another sense, as god of wealth, and chief of the Yakṣas and Guhyakas. He was son of Viśravās by Iḍaviḍā, but he is sometimes called son of Pulastya, who was father of Viśravās. This is explained in Mahābhārata, according to which Kuvera was son of Pulastya, but that sage being offended with Kuvera for his adulation of Brahmā, "reproduced that half of himself in the form of Viśravās," and had Rāvaṇa and other children. (*See* Viśravās.) Kubera's city is Alakā (also called Prabhā, Vasudharā, and Vasu-sthali) in the Himālayas, and his garden Caitra-ratha on Mandara, one of the spurs of mount Meru, where he is waited upon by the Kinnaras. Some authorities place his abode on Mount Kailāśa in a palace built by Viśva-karmā. He was half-brother of Rāvaṇa, and, according to the Rāmāyaṇa and Mahābhārata, he once had possession of the city of Laṅkā in Ceylon, which was also built by Viśva-karmā, and from which he was expelled by Rāvaṇa.

The same authority states that he performed austerities for thousands of years, and obtained the boon from Brahmā that he should be immortal, one of the guardian deities of the world, and the god of wealth. So he is regent of the north, and the keeper of gold and silver, jewels and pearls, and all the treasures of the earth, besides nine particular Nidhis, or treasures, the nature of which is not well understood. Brahmā also gave him the great self-moving aerial car Puṣpaka his wife is Yakṣī, Carvī, or Kauverī, daughter of the Dānava Mūra. His sons are Maṇi-grīva or Varṇa-kavī and Nala-kuvara or Mayu-rājā, and his daughter Mīnākṣī (fish-eyed). He is represented as a white man deformed in body, and having three legs and only eight teeth. His body is covered with ornaments. He receives no worship. The name Ku-vera, as also the variant Ku-tanu, signifies 'vile body,' referring to his ugliness. He is also called Dhana-pati, 'lord of

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wealth;' Icchā-vasu, 'who has wealth at will;' Yakṣa-rāja, 'chief of the Yakṣas;' Mayu-rāja, 'king of the Kinnaras;' Rākṣasendra, 'chief of the Rākṣasas;' Ratna-garbha, 'belly of jewels;' Rājā-rāja, 'king of kings;' and Nara-rāja, 'king of men' (in allusion to the power of riches). From the parentage he is called Vaiśrāvaṇa, Paulastya, and Aidaviḍa or Ailavila.

Kuvjamāraka : Name of a lake.

L

Laghanti : River flows from Sahya Mountain.

Lakṣmaṇa : Son of king Daśaratha by his wife Sumitrā. He was the twin brother of Śatrughna, and the half-brother and friend of Rāma-candra. Under the peculiar circumstances of his birth, one-eighth part of the divinity of Viṣṇu became manifest in him. (*See* Daśaratha.) But according to the Adhyātma Rāmāyaṇa, he was an incarnation of Śeṣa. When Rāma left his father's court to go to the hermitage of Viśvāmitra, Lakṣmaṇa accompanied him, and afterwards attended him in his exile and in all his wanderings. He was very attached him in his exile and in all his wanderings. He was very attached to Rāma's wife Sītā, which gave rise to the reproach the two brothers were husbands of one wife. On one occasion, indeed, Sītā reproached Lakṣmaṇa that he did not hasten to rescue Rāma from danger, because he wished to obtain herself. His own wife was Urmilā, the sister of Sītā, and he had two sons, Aṅgada and Candraketu. While Rāma and Lakṣmaṇa were living in the wilderness, a Rākṣasī named Sūrpa-ṇakhā, sister of Rāvaṇa, fell in love with Rāma and made advances to him. He jestingly referred her to Lakṣmaṇa, who in like manner sent her back to Rāma. When she was again repulsed she attacked Sītā, whom Rāma was obliged to defend. Rāma then called upon Lakṣmaṇa to disfigure the Rākṣasī, and accordingly he cut off her nose and ears.

The mutilated female called upon her brother to avenge her, and a fierce war ensued. When Rāvaṇa carried off Sītā, Lakṣmaṇa accompanied Rāma in his search, and he ably and bravely supported him in his war against Rāvaṇa. Rāma's earthly career was drawing to a close, and time was sent to inform him that he must elect whether to stay longer on earth, or to return to the place from whence he had come. While they were in conference, the irascible sage Durvāsās came and demanded to see Rāma instantly, threatening him with the most direful curses if any delay were allowed to occur. To save his brother Rāma from the threatened curse, but aware of the consequences that would ensue to himself from breaking in upon Rāma's interview with time, he went in and brought Rāma out. Lakṣmaṇa knowing his fate retired to the river Sarayū and resigned himself.

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The gods then showered down flowers upon him and conveyed him bodily to heaven.

2. Son of Duryodhana, killed by Abhimanyu.

Lakṣmī : The word occurs in Ṛgveda with the sense of good fortune, and in Atharvaveda the idea become personified in females both of a lucky and unlucky character. The Taittirīya Saṁhitā, as explained by the commentator, makes Lakṣmī and Śrī to be two wives of Āditya, and Śatapatha Brāhmaṇa describes Śrī as issuing forth from Prajāpati. Lakṣmī or Śrī in later times is the goddess of fortune, wife of Viṣṇu, and mother of Kama. The origin ascribed to her by the Rāmāyaṇa is the one commonly received. According to this legend she sprang, like aphrodite, from the froth of the ocean, in full beauty with a lotus in her hand, when the gods and the Asuras churned it. Another legend represents her as floating on the flower of a lotus at the creation. With reference to this origin, one of her names is Kshīrabdhi-kanyā, 'daughter of the sea of milk.' from her connection with the lotus she is called Padma. According to the Purāṇas, she was the daughter of Bhṛgu and Khyāti. The Viṣṇu Purāṇa says, "Her first birth was the daughter of Bhṛgu by Khyāti. It was at a subsequent period that she was produced from the sea at the churning of the ocean. When Hari was born as dwarf, Lakṣmī appeared from a lotus (as padma or kamala). When he was born as Rāma of the race of Bhṛgu (or Paraśurāma), she was Dharaṇī. When he was Rāghava (Rama-Candra), she was Sītā, and when he was Kṛṣṇa she became Rukmiṇī. In the other descents of Viṣṇu she is his associate." One version of the Rāmāyaṇa also affirms that "Lakṣmī, the mistress of the worlds, was born by her own will, in a beautiful field opened up by the plough," and received from Janaka the name of Sītā. Lakṣmī is said to have four arms, but she is the type of beauty, and is generally depicted as having only two. In one hand she holds a lotus. "She has no temples, but being goddess of abundance and fortune, she continues to be assiduously courted, and is not likely to fall into neglect." Other names of Lakṣmī are Hīrā, Indirā, Jaladhi-jā, 'ocean-born;' Cañcalā or Lolā, 'the fickle,' as goddess of fortune; loka-mata, 'mother of the world.'

Lalitikā: Lake, bathing in it will overcome all the sins.

Lamba : Mountain, enriched with number of fruit yielding trees.

Lāṅgali : 'Armed with a ploughshare.' Balarāma.

Laṅkā : Laṇkā. Laṇkā is shown as kingdom of Rāvaṇa. The Laṅkā word is a combination of 'Laṁa'+'kā'= Laṁkā. 'Laṁ' means Māyā and 'ka' means avasthā. So Laṅkā means Māyāmayī avasthā. That is why Laṅkā is depicted as made up of gold; main cause of maya. From this word only we have the

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word alaṅkāra. 'A' means absence. 'Laṅkāra' means Māyāvī avastā. So 'alaṣkara' means absence of Māyāvī avasthā. That means when Sītā throws her alaṅkāra on the way to Laṅkā it should be clear that the Sītā(Kāyā) when gets kidnap by the Rāvaṇa (hyping tendency) must denounce the 'Māyāvī-rahit avasthā' absence of Māyā, that is alaṅkāra. When this is done then only Sītā (Kāyā) will get into the Laṅkā (Māyāvī avasthā). This Laṅkā was shown as island. The Māyā should always be surrounded by the Saṁsāra. So Māyā present all over the world rather entire world as Māyā is what is Laṅkā of Rāvaṇa. **2.** Name of one of the skins or evil spirits attendant on Śiva and Devī.

Laṅkinī : (Laṅkālakṣmī). Demons guard of Laṅkā.

Lava : One of the twin sons of Rāma and Sītā. He reigned at Saravastī. *See* Rāma.

Lāvaṇya : A Rākṣasa, son of Madhu by Kumbhināsī, the sister of Rāvaṇa and daughter of Viśravās. He inherited from his father an invincible trident that had been presented to him by Śiva. He was surprised without his weapon and killed by Śatrughna. Lavaṇa was king of Mathurā and Śatrughna succeeded him.

Lavapura : City given to Lava, the modern Lahore.

Limpuruṣas : Kingdom ruled by Dūrmputra.

Loha-mukhas : 'Iron-faced men.' Described in Mahābhārata as swift, one-footed, undeceiving, strong men-eaters.

Lohita : Minor chief king slained by Arjuna in the war.

Lohitya : Name of a village.

Lokapālas : Guardians of the world. They preside over the 8 points of the compass. They are Indra (east), Agni, or fire (south-east), Yama (south), Sūrya, or sun (south-west), Varuṇa (west), Vāyu, or air (north-west), Kubera (north), Soma, or moon (north-east). Nṛtti is sometimes substituted for sun, and Pṛthvī (or Śiva, especially in his form Īśāna) for Soma, or moon. Each of these guardians has an elephant, which defends and protect the various quarters. These 8 elephants are themselves, often, called as Lokapālas. These elephants have been given different names : (1) Indra's elephant is airavat; (2) Agni's elephant is Puṇḍarīka, and its female is Kapila; (3) Yama has vamana as his elephant, and its female is Puṅgala; (4) sun's elephant is kumuda, and its female is anupama; (5) Varuṇa has Añjana, whose female is Añjanāvatī; (6) Vāyu has Puṣpadanta, whose female is Śubhadantī; (7) Kubera's elephant is Sārvabhauma, and (8) Soma's elephant is Supratīka-tāmrakarṇī.

Lokodhāraṇa: Lake, bathing in it will obtain the merit of 1000 horse sacrifice.

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Loma-harṣaṇa : (Or Romaharṣaṇa). A bard or pane-gyrist that first gave forth the Purāṇas.

Lomaharshana : Name of a Ṛṣi.

Lopāmudrā : Girl whom the sage Agastya formed from the most graceful parts of different animals and secretly introduced into the palace of the king of Vidarbha, where the child was believed to be the daughter of the king. Agastya had made this girl with the object of having a wife after his own heart, and when she was marriageable he demanded her hand. The king was loathe to consent, but was obliged to yield, and she became the wife of Agastya. Her name is explained as signifying that the animals suffered loss (lopā) by her engrossing their distinctive beauties (mudrā), as the eyes of the deer, etc. Sḥe is also called Kauṣītaki and Vara-pradā. A hymn is the Ṛgveda is attributed to her.

Loud Music : Loud music was not unknown to the ancients. War music was obviously loud and served to increase the determination of the soldiers to fight to win. One glaring example of loud music being used was in the efforts to wake up Kumbhakarṇa, Rāvaṇa's younger brother. He had earlier, when the creator appeared before him, mispronounced the plea for "Nirdevatvam" (devoid of devas) as "nidrevatvam" (permanent sleep) which the creator immediately granted, with the result he was always sleeping. He woke up once in six months to eat. When the fight with Rāma was going against him, Rāvaṇa ordered that Kumbhakarṇa be woken up to fight for him. Shorn of exaggerations, the following is from Vālmīki Rāmāyaṇa, Yuddha Kāṇḍam, 60th chapter. "The men prepared pleasant smelling foods and kept mounds of them near the sleeping Rākṣasa. Then they patted him, prodded him with metal rods etc. Then they sang his praises (śloka 38). They played conches. They shouted at the top of their voices (śloka 38). Nothing affected him." The Rākṣasa then took out such musical instruments as śaṅkham, bherī, and paṇavam, and played loudly on them along with loud clapping of their palms. Hearing these sounds and such other sounds as Siṁhanādam (lion's roar) birds flew away in all directions and hid themselves for safety (śloka 40). Nothing seemed to wake him up. Then the eager Rākṣasas surrounded Kumbhakarṇa. Ten thousand Rākṣasas all-together then played on their mṛdaṅgas, Pāṇḍavas, bherīs, many conches, (and produced deafening music) (śloka 45). There was no response. Later they made animals like horses and camels hit him even as they continued to play on their instruments. There was still no response (śloka 48). This heavy noise filled the air all over Laṅkā (śloka 50). The Rākṣasas, angry that there efforts failed, increased the volume of

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their bherīs along with loud shouting (śloka 54). "As a result of all these, Kumbhakarṇa finally woke up and first ate up all the attractive food preparations before him..." Does this description ring any bells? One thing is sure—many of the modern days loud music makers must surely be reincarnations of these who, in their earlier birth, tried to use their talents to wake up Kumbhakarṇa. Their music is appropriately Rākṣasa music, as opposed to the delicate saṅgīta that we enjoy.

M

Macakruka : Yakṣa doorkeeper.

Mada : Intoxication.' Described in Mahābhārata as "a fearful open-mouthed monster, created by the sage Cyavana, having teeth and grinders of portentous length, and jaws one of which enclosed the earth and the other the sky," who got Indra and the other gods into his jaws "like fishes in the mouth of a sea monster."

Madagiri : Name of a king who ruled the entire world.

Madayanti : Wife of King Saudāsa or Kalmāṣa-pāda. She was allowed to consort with the sage Vasiṣṭha. This was a meritorious act on the king's part and a favor to Vasiṣṭha; according to others scholars it was for the sake of obtaining progeny. *See* Kalmasha-pada.

Madduka : A kind of small drum.

Mādhabī : Creepers. It bears white flowers with much fragrance.

Mādhava : A name of Kṛṣṇa or Viṣṇu.

Mādhavī : Creepers that was charged with odor scents.

Madhu : Name of an Asura (q.v.), who was slained by Viṣṇu. Madhu and his companion Kaiṭabha sprang from the ear of Viṣṇu while the deity was resting at the end of a kalpa. These two Asuras took advantage of the sleep of god to approach Brahmā, who was also resting, were on the point of putting him to death but Viṣṇu awoke and frustrated them in their plot by immediately slaying the Asuras. Because of this act Viṣṇu is known by the names of Madhusudana (slayer of Madhu) and Kaiṭabhajit (causing the death of Kaiṭabha). W. Q. Judge suggests that "Madhu represents the quality of passion in nature Kṛṣṇa was also called Madhusūdana." (B.G. 9) The generations of King Madhu, known as "Madhu Yādava" or "Mādhava" ruled from the Southwestern states of Gujarat to Northern states of Yamunā River.

Madhu-chandas : Son of Viśvāmitra, who had fifty sons older and fifty younger than this one; but they are spoken of as "a hundred sons." He is the reputed author of some hymns of the Ṛgveda.

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Madhuka : Trees found in Sahya Mountain.

Madhu-kāsa : Described in Atharvaveda as "the brilliant grand-daughter of the Maruts, the mother of the Ādityas, the daughter of the Vasus, the life of creatures, and the centre of immortality." She "sprang from the sky, the earth, the air, the sea, fire, and wind;" and it is added, "All creatures, worshipping her who dwells in immortality, rejoice in their hearts."

Madhusrāra : Lake, one who bath in it will obtain the merit of 1000 kine.

Madhusūdana : Name applied to Kṛṣṇa and Viṣṇu (Kṛṣṇa in the aspect of Viṣṇu). (Comp. Madhussudana, slayer. B.G. 9) also the name of many Sanskrit authors. (B.G. 51).

Madhu-sūdana : Slayer of Madhu.' A name of Kṛṣṇa.

Madhya-Deśa : The middle country, described by Manu as "the tract situated between the Himāvat and Vindhya ranges to the East of Vināsana and to west of Prayāga (Allahabad)."

Madhyandina : A Vedic school, a subdivision of the Vājasaneyī School, and connected with Śatapatha Brāhmaṇa. It had also its own system of astronomy, and obtained its name from making noon (Madhya-dina) the starting-point of the planetary movements.

Madirā : Name of Vāruṇī, wife of Varuṇa, and goddess of wine.

Madirakṣya : Son of Virāṭa and brother of Sabanīka.

Madra : Name of a country and people to the Northwest of Hindustan. Its capital was Sakala, and the territory extended from the Beas to the Cināb, or, according to others, as far as the Jhelam.

Mādrī : A sister of king of Madras, and second wife of Pāṇḍu, to whom she bore twin-sons, Nakula and Sahadeva. But the Aświns are alleged to have been their real father. She became a Sati on the funeral pile of her husband.

Māgadhi : A river that flows through five mountains in Magadha.

Mahāmeru : Name of a Mountain found in middle of earth. It is considered to be highest mountain in the earth.

Mahābalī : A title of the dwarf Balī, whose city is called Mahābalipuram, or seven pagodas near Madras. *See* Balī.

Mahābhārata : 'The great (war of the) Bhāratas.' the great epic poem of the Hindus, probably the longest in the world. It is divided into eighteen parvas or books, and contains about 220,000 lines. The poem has been subjected to much modification and has received numerous comparatively modern additions, but many of its legends and stories are of vedic character and of great antiquity.

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Book one : The beginning the story begins with Vyāsa, the author of the epic. He writes the entire epic in his head and summons ganesh, the elephant head god to become his scribe. Gaṇeśa tells Vyāsa that he will write it all down, but Vyāsa cannot stop at any point; he must continue to tell the story. Vyāsa agrees, but tells ganesh that he cannot take anything down until he has understood the full meaning of everything behind what Vyāsa is saying. They both agree and Vyāsa starts telling him epic. The story starts with the genealogy of the characters. They run down the kings of the Kuru dynasty and stop to expand on Śāntanu. Śāntanu marries that goddess Gaṅgā and they have a son who comes to be known as Bhīṣma. At the same time, in a village near by, Satyāvatī gives birth to Vyāsa, the author of this epic. Later, Gaṅgā leaves Śāntanu and he marries Satyāvatī when Bhīṣma makes a vow that he will give up his right to the crown and lead a chaste life so Satyāvatī's descendants will become the next kings of Bharata. Satyāvatī gives birth to two boys, Citrāṅgada and Vicitravīrya. Both die childless.

Bhīṣma refuses to break his vow, so Satyāvatī calls on Vyāsa to help continue the lineage. Vyāsa come to the widows of the dead kings as a very ugly man. Seeing him, the first widow closes her eyes, thus giving birth to a blind son, whom they name Dhṛtarāṣṭra. The second widow turns pale at the sight of Vyāsa and thus gives birth to a pale, sickly son, whom they name Pāṇḍu. Neither widow wanted to see Vyāsa again so the third time they sent one of their royal maids. A strong and virtuous son named Vidura was born to her. Pāṇḍu becomes king since Dhṛtarāṣṭra is blind and Vidura becomes his prime minister. Soon all three brothers get married. Pāṇḍu marries Kuntī, (who already has a son from a previous meeting with Sūrya, the sun god and whom she floats away on the river soon after his birth), who gives him three sons, Yudhiṣṭhira (who was really the son of the god Dharma), chime (who was really the son of the god of wind, Vāyu) and Arjuna (who was really the son of the king of the gods Indra). He also marries Mādrī, who gives him twin sons, Nakula and Sahadeva (sons of the twin gods, Aśvinas). Dhṛtarāṣṭra marries Gāndhārī, and she gives birth to Duryodhana, Duśśāsana, and 98 other sons and one daughter, Duśālā. Pāṇḍu dies and Dhṛtarāṣṭra becomes king. Kuntī lives in the palace with her five sons. Droṇa, a Brahmin who is an expert at weapons, becomes a teacher at the palace. Along with Kṛpa, another Brahmin teacher, Droṇa teaches both the Kauravas and the Pāṇḍavas about weaponry. Aśvatthāman, Droṇa's son also learns with the princes. After the princes have finished their education, Yudhiṣṭhira is crowned the heir to the throne and Duryodhana and his brothers become

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very jealous. Him along with his uncle Śakuni plot to get rid of the Pāṇḍavas. The build a flammable house for the Pāṇḍavas to live in and set it on fire. Knowing the cunning mind of Duryodhana, the brothers prepare ahead and escape the house alive. Meanwhile the Kauravas think they are dead and rejoice. Around the same time, Duryodhana befriends the king's charioteer's son, Karṇa (who in reality is Kuntī's eldest son) and makes him king of Aṅga. The Pāṇḍavas retreat into the woods and live as Brahmins. Soon they hear about the king of Pāñcāla, Drupada, who is looking for a husband for his daughter, Draupadī. The brothers head for Pāñcāla and at the same time, the Kauravas along with Karṇa head towards there also. King draupad sets up a special test of all those who have come for his daughter's hand in marriage. They must string a bow and looking at a plate of water that reflects, aim and shoot a target above their heads.

All the kings in the palace fail to even string the bow. Then Karṇa tries; he strings the bow, but as he is about to shoot the target, Draupadī cries out that she will not marry someone of a lower caste. Arjuna goes up next. He strings the bow and hits the target and Draupadī gives him her garland. The five brothers return to their house with Draupadī. As the enter, they say to Kuntī, "mother, look what we have brought." Kuntī, thinking that it was food tells them to share it amongst themselves. Thus, Draupadī becomes the wife of all five of the brothers. Kṛṣṇa, who is also their cousin, congratulates them and their identity is revealed. They return to Hastināpura where king Dhṛtarāṣṭra divides the kingdom in two and gives Indraprastra to the Pāṇḍavas. Arjuna goes off on a journey and has many adventures. Along the way, while he is at Dvārakā, he falls in love with Subhadrā, Kṛṣṇa's sister and marries her. The friendship between Kṛṣṇa and Arjuna strengthens even more.

Book two : the assembly the Pāṇḍavas conquer much of the world and Yudhiṣṭhira's followers want him to assume the title of "the ruler of the world". They hold the great horse sacrifice, called the Rājasūya. Duryodhana and his brother become very jealous and become full of anger, envy and greed. They want Yudhiṣṭhira's wealth and fortune. With the suggestion of their evil uncle Śakuni, they invite the Pāṇḍavas to a game of dice. Yudhiṣṭhira feels that he cannot turn down an invitation from the king himself and goes to play dice. Śakuni, who is an expert cheat, beats Yudhiṣṭhira. He loses everything, his treasures, wealth, and kingdom. Then he starts betting his brothers. He loses Nakula, Sahadeva, Bhīma and Arjuna. Then he bets himself and loses that also. He then in a final attempt bets Draupadī and loses her. Duśśāsana goes into the ladies quarters and

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pulls Draupadī into the main hall by her hair. He then attempts to pull her clothes off. She prays to Kṛṣṇa, who saves her. She is about the curse king Dhṛtarāṣṭra when he becomes frightened and gives the Pāṇḍavas back all they lost. As the are about to leave, Duryodhana asks them for one last game. The winner spends 12 years in exile in the woods and one more year in anonymity where they cannot be recognized. Śakuni cheats again, and the Pāṇḍavas along with Draupadī leave the kingdom and go on exile into the woods.

Book three : the forest as the whole city mourns, the Pāṇḍavas along with Draupadī leave for the forest. Kṛṣṇa visits them while they are in the forest, and he tries his best to get them to fight. Draupadī and Bhīma support him, but Yudhiṣṭhira decides that he will keep his promise and not fight. While all of this is happening, Arjuna goes on a quest for divine weapons, because he knows there will be a war in the future. He spends five years with Indra (his father) in heaven attaining and learning how to use his weapons. Back on earth, the other brothers and Draupadī spend their time in the forests, listening to tales and receiving advice from holy men. They have many adventures while the spend their days in the forest. One day, Duryodhana decides to go to the forest where the Pāṇḍavas are to taunt them. He takes all his fineries with him and tries to humiliate the Pāṇḍavas who no longer have any of that. But, Gandharvas and Yudhiṣṭhira sends Bhīma to save them capture Duryodhana. Duryodhana, feeling humiliated, leaves the forest with his whole entourage. Another time, Jayadratha, the king of the Sindhus, kidnaps Draupadī. The Pāṇḍavas rescue her, but she is even more upset after this. Meanwhile, Karṇa becomes more powerful as he conquers more for Duryodhana. Indra, up in heaven anguishes over the hatred between Arjuna and Karṇa. He knows that Karṇa has divine armour that he was born with. Indra goes to him dressed as a Brahmin right as Karṇa finishes his morning prayer to Sūrya, the sun god. Indra asks for his armour and Karṇa cuts them off his body and gives them to him. In return, Indra gives him a spear that will kill what ever it is thrown at, but it can only be used once. Karṇa awaits the war when he can use this against Arjuna. Back in the forest, his father Dharma tests Yudhiṣṭhira. He takes the form of a demon, kills of the other four brothers and asks Yudhiṣṭhira a vast amount of difficult questions. Yudhiṣṭhira answers them all correctly, so Dharma brings his brothers back to life and shows his true self to Yudhiṣṭhira. The Pāṇḍavas spend their 12 years in the forest and start contemplating on where to live for the next 12 months.

Book four : the kingdom of Virāṭa twelve years have passed for the

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Pāṇḍavas in the forest. They decide to spend their last twelve months in the kingdom of Virāṭa. They hide their weapons in a nearby tree and head towards the palace. Yudhiṣṭhira becomes king Virāṭa's adviser and "royal gambler", who plays dice with the king, Bhīma joins the kitchen help as a cook, while Arjuna become a dancing instructor for Uttarā, the king's daughter. Nakula is a stable hand, and Sahadeva become a cowherd. Draupadī goes in to service of the queen by becoming her chambermaid. Draupadī's beauty and elegance is noticed by all, especially by the queen's evil brother. He tries to molest Draupadī, but Bhīma kills him. The Kauravas hear about the murder and know that only Bhīma could have killed some one like the queen's bother, who was also a very strong man. When the year is almost over, the Kauravas attack Virāṭa's kingdom. Prince Uttara goes out to fight them with Arjuna, still in disguise, as his charioteer. When they get out to the battlefield, Uttara gets scared and Arjuna takes his place and defeats the whole army. They come back victorious. The Pāṇḍavas and Draupadī's identity is revealed and the king thanks them by giving his daughter's hand in marriage to Abhimanyu, Arjuna and Subhadrā's son. They celebrate a very festive wedding. Meanwhile, Duryodhana becomes enraged. He says the Pāṇḍavas have failed at being hidden in the 13th year, and thus must go back to the forest for another 12 years. Bhīṣma tries to tell him otherwise, scientifically proving to him that it had really already been a year. Duryodhana will not listen. He persuades his father not to return anything back to the Pāṇḍavas. Both the Kauravas and the Pāṇḍavas prepare for war.

Book five : war preparations both sides prepare for war. Śakuni convinces Duryodhana that he needs Kṛṣṇa's help. Duryodhana goes to see Kṛṣṇa. As he walks in, he finds that Kṛṣṇa is sleeping. Not wanting to wake him, he sits and waits in a chair by Kṛṣṇa's head. Meanwhile, Arjuna also comes to ask his friend for help. He walks in to find Kṛṣṇa still sleeping and Duryodhana waiting. Arjuna stands at the foot of the bed and waits for Kṛṣṇa to awake. When he wakes up, Arjuna is the first one Kṛṣṇa sees. He asks him why he is there. Before Arjuna can reply, Duryodhana insists that he had been there first and therefore should get to speak first. Kṛṣṇa disagrees by saying that not only did he see Arjuna first, but also Arjuna is younger and thus has the right to speak first. Kṛṣṇa says he knows they have both come to seek his help in the war. He asks Arjuna what he would rather have, his whole army or Kṛṣṇa himself who will not pick up a weapon or fight during the war. Arjuna picks Kṛṣṇa. Very happy to have received the army, Duryodhana returns his palace. Kṛṣṇa agrees to be Arjuna's charioteer. Duryodhana also goes to Śalya, who was queen

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Mādrī's brother, and asks him to join his side. He agrees to be Karṇa's charioteer, but also promises Yudhiṣṭhira that he will manoeuvre the chariot in such a way that will place Karṇa at a disadvantage. Meanwhile Karṇa is struggling with his past. Kṛṣṇa has a conversation with him and tells him the truth about his birth. He asks him to join the side of the Pāṇḍavas and assures him that his brothers will welcome him with open arms once they know the truth. Karṇa refuses saying that Duryodhana is his friend and he would not betray him. He asks Kṛṣṇa not to reveal his true identity to the Pāṇḍavas as long as he is alive. Kuntī also reveals herself to Karṇa. She begs him not to fight against his brothers. He promises her that we will not harm the other four, but that he will try to kill Arjuna. He tells Kuntī that either way, she will still have five sons, for either Arjuna or Karṇa himself will die in the battle. The day of the war draws nearer. The Pāṇḍavas appoint Dhṛṣṭadyumna, Draupadī's brother, as their commander in chief. Bhīṣma who is tied to the throne of Hastināpura must fight on the side of the Kauravas. Duryodhana appoints him as their commander in chief. Both armies march toward Kurukṣetra.

Book six : Bhīṣma Arjuna looks out at the vast sea of both armies. He sees friends and family on both sides and grows very distraught. He throws down his weapon and tells Kṛṣṇa that he cannot fight. He could not bare the thought of killing Bhīṣma or Droṇa whom he loved so much. (This is where the Bhagavad Gītā starts. It is the conversation between lord Kṛṣṇa and Arjuna as Kṛṣṇa persuades him to fight because it is his duty. Though it is part of the Mahābhārata, it has since become a separate entity in itself and is now one of the most sacred texts in Hinduism. Please go back to the Mahābhārata page and scroll down to see excerpts from the Bhagavad Gītā along with pictures.) Realizing Kṛṣṇa is right about what he says, Arjuna picks up is bow, and goes back to join the army. Yudhiṣṭhira goes to Bhīṣma, Droṇa, and Kṛpa with folded palms and asks for their blessings. All three bless the Pāṇḍavas. They receive their blessings and go back to their battlefield. The conch shell blow and the war starts. There are days and days of bloody battle. Many people die from both sides but the Pāṇḍavas cannot seem to gain any ground because of Bhīṣma. During the night they decide to go to him. Yudhiṣṭhira asks Bhīṣma how they can kill his since Bhīṣma has a boon from his childhood that enables him to decide the time of his death. Bhīṣma tells them that they cannot win as long as he is fighting. He also tells them that we would never raise a weapon against a woman and that Śikhaṇḍin, who was fighting in the Pāṇḍavas' army used to be Ambā, the sister of Abālikā and Ambikā. Yudhiṣṭhira also asks Droṇa the same. Droṇa tells them that they cannot win as long as he is a

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live. He tells them that the only time he can be killed is when he is weapon less and meditating. The next day, placing Śikhaṇḍin in front of Arjuna, the army heads toward Bhīṣma. Seeing Śikhaṇḍin, Bhīṣma puts down his weapon. Arjuna from behind pierces him with arrow after arrow. The great leader of the Kuru dynasty falls to everyone's dismay. The people of both armies gather around him. He tells them that it is still not time for him to die and that he will wait an auspicious moment. Arjuna makes a pillow to hold Bhīṣma's head up with his arrows and then they all leave the dying hero on his bed of arrows.

Book seven : Droṇa succeeds Bhīṣma as the commander in chief of the Kaurava army. There are more massacres on the battlefield. The Kaurava army decides they need to get rid of Arjuna before they can do anything else. Bhagadatta, a warrior on the side of the Kauravas challenges Arjuna. They go to the southern part of the battlefield and start their battle. Meanwhile back at the main battle, Duryodhana orders a circular formation of his armies. Yudhiṣṭhira entrusts Abhimanyu to pierce the circle. There are only a few warriors who know how to pierce this defensive strategy and Abhimanyu has learned from his father Arjuna. Abhimanyu manoeuvres his chariot and gets past the defence. Once he is inside the circle, all the Kaurava warriors gang up on him and kill him. Arjuna comes back from his victory only to find that his son is now dead. Arjuna avenges his son's death by killing Jayadratha. During another battle, Bhīma summons his son Ghatotkaca to come help them. Karṇa is forced to fight him and in a last attempt he uses his deadly spear given to him by Indra to kill Ghatotkaca. The Pāṇḍavas mourn as Karṇa fumes because now he cannot use the spear on Arjuna. Many more days of battle continue. Droṇa kills draupad and Virāṭa. Kṛṣṇa contrives a plan to kill Droṇa. Bhīma kills an elephant that they have named Aśvatthāman, which is also the name of Droṇa's son. Bhīma shouts with elation that Aśvatthāman is now dead. Droṇa does not believe him and asks Yudhiṣṭhira, who is famous for his love of the truth, if it is true. Yudhiṣṭhira tells him that Aśvatthāman is dead, knowing full well that it is not a complete lie since the elephant Aśvatthāman is truly dead. Droṇa become overwhelmed with sorrow and lays down his weapons and goes into a deep meditation. Dhṛṣṭadyumna cuts off Droṇa's head as he meditates and throws in to the Kauravas' camp. The fifteenth day of battle ends.

Book eight : Karṇa after Droṇa's death, Karṇa is appointed the commander in chief of the Kaurava army. Śalya agrees to become Karṇa's charioteer. Karṇa fights with each of the four Pāṇḍavas aside from Arjuna. Each time he remembers the promise he made to Kuntī and spares their lives. He

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awaits his battle with Arjuna. Meanwhile Bhīma meets Duśśāsana on the battlefield. As he had vowed before, he defeats him and rips open his chest to drink his blood. Draupadī finally gets her revenge and washes her hair in Duśśāsana's blood. Watching Duśśāsana's death, Karṇa feels great fear, but he ventures on towards his battle with Arjuna. Both warriors fight well. In one moment of weakness, Karṇa's chariot wheel sinks into the soft ground. Karṇa jumps out and tries to push the wheel out. Arjuna does not give him time. He keeps pursuing him with his arrows. Karṇa cries out that what he is doing in against the rules of the war. Arjuna reminds him that they did not follow the rules when they killed his son by ganging up on him. Arjuna shoots one last arrow and cuts off Karṇa's head.

Book nine : Śalya succeeds Karṇa as the next general of the Kaurava army. In a single fight, Yudhiṣṭhira, while Sahadeva kills Śakuni, kills him. The Kauravas are all but defeated. Duryodhana is still alive along with three other warriors, Kṛpa, Aśvatthāman, and Kṛtavarman. He hides away in a lake where using special powers, he retreats under the water. The Pāṇḍavas find him and Bhīma challenges him to a duel with maces. Duryodhana comes out of the water and fights Bhīma. With urging from Kṛṣṇa, Bhīma unfairly strikes Duryodhana on the thigh and kicks him with his left foot. Duryodhana is left wounded and cannot move. He curses Kṛṣṇa for urging Bhīma to do it. The Pāṇḍavas leave and Kṛṣṇa heads toward Hastināpura to console Gāndhārī and Dhṛtarāṣṭra. Duryodhana appoints Aśvatthāman as the next general.

Book ten : Night there are only three survivors of the Kaurava army : Aśvatthāman, Kṛpa, and Kṛtavarman. They attack the Pāṇḍava camp at night and kill all the sleeping warriors. Aśvatthāman strangles Dhṛṣṭadyumna who killed his father. The three warriors go from bed to bed and murder all the rest including Draupadī's five sons and Śikhaṇḍin. Duryodhana hears from his hiding place that he has been avenged and dies. The five Pāṇḍavas and Kṛṣṇa return to the camp site to find everyone dead and demons devouring their bodies. Draupadī also returns to the camp and mad by sorrow, orders the death of Aśvatthāman. She tell the brothers to kill him and bring back the jewel on his forehead for her. The brothers find him meditating in the forest. As Bhīma rushes towards him, Aśvatthāman summons a blade of grass with a mantra given to him by his father. He prays that the weapon will destroy all the Pāṇḍavas. Anticipating his move, Bhīma tells Arjuna to use the anti-weapon given to him by Droṇa to destroy Aśvatthāman. As both men pulled out their

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divine weapons, the sky resounded and the world trembled. The great sages Nārada and Vyāsa appeared and told them that releasing either weapon would destroy the whole universe. Arjuna withdraws his weapon, but Aśvatthāman says his cannot be withdrawn. Aśvatthāman sends the weapon to pierce the womb of Uttarā, who was carrying Abhimanyu's son. Kṛṣṇa protects the boy, and he does not die in the womb. Kṛṣṇa tells Aśvatthāman that since he is a child killer, his punishment will be to wander the earth for three thousand years without and friend or anyone to talk to. Aśvatthāman gives the jewel from his head to the Pāṇḍavas and returns to the forest. They return to the camp and give the jewel to Draupadī. She says all she wanted was revenge and that Yudhiṣṭhira should wear the jewel.

Book eleven : the women king Dhṛtarāṣṭra and queen Gāndhārī mourn the loss of their hundred sons. They come out of Hastināpura along with the palace ladies to see their dead family on the battlefield. Yudhiṣṭhira goes to welcome the king by touching his feet. Dhṛtarāṣṭra embraces Yudhiṣṭhira but he builds up his anger from Bhīma who killed his sons. Kṛṣṇa pushes Bhīma out of the way and replaces him with a iron statue of Bhīma. Dhṛtarāṣṭra embraces the iron statue with great strength and it breaks into fragments. Dhṛtarāṣṭra mourns for Bhīma when Kṛṣṇa tells him the truth about the iron statue. Dhṛtarāṣṭra realizes that now he has no sons and that his happiness lies in the hands of his nephews. He embraces Bhīma and the other brothers. They next go to Gāndhārī who was ready to curse Yudhiṣṭhira. The talk to her and she forgives the Pāṇḍavas. The Pāṇḍavas, Kṛṣṇa along with all the ladies go to the battlefield to see their family. Gāndhārī hears the wails of the palace ladies as they see their dead husbands and sons. Gāndhārī curses Kṛṣṇa who she feels cold have stopped the war. She says thirty six years from now he will kill his own kinsmen like the Pāṇḍavas and Kauravas did theirs. They all decide to have a mass funeral for all the thousands that had died. They have a mass cremation and perform all the rituals. Kuntī in her grief tells the Pāṇḍavas the truth about Karṇa.

Book twelve : consolation for a month, the Pāṇḍavas pass their period of mourning. Yudhiṣṭhira becomes depressed at the thought of becoming king after all the killing in the war including that of Karṇa, their elder brother. He wants to give up all his worldly pleasures and live in the forest. Kṛṣṇa, with the help of Bhīma and Arjuna convince him otherwise. Noble Vyāsa suggests that he perform the horse sacrifice. After they return to Hastināpura, a coronation ceremony is held for Yudhiṣṭhira. After the coronation, Kṛṣṇa asks Yudhiṣṭhira to go visit Bhīṣma on his bed of arrows,

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stating that when he dies, all the knowledge he has within while also. The Pāṇḍavas along with Kṛṣṇa visit Bhīṣma. Bhīṣma blesses them all and gives them advice on the duties of a king, conduct during rough times, and liberation.

Book thirteen : the last advice Bhīṣma continues with his discourse. He touches on topics such as the law of Karma, respecting Brahmins, marriage, funeral rites, and of course praising Kṛṣṇa. After finishing, Brahmā announces that the time of his death has arrived. In everyone's presence, his soul ascends to the heavens. After, all the funeral rites are performed.

Book fourteen : the horse sacrifice Yudhiṣṭhira is asked to perform the horse sacrifice (Aśvamedha) by Arjuna. Kṛṣṇa returns home to Dvārakā. There he narrates the story of the battle. Subhadrā mourns her son's death. When the time for the horse sacrifice dawns near, Kṛṣṇa along with the Yādavas return to Hastināpura. Abhimanyu's widow gives birth to a still born baby whom Kṛṣṇa restores to life. The baby boy is named Parīkṣit. They prepare for the horse sacrifice. The horse is let free to roam through all the lands. Arjuna follows and captures the kingdoms the horses goes through. Arjuna fights many battles in capturing the kingdoms. The sacred horse wandered through many kingdoms before going to the kingdom of Vabhruvāhana, the son of Arjuna by Cirtrāṅgada. Hearing that his father was in his kingdom, Vabhruvāhana goes to meet him with expensive presents and number of Brahmins to welcome him. Arjuna angrily asks why he is not performing his Kṣatriya duties. That he was here to fight but instead finds his son receiving him with open arms. Vabhruvāhana becomes upset as Arjuna yells that he is not fit to be king if he receives some one who is here to take over his kingdom with open arms. Arjuna's Nāga wife, Ulūpī hears these words and come to Vabhruvāhana who crestfallen. She tells him to fight Arjuna because only that will pleases him. The battle begins and they both fight well. Finally, from the blows of each other's arrows, both father and son fall to the ground. Citrāṅgada mourns over Arjuna's fall and blames Ulūpī for supporting the battle. When Vabhruvāhana recovers, he sees his mother with on the ground with Arjuna's head on her lap. He mourns because he has killed his own father. Ulūpi asks him not to mourn saying that it was all an illusion she created to show Arjuna the prowess of his son. She calls forth a gem with powers of revving a dead man, and hands it to Vabhruvāhana to use on Arjuna. Arjuna is instantly revived. Very proud of his son, Arjuna with the permission of his wives leaves to follow the horse once again. He follows the horse through many more kingdoms and captures many more

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lands before he follows the horse back to Hastināpura. After Arjuna's return, Yudhiṣṭhira performs the great horse sacrifice and distributes gold and riches to everyone. To the attending kings, he gives presents of gems, elephants, horses, and many more.

Book fifteen : the Aśrama the Pāṇḍavas rule the kingdom for fifteen year with the advice of Dhṛtarāṣṭra. Everyone treats Dhṛtarāṣṭra and Gāndhārī as their own. As the years pass, the blind king becomes old. With his wife Gāndhārī and with Kuntī, Vidura and Sañjaya, he retires to the forest. They all follow them into the forest. There, Vyāsa gives them a chance to see all their dead family. All the dead heroes of the war arise and meet with their family. The Pāṇḍavas embrace Karṇa. Suddenly as they came, they disappear. The Pāṇḍavas return to Hastināpura. Two more years pass. One day the sage Nārada visits Yudhiṣṭhira and tells them all of how Dhṛtarāṣṭra died along with the two queen in a forest fire. All the people of Hastināpura mourn.

Book sixteen : the battle with clubs the Yādava race prospers. One day the Yādava heroes see Nārada enter the city and decide to play a joke. They dress up Sāmba as a woman and ask the sage if she will have a son. Nārada becomes angry and says that samba will bring forth an iron club and the whole Yādava race will be destroyed by it except for Balarāma and Kṛṣṇa. Nārada's proclamation becomes true as fighting breaks out amongst they Pāṇḍavas. The Yādava race slowly destroys each other. Balarāma meditating, enters the ocean and is lost. Kṛṣṇa lost in anguish, wonders into the forests and immerses himself in Yoga. A hunter named Jara passes by and mistakes Kṛṣṇa for a deer. He shoots an arrow which hits Kṛṣṇa the heel. Reaching Kṛṣṇa, jara sees Kṛṣṇa still rapt in Yoga. He falls at his feet and begs forgiveness. Kṛṣṇa consoles him and enters heaven. Arjuna goes to Dvārakā in time to see all the destruction. He mourns and performs all the funeral rites. He returns to Hastināpura and inform Yudhiṣṭhira of all the happened.

Book seventeen : the ascent after hearing of all the ruin of the Yādavas and the death of Kṛṣṇa, Yudhiṣṭhira decides to renounce the world. They place Parīkṣit on the throne and they along with Draupadī put of clothes of tree bark and enter into the forest. They travel across many seas and rivers. One by one, each pass away. Draupadī is first to die and when she does, Bhīma asks why she had to die. Yudhiṣṭhira says that though they all loved her equally, she favoured Arjuna, therefore she had to die. Next, Sahadeva passes on and Bhīma again asks why. Yudhiṣṭhira replies that Sahadeva believed that no one equalled him in wisdom and therefore he

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has died. When Nakula passes away, Bhīma again asks Yudhiṣṭhira why. Yudhiṣṭhira repels that Nakula thought no one was as handsome as him so he died. When Arjuna dies, Yudhiṣṭhira explains to a curious Bhīma that Arjuna promised to destroy all his enemies in one day and because he could not keep his promise, he died. Then when Bhīma himself falls, he asks Yudhiṣṭhira what he had done wrong. Yudhiṣṭhira explains that Bhīma was a great eater and that he never thought of other while he ate and because of that he had to die. Yudhiṣṭhira finally makes it up the mountain to the gates of heaven. The only living soul still following him is a dog. Indra meets him at the gate and tells him to enter heaven. Yudhiṣṭhira agrees but says the dog must go with him since it has faithfully followed him the whole way. When Indra says that he cannot do to heaven with the dog, Yudhiṣṭhira agrees that then he will also not go. The dog transforms to the god Dharma, who say she was testing Yudhiṣṭhira's loyalty. All three-enter heaven.

Book eighteen : heaven the first things Yudhiṣṭhira sees when he reaches heaven is Duryodhana sitting on a throne. He asks where his brothers and Draupadī are because that is where he wants to be. The gods tell a divine guide to take Yudhiṣṭhira to where his brothers are. The guide leads him to a dark and filthy place. The place has an awful stench and is filled with the most awful things imaginable. But, Yudhiṣṭhira hears the voices of his brothers and Draupadī. They tell him that his presence makes them feel better, so Yudhiṣṭhira decides to remain in this hell. Dharma again appears to him and tells him that he was testing him again. The fact that Yudhiṣṭhira would remain in hell to keep his brothers happy shows what a great man he truly is. Dharma also tells him that all people must see both heaven and hell. Now that he has seen hell, it is time for him to go and enjoy heaven with his brothers. He goes to heaven and sees all his beloved family. They have all left their mortal bodies and are now enjoying the pleasures of heaven. The mysticism in the Mahābhārata battle mythology on the battlefield good side (Pāṇḍavas) and bad side (kauravas) come face to face to each other. The backbone, of the strength of Pāṇḍavas, are Kṛṣṇa and Arjuna. Both of them are on a chariot. Arjuna is the mighty fighter and Kṛṣṇa is his excellent charioteer. Arjuna is the Aṁśa (clone) Avatāra (incarnation) of god Indra who is the master of all the 3 non-satyam plains-materialistic, astral and subtlest non-perfect. Kṛṣṇa is the Aṁśa (clone) Avatāra (incarnation) of god Viṣṇu who is the representative of Satyam plain. (The other 2 existing main Hindu representatives of Satyam plain are Brahmā and Śiva.) Arjuna is confused that whether to fight that fierce

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battle or to refuse it. So Kṛṣṇa gives the sermon named Bhagvad Gītā, which preaches the right actions. After listening that sermon, Arjuna is now ready to fight. The battle begins. Within 18 days- Pāṇḍavas defeated Kauravas. On the side of Kauravas—(i) for the 1st 10 days—Bhīṣma was the commander-in-chief (ii) then for 5 days—Droṇa (iii) then for 2 days—Karṇa (iv) then for 1 day—Śalya now let us look at the divine aspect of this mythology. Everybody can guess that the Pāṇḍavas represent the righteous life and the Kauravas represent the bad life. In the Bhagvad gītā, Arjuna represents a misguided soul who does not know how to attain Satyam plain. Chariot represents the means (body and mind) to move towards Satyam. Kṛṣṇa is the guideline of reaching Satyam. The term "Bhīṣma" means tremendous. Thus, Bhīṣma is representing on **(Chapter 5)**. (According to Mahābhārata epic—Bhīṣma boosted before Bhagavad gītā sermon the confidence of Duryodhana, the most influential Kaurava, by a loud roar (big bang).) The 10 days represent 10 Hindu directions—(i) **east** (ii) **space** between east and south (iii) **south** (iv) **space** between south and west (v) **west** (vi) **space** between west and north (vii) **north** (vii) **space** between north and east (ix) **entire cosmic area** above the 8 directions which are mentioned above (x) **entire cosmic area** below the 9 directions which are mentioned above now let us look at the 5 days of Droṇa. The 5 days represents all (5) kinds of existences in our materialistic plain—space, liquid, gas, solid and energy. Now let us see the killing of Droṇa. It is only the materialistic plain where we build the base of our spiritual evolution. He is killed only when he decides not to take part in violent (painful) acts (emotions) of Kauravas (badliness). Now let us look at Karṇa and his 2 days. The term "Karṇa" means ear. In the ancient India, a guru was basically suppose to orally sermon his disciples. For some of the dangerous knowledge may not fall into the hands of wrong people. The number 2 refers to both of our ears. So our ears need to be exposed to the proper guidelines from a right guru in order to attempt to attain Satyam. The number 2 also refers to the 2 struggling zones- peace and sorrow. Now let us look at Śalya and his 1-day. The term Śalya means surgery. In Yoga it is symbolically said that when the soul gets delivered out of pain (when the soul gets out of the clutch of painful emotions), it becomes a Yogī. And it is the 18th day when the Pāṇḍavas won the battle the number eighteen is specially significant so far as the epic Mahābhāratam is concerned. The Kurukṣetra war between the cousins, the Kauravas and the Pāṇḍavas, lasted eighteen days, in which eighteen 'Akṣauhiṇīs' (armies), eleven of the Kauravas and seven of the Pāṇḍavas, fought. One 'Akṣauhiṇī' implies an army of 21,870 chariots (plus as many rider-warriors

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and charioteers), 65,610 horses (plus horsemen) and 1,09,350 soldiers (warriors on foot : bowmen, swordsmen, mace-wielders, etc.) A quick calculation would give you the total figure of participants (including horses, elephants, other helpers, medical attendants, cleaners etc.), As approximately five million (fifty lakhs), an astronomical figure for those days! Only about a dozen survived the war : the five Pāṇḍavas, Aśvatthāma, Kṛpa, Kṛtavarmā, Sātyaki, Śri Kṛṣṇa and one or two others! The epic gives details of the contributing rulers : on the Pāṇḍava side, Dhṛṣṭaketu, the king of Cedi, Jayatsena (son of Jarāsandha, who was killed by Bhīṣma about fifteen years earlier) of Magadha, the Kekaya ruler, Drupada, the father-in-law of the Pāṇḍavas, Virāṭa, the Matsya king, the Pāṇḍyan king, and the ruler of Mahiṣmatī brought one akṣauhini each. For the Kauravas, the supporters were bhagadatta (the son of Narakāsura), Śalya of Madra (uncle of the Pāṇḍavas who was, unwittingly, a victim of a clever, trick masterminded by Duryodhana), Bhūmiśravas, Kṛtavarmā, Jayadrata (the brother-in-law of the Kaurava brothers one hundred), Sudakṣiṇa, the Kāmabhoja king and Aṇuvinda, the Āvantī brothers, and some others brought one Akṣauhiṇī each accounting for a total of eleven. Numerically, the Kauravas had greater strength. The one vital difference between the two armies was that Śri Kṛṣṇa, the lord, was with the Pāṇḍavas and that mattered most! Sañjaya, the advisor to king Dhṛtarāṣṭra says, just before the battle began, "it is my considered and well-founded judgement that where there is lord Kṛṣṇa to bless the foremost archer Arjuna, there will be eventual, eternal all round victory!" - Yatra Yogeśvara Kṛṣṇa (supreme master performer) yatra Pārtha (Arjuna, son of Pṛthā : Kuntī) Dhanurdharaḥ tatra śrīrvijayo (prosperity, victory, happiness and firm policy) bhūtirdhruvā nītirmatirmama coming back to number 18, the Bhagavad Gītā, the song of lord Kṛṣṇa, has eighteen chapters. The war itself lasted eighteen days. The epic has eighteen chapters (Parvas) too! If you add the two digits in 18, that is one and eight, you get the mystique number nine. Dharmaputra ruled for 36 years after the war, and these two digits, three and six, when added, give again the number nine! And, most importantly, lord Śri Kṛṣṇa helped the Pāṇḍavas in eighteen different, meaningful ways, blessedly so, which won for them all their cherished goals, as we shall see! Astrologically a strange phenomenon occurred during the Mahābhārata war. The lunar cycle. Sometimes happens in fourteen days. But during the time of the Mahābhārata war- a rare thing happened—the Pakṣa got compressed to 13 days. (May be 13 is an inauspicious number). This aspect has been discussed in the Bhīṣma Parva - 3rd Adhyāya. Vyāsa in the Mahābhārata discussed this subject and this

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was inevitably followed by mass destruction due to the war. This incident provided a direct means to establish the precise date of Mahābhārata war. Vyāsa says that, sun and Moon eclipses falling on the same month during the missing this is a rare phenomenon, resulting in large-scale disasters to people. One month before, in Mārgaśira, during Pūrvāṣāḍhā nakṣatra, the armies of the Pāṇḍavas and Kauravas assembled on the west and the east sides of the Hiraṇya river, respectively. The next day was Navarātri and Durgā pūja day. Duryodhana due to his demoniac nature was itching for war. That evening Duryodhana sent a word with Śakuni's son Ulaka, **"we have finished the prayer to the arms and everybody is ready - why there is further delay in starting the war?"** The next day, Mārgaśira śuddha ekādaśī day, in Kṛttikā nakṣatra, the war started. Hence, the famous Bhagavad Gītā teaching also started on that day. The war began at 6 :30 am. The date according to Julian Julian calendar was 22nd November, 3067B.C. **Incidences that occurred : Bhīṣma's death :** Māgha śuddha aṣṭamī day in Rohiṇī nakṣtra in the afternoon that 58th day after the war started, Bhīṣma died. (This is the actual death - he actually fell in the war on the 10th day after the war started). **Lord Kṛṣṇa's birth** - he was born on 3112 B.C. On Friday at 11:40 p.m. **Pāṇḍavas birth - Yudhiṣṭhira** was born on August 31, 3114 B.C., Tuesday (Maṅgala vāram) śuddha Pañcamī jyeṣṭhā nakṣatra - he was 696 days elder to lord Kṛṣṇa. **Bhīma** was 347 days younger to Yudhiṣṭhira—Kṛṣṇa trayodaśī, makha nakṣatra, and **Arjuna** was 303 days younger to Bhīma—Śukla caturdaśī Soma vāram (Monday) Uttara phālguṇī nakṣtra. When the Pāṇḍavas came to Hastināpura after the death of their father Pāṇḍu, it was 3091 B.C. and Yudhiṣṭhira was 14 years, 9 months and 11 days old. When he was crenated by Bhīṣma as a prince, Yudhiṣṭhira was 20 years, 1 month and 26 days old. (November, 3094 B.C. They reached Vārāṇasī in Phālguṇa śuddha aṣṭamī Rohiṇī nakṣtra. **Draupadī's Svayaṁvaram** – was in 3091 B.C., during the month of April it took the Pāṇḍavas 10 days to reach the house of wax. They then stayed there for a year. After the burning of the wax-house, they spent six months in the Śālihotra's Aśrama and seven months in Ekachatra city. The second coronation and building of Indraprastha was in November 3091 B.C., seven months after the marriage. Rājasūya yajña was performed after Arjuna's dig Vijaya tour - it took five years and six months for Arjuna. Subhadrā's marriage was in April 3084 B.C. Three months after that was Khāṇḍavavana Dahanam. **Abhimanyu** was born in 3083 B.C., February. **Unlucky 13 revisited Kaliyuga** started in 3105 B.C., October 13th, Amāvāsya Maṅgala (Tuesdays) Jyeṣṭha nakṣatra - **Kali was born.** This was the most inauspicious day. The next Pūrṇimā day (full-

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Moon day) was full eclipse of the Moon, October 1, 3104 B.C. That was the day, when the five grahas along with Moon were in Dhaniṣṭhā nakṣatra. **Dharmarāja's Rājasūya** - fifteen years before the Mahābhārata war was the Rājasūya yajña of Dharmarāja. That day was Amāvāsya (new-Moon day) Jyeṣṭha mūla nakṣtra. **Yudhiṣṭhira śakam** started in 3082 B.C., October 26th. The gambling and the banishment of Pāṇḍavas to forest was in November 3081 B.C., Mārgaśira Śukla-trayodaśī. **Vanavāsam** was 12 years and living incognito was for one year (13 lunar years + 5 lunar months + 12 days or 13 solar years plus 18 days) - Bhīṣma calculated and declared that Duryodhana's calculations were wrong. Ajñāta vāsam (living incognito) began in Mārgaśira 3069 B.C. Arjuna was noticed on Mārgaśira Kṛṣṇa navamī, 3068 B.C. The great war began on 3067 B.C., Friday 22nd November, Mārgaśira śuddha ekādaśī nakṣatra. The war lasted for 18 days. Dharmarāja ruled for only 36 years. 25 years later Yudhiṣṭhira Śaka started. (Thursday October 26th). Fifteen years after Dharmarāja's rule started, Dhṛtarāṣṭra, Gāndhārī, Vidura, Kuntī and Sañjaya left for Vānaprastha (forest living). That year itself Vidura performed Prāyopaveśam. Two years after that Dhṛtarāṣṭra, Gāndhārī and Kuntī got caught in the forest fire and died. Sañjaya was remaining Friday **13th Lord** Kṛṣṇa ended his Līlā on 3031 B.C., **April 13th Friday**. (Friday 13th is commonly regarded as being a day of inauspiciousness, a day to be extra careful) Pāṇḍavas Mahā prasthānam (retiring to the Himālayas) was in 3031 B.C., in November. These are the dates that matched the Indian astrological description of the stars and the Moon, and julian calendar predictions. There is so much self-consistency in all the events and the descriptions that it leaves one amazed. Based on these exact details Mahābhārata must be five thousand years old (from today) as per the historical accounting.

Mahā-Bhoja : *See* Bhoja.

Mahādahara : Tribes found interior of modern Rajasthan. They support Kauravas in the warfare and destroyed by Pāṇḍavas destroyed them in the war.

Mahadara : Name of a Mountain.

Mahākāla : Name of a tīrtha.

Mahāmukṣa : Warrior, who helped prince Sindhu in order to hostile the mind of Draupadī was slained by Nakula.

Mahānadī : Name of a river.

Mahāpārśva : Commander of Rāvaṇa. He was known as Yuddhonmatta, and he had a brother named Matta belongs to Mahodara family.

Mahā-pralaya : A total dissolution of the universe at the end of a Kalpa, when

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the Seven Lokas and their inhabitants, men, saints, gods, and Brahmā Himself, are annihilated. Called also Jahanaka, Kṣiti, and Saṁhāra.

Mahā-Puruṣa : 'The great or Supreme Male;' the Supreme Spirit. A name of Viṣṇu.

Mahārājikas : A gaṇa or class of inferior deities, 236 or 220 in number.

Maharṣi : *Lit.* 'Great sage' (great ṛṣi) : referring especially to the ten Maharṣis who were the 'Mind-born sons' of Prajāpati (or Manu Svayambhuva) enumerated in Manu (I, 34) as : Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu, Pracetas, Vasiṣṭha, Bhṛgu, Nārada. They are also called the ten Prajāpatis. Sometimes they are referred to as seven only—as in Chapter X, śloka 6, rendered as "the seven great Sages," B.G. 71. (*See* Ṛṣi.) "Every nation has either the seven and ten Ṛṣis–Manus and Prajāpatis; ... One and all have been derived from the primitive Dhyan-Cohans of the Esoteric doctrine, or the 'Builders' of the Stanzas (Book I). From Manu, Thoth-Hermes, Oannes-Dagon, and Edris-Enoch, down to Plato and Panodorus, all tell us of seven divine dynasties, of seven Lemurian, and seven Atlantean divisions of the Earth; of the seven primitive and dual gods who descend from their celestial abode and reign on Earth, teaching mankind Astronomy, Architecture, and all the other sciences that have come down to us. These Beings appear first as 'gods' and Creators; then they merge in nascent man, to finally emerge as 'Divine-Kings and Rulers."'(S.D. II, 365-6) (comp. *mahā*, great; *ṛṣi*, a sage or seer. B.G. 81).

Mahāsaula : Hill heading towards the forest Caitraratha.

Mahā-Sena : 'The great captain.' A name of Kārtikeya, god of war.

Mahātman : *Lit.* 'Great Soul' or 'Great Self' compound of *mahā*, great; *ātman*, Self. In India today the word (Anglicized as Mahatma) is applied as a title to a man of outstanding achievement, although in ancient times it referred to a man of outstanding spiritual attainment, as mentioned in the Bhagavad-Gītā. In Theosophical literature the word is employed technically for those beings farther advanced evolutionally than ordinary men, who are also referred to as the Masters of Wisdom, or the Sages and Seers. (B.G. 55)

Mahāvāhu : Name of a village prayed by Dharma to Duryodhana for their way of leaving.

Mahendra : A name of Indra. One of the seven mountain ranges of India; he hills, which reform Gondwans to Orissa and the Northern Circars. *See* Kula-Parvatas.

Māhī : River flows from Sahya Mountain.

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Mahī-Rāvaṇa : Hanumān was flying over the ocean looking for lotus flowers. He came to an area where there were many lotuses, and he saw one particularly big lotus. "That must be the lotus," he thought. He entered it, and he was thinking, "What are those sounds? I should have asked Vibhīṣaṇa. Anyway, I can't waste any time." He prayed to Vāyu, and Vāyu came in front of him. "What is the problem Hanumān?" Vāyu asked. Hanumān said, "The problem is that I have to go inside here, and some sound is supposed to be pronounced. I forgot." Vāyu said, "Don't worry. This is working by suction system. Suction system is by air, and I am that. You go." The lotus opened, and Hanumān went through very quickly, and he landed on the bottom, and looked around. What he saw was a big tank that was known as Kalpa, or the desire-fulfilling tank. People were coming from the city, taking a little water from there to go and worship Kali. Hanumān thought, "This is the outside of the city, and it looks so wonderful. The inside must be even more beautiful." Then he was wondering how to enter, and there was a brick fort. On top of the brick fort there were two thousand lakhs of demon soldiers walking with their bows and arrows. Hanumān saw them and thought, "I want to finish all of them together and it is very good that they are all on the fort. If they are spread out it is very difficult, but they are all in one spot. This is good arrangement. Now what should I use to kill them?" and he was looking around. Then he heard a sound. "Hanumān! I am here! Use me!" He looked back, and there was a big tall tree, very big and fat. The tree was talking. Hanumān said, "Who are you, and how are you talking?" The tree said, "I am a demigod.

I was cursed by Nārada Muni to become a tree. 'Why will you make me a tree?' I asked him. 'I will become useless.' He said, 'No, I will make you a useful tree. You will grow in Mahīpurī, and when Hanumān comes he will use you for the war.' Please use me Hanumān, that is what I am here for." So Hanumān took that whole tree, and then he held it up and brought it down upon the fort wall. Two thousand lakhs of soldiers were finished. Then he opened the door wide and went inside. He crossed a forest. That was the brick fort, and now there was a brass fort. So many more soldiers were there. He stood there and he slapped his shoulders, challenging them. They all jumped off and they formed themselves into an army. They were marching, left right left right. Hanumān increased his hands. His form was the same, but his hands increased. He went as much as the army was there, and he closed the hands and threw the soldiers to one side. He opened that door and went inside, and he went through a forest. Then he came to the copper fort. There were three times more soldiers there. There

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were eighteen thousand lakhs of soldiers. So he grew and took his Viśvarūpa, a huge big form, and then he looked at them and he breathed. They were all finished. He opened that fort. Then he came to the white metal fort. At that fort there was one demon that was leading all of them, and he had got mystic perfections. He produced a storm, and began producing rain. He produced stool rain, bone rain and all kinds of rain. Hanumān came there, and said, "This is very bad." He looked at them, and they all disappeared. They were illusion. They couldn't stand the gaze of Hanumān. Hanumān took that demon in his hand and said, "You create all this illusion. You are so vile that even your dead body shouldn't remain here." And he ate him up. Hanumān is no vegetarian. When the soldiers saw this, they thought, "Oh, this is very difficult, we must run away." But Hanumān did not let them run away. He took them all in groups and started eating them. He was hungry for a long time and had not eaten anything. He ate some, crushed some, and threw some away. He finished all of them, and then he opened that gate. Then he came to the bell metal fort, and each one was whiter than the other. He came in there, and he thought, "What to do with all this?" And then he sat in one place, and he got so angry. He looked, and the fire came out of his eyes. The whole fort just melted. In that melting, all the soldiers died. This time he didn't open any door, because it was all finished. He just climbed over.

The white metal fort was finished, and he came to the golden gate. In front of the golden gate was a machine. It was a big meter, and it had a hand on a scale. When anyone passes that way, it would show whether they were friend of Mahī Rāvaṇa, or they are inimical toward Mahī Rāvaṇa. According to your inimical feeling, it would show ten degrees, twenty, thirty degrees. It was very difficult. If it moved a little bit this way, the army was ready to come and finish you. Hanumān thought, "Now I have to do some Līlā," and he was waiting outside. In the meantime, Mahī Rāvaṇa was sitting in his room, and he called his sister. There is a story that his sister, who was married to another demon, they had a son. When the son was gone there was an aśarīrī from the sky who told them, "This son will become king when Mahī Rāvaṇa dies." Mahī Rāvaṇa did not want to die, and he did not want anyone else to become king, so he put that family in the jail, just as Kaṁsa did. So her name was Duratandi. This Duratandi and her son Nīlamega were both in jail. But this Duratandi had a very auspicious power that any abhiṣeka or pūjā that had to be done, if you ask her to bring water then the Pūjā was always successful. Now they had to do a very important puja, sacrificing Rāma, so that is why he gave her a release. He only released her legs from the chain; her hands were

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still bound up. Servants would go with her and only at the water tank would the chains be opened. She would collect the water, and the chains would be locked again, and she had to bring back the water. This was the plan of Mahī Rāvaṇa, and he was telling Duratandi to do that. So Duratandi was coming to the water tank, close to which Hanumān was standing. He was behind a tree and thinking how to get in the gate. She came and while taking water she was lamenting, openly cursing Mahī Rāvaṇa. "What a brother I have! He wants to kill Rāma and Lakṣmaṇa." When Hanumān heard that he jumped up and came in front of her. "What did you say? You know where Rāma and Lakṣmaṇa are? I am looking for them!" She said, "Who are you? Are you Rāvaṇa, taking another form?" "No, no, I am Hanumān, the servant of Rāmacandra." She said, "Oh, you must help me!" She gave a whole story, and he said, "Don't worry. If you help me I will help you." She said, "How will I help you?" He said, "I will become small, and I will enter a leaf. You put the leaf in your water pot and carry me inside. I want to trick these people." She said, "What happens if they find out? They have got a scale there, and if you don't like Mahī Rāvaṇa, it will show." He said, "All right, I like Mahī Rāvaṇa." "No, no, no. How can you like Mah Rāvaṇa and Rāma? It's not possible." Hanumān said, "Anyway, why don't you do it? I like a thrill, and I want to trick them." So he became very small and entered into a mango leaf. When you bring water for bathing, you put a mango leaf in it. She put mango leaves in there with Hanumān. And then very peacefully she was bringing it. The meter was there, and she was slowly coming, and she was shivering. Some demons were saying, "Hey! Why are you shivering? What is that you are bringing?"

She said, "No, no. This is abhiṣeka water, we are going to kill Rāma today." As soon as she came in front of the meter, it went right over the other side and there was no more numbers it could go to. They said, "Hey, stop! You hate Mahī Rāvaṇa so much. You used to hate him before, but it was only thirty degrees. Now it's coming out of the meter." She said, "No, I have become friendly now, otherwise how has my brother let me out?" So then they said, "There must be someone inside the water!" And they looked in the water. Hanumān was there in the leaf. They couldn't see anything, so they concluded, "There is something wrong with this machine. You walk past, and let us check again." So she went back and then came past the machine again. "Booing!" and it broke. "Who is this who does not like Mahī Rāvaṇa?" they asked. Hanumān jumped out of the pot and said, "It is me!" and he became huge and took everyone and began to make a big mess, he couldn't wait to see Rāma. He was smashing some people,

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crushing some people, biting some, walking on them, throwing a bunch and another bunch another way. He took a group and another group and smashed them against each other. In this way he finished them all. Then she said, "There are ten houses around Mahī Rāvaṇa's house. These are his great corporals and generals. You must kill them." "No problem," Hanumān said. He went there and stood in the middle and put his tail slowly inside each house. First one house, where one general was sitting with his wife telling her, "You look like the moon." And she was saying, "You look like the sun." In the meantime the tail came and bound both of them, pulled them out of them house and started flapping them on the floor. In the same way he went to every house and smashed them all. All the houses were finished. Then the news reached Mahī Rāvaṇa. Mahī Rāvaṇa came out in front of Hanumān and said, "Hey! I will kill you!" And he got on his chariot. Hanumān flew up and fell on the chariot. He crushed the chariot. Mahī Rāvaṇa was smashed. Hanumān said, "Jaya Rāmacandra Bhagavān kī Jaya!" And then Mahī Rāvaṇa came up again. Hanumān gave him a big punch on the chest, making him unconscious. Hanumān said, "Jaya Rāmacandra Bhagavān kī Jaya!" Again he got up. Hanumān thought, "Every time I say Jaya he gets up. Next time I'm not going to say it."

So he took Mahī Rāvaṇa in his hands and tore him to pieces, and he threw the pieces everywhere. He sat down, and they all joined together and Mahī Rāvaṇa got up. He used his special martial arts techniques. He locked Mahī Rāvaṇa, and got him in a hold so he couldn't breath. Then Mahī Rāvaṇa disappeared. Hanumān said, "No-one can get cut of my locking system!" Then he looked around and he saw a silver mountain, a rock. Duratandi told him, "This is not a silver rock, and this is Mahī Rāvaṇa. He can take any form." Hanumān sat on it and crushed it. Again Mahī Rāvaṇa came out, and he started running. This time he was so fast that Hanumān couldn't catch him. Hanumān went to Duratandi and said, "Now what? Where has he gone?" She said, "He is performing a Yajña for killing you." Mahī Rāvaṇa went inside a cave and he was quickly performing some Yajña, and from the Yajña, a big Brahma-rākṣasa came. He was saying, "Who? Who? Whom should I eat?" Mahī Rāvaṇa said, "Hanumān, over there!" So he jumped up and came to Hanumān. Hanumān got ready to fight the Bhūta, but Duratanḍī said, "Don't fight with the Bhūta, it's a waste of time. Go and spoil the Yajña. Automatically the Bhūta will die." Hanumān said, "Oh, that's good." So he went there and spoiled the Yajña by passing urine on the fire. The Yajña became contaminated, and the Brahma-rākṣasa disappeared. Again Mahī Rāvaṇa disappeared. Hanumān

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came back to Duratandi and said, "I am confused. What should I do?" Duratandi said, "Even if you crush him he won't die, because his life is in three places." She told a secret. So he came to the Kali temple and saw Rāmacandra dressed up with turmeric powder, Sindhu, and flower garland. He was going to be sacrificed, so he had to look good. He came to Rāma and said, "My Lord, You must help. I did everything that I know. This man is invincible." Rāmacandra said, "No problem. At midnight he will kill me. At that time, I will make some trick and I will shoot the arrow. At the same time, you must go and finish those lamps. I will get Lakṣmaṇa to crush the diamond." Rāma was the Supreme intelligence. So Lakṣmaṇa got Duratandi to find out where the diamond was, and he reached that place and was waiting for midnight. The midnight was slowly coming. Hanumān was flying and flying. He was going very, very fast. Finally he landed there. He saw this cave, and he saw five entrances. They all connected inside, and there were five lamps burning. He came in there, and he blew one out. He came to the next, and he put that one out. He looked back, and the other one had again lighted up automatically. He put one off, and another lighted, back and forth. Then he said, "I will do everything at once." So he turned his head while blowing. They all went out, but all came on again. In the meantime the snakes had come out spitting poison. The poison was not doing anything to him, but they were coming and moving mystically, and Hanumān came out and said, "Oh, what am I going to do?"

Again he thought of Vāyu. Vāyu came and said, "Hanumān, what's the problem now? You don't have much time, only three minutes left!" Hanumān said, "Well what can I do? This lamp goes out and another one starts. This lamp that lamp, back and forth. I am confused." Vāyu said, "Ah! You forgot who your father is!" Hanumān said, "I didn't forget. You are my father." Vāyu said, "You know that only because of me is any light burning?" And Vāyu withdrew from there. As soon as Vāyu withdrew from that cave, it became a vacuum. And at that point, they all went out at once. Immediately Hanumān remembered Brahma, and he prayed to him, "I want to use that benediction, that special benediction. I want to reach Mahīpurī right now." Next moment he was in Mahīpurī. At the same time Lakṣmaṇa crushed the diamond. Just before that, Mahī Rāvaṇa had come and told Rāma, "Pay obeisance! And then I will offer you to Kali!" Rāma said, "I don't know how to pay obeisances. I forgot. I was in shock. Can you teach me how to pay obeisances?" So Mahī Rāvaṇa said, "All right, I will show you. This is how you pay obeisance." As soon as he bent down, Rāma took his arrow and shot him. All these things happened at the same

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time, crushing the diamond, putting the lights out, and Rāmacandra's arrow went inside Mahī Rāvaṇa's chest. And then he started dying. When he started dying, everything began to cave in. The jewels became powerless, the roads were cracking, and the buildings were crumbling. And then Hanumān came and said, "Rāma and Lakṣmaṇa, sit on my shoulder!" And he broke everything and flew off. He came back to Śrī Laṅkā. And then the war started.

Mahīdara : Tribes found interior of modern Rajasthan, and they support Kauravas in the warfare, in the war, they were destroyed by Pāṇḍavas.

Mahiṣāsura : Son of Jambhāsura. Goddess Durgā fought with him for number of years, later on destroyed by him.

Mahodara : Ogre killed by Nila, in the battlefield.

Mahodara : House of Prahasta.

Mahoraga : (Maha + uraga). 'Great serpent.' The serpent Śeṣa, or any other great serpent.

Maināka : A mountain stated in Mahābhārata to be North of Kailāśa; so called as being the son of Himāvat and Menakā. When, Indra clipped the wings of mountains, this is said to have been the only one, which escaped. This mountain, according to some, stands in central India, and, according to others, near the extremity of the peninsula.

Mainda : Monkey and son of Aświn Kumāras.

Makandī : A city of the Ganges, the capital of southern Pāñcāla it is prayed by Dharma to Duryodhana for their way of leaving.

Makara : A huge sea animal, which may be the crocodile, the shark, and dolphin, But is probably a fabulous animal. It represents the sign capricornus in the Hindu zodiac, and is depicted with the head and forelegs of an antelope and the body and tail of a fish. It is the vehicle of Varuṇa, the god of the ocean, and its figure is borne on the banner of Kāma-deva, god of love. It is also called Kaṇṭaka, Asita-danṣṭra, 'black teeth,' and Jala-rūpa, 'water form.'

Makarākṣa : Ogre actively participated in the war. Hanumān killed it, in the war.

Makhavat : Name of Indra.

Mālava : People of a region of the west coast of India; partisans of the Kauravas.

Malaya : Name of a mountain.

Mālayavān : Ogre and eldest brother of Rāvaṇa, maternal grandfather of Sumālī.

***Malina-mukha* :** 'Black-faced.' Rākṣasas and other demons, represented as having black faces.

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Mālinī : 'Surrounded with a garland (Mālā)' of Champā trees. A name of city of champā. **2.** Śiśu's mother. **3.** River flows between Aparatala and Pralambha Mountain.

Malla : Kingdom located near Kuru.

Mallas : Tribes found interior of modern Rajasthan, and they support Kauravas in the warfare, they were destroyed by Pāṇḍavas.

Mallets : Stone or cylindrical piece of wood studded with iron pikes

Mālyavāntha : One of Rāvaṇa's son.

Manasa : 'The intellectual.' A name of the supreme being thus defined in Mahābhārata : "The primeval god, without beginning or dissolution, indivisible, undeceiving, and immortal, who is known and called by great Ṛṣis Manasa."

Manasa, Manasā-Devī : Sister of the serpent king Śeṣa, and wife of Sage Jarat-kāru. She is also called Jagad-gaurī, Nityā (eternal), and Padmāvatī. She had special power in counteracting the venom of serpents, and was hence called Viṣa-harā.

Mānasa-Sarovara : Lake of the mind; lake created by Brahmā; source of the Sarayū river in the northern Himālayas, now in Tibet.

Mānavī : Wife of Manu. Also known as Mānayī.

Mandākanī : Celestial river flows in the heaven.

Manda-karṇī : Sage who dwelt in the Daṇḍaka forest, and is said in Rāmāyaṇa to have formed a lake, which was known by his name. His austerities alarmed the gods, and Indra sent five Apasarās to beguile him from his penance of "standing in a pool and feeding on nothing but air for 10,000 years." They succeeded, and became his wives, and inhabited a house concealed in the lake, which, from them, was called Pañca-Apasarās. **2.** The heavenly Ganges. ***The Ganges :*** An arm of the Ganges, which flows through Kedāra-nātha. A river near the mountain Citrakūṭa (q.v.) In Bundelkhand. It was near the abode of Rāma and Sītā, and is mentioned both in Rāmāyaṇa and Mahābhārata. It would seem to be the modern Piśunī.

Maṇḍala : 'A circle, orb.' a circuit or territorial division, as Colā-maṇḍala, *i.e.*, Coromandel. According to one arrangement, the Saṁhitā of the Ṛgveda is divided into ten Maṇḍalas.

Manda-Pāla : A childless saint, who, according to Mahābhārata, after long perseverance in devotion and asceticism, died and went to the abode of Yama. His desires being still unsatisfied, he inquired the cause, and was told that all his devotions had failed because he had no son, no putra (put,

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'hell,' *tra*, 'drawer'), to save him from hell. He then assumed the form of a species of bird called Śarṅgika, and by a female of that species, who was called Jarita, he had four sons.

Mandara : The great mountain, which the gods used for the churning of the ocean. It is supposed to be the mountain so named in Bhagalpur, which is held sacred. *See* Kūrma-avatāra, under Avatāra.

Māṇḍavī : Wife of Bharata, daughter of Kuśadhvaja, and niece of Janaka.

Mandehas : A class of terrific Rākṣasas, who were hostile to the sun and endeavoured to devour him.

Mandhātā : Son of Yuvanāśvasa belongs to Ikṣvāku race, the ruler of earth. He performed thousand times horse sacrifice. He was married to Saudyumnī.

Māndhārī : A king, son of Yuvanāśva, race of Ikṣvāku, and author of a hymn in Ṛgveda. The Harivaṁśa and some of Purāṇas make Māndhātrī to have been born in a natural way from his mother Gaurī, but the Viṣṇu and Bhāgavata Purāṇas tell an extraordinary story about his birth, which is probably based upon a forced derivation of his name. Yuvanāśva had no son, which grieved him much. Some holy sages near whom he lived instituted a religious rite to procure progeny for him. One night they placed a consecrated vessel of water upon an altar as part of their ceremony, and the water became endowed with prolific energy. Yuvanāśva woke up in the night thirsty, and finding the water, he drank it. So he conceived, and in due time a child came forth from his right side. The sages then asked who would suckle the child, whereupon Indra appeared, gave his finger for the child to suck, and said, "he shall suck me," *mam ayam dhasyati*. These words were contracted, and the boy was named Māndhātī. When he grew up he had three sons and fifty daughters. An old sage named Saubhārī came to Māndhātrī and asked that one might be given him to wife. Unwilling to give one to so old and emaciated a man, but yet afraid to refuse, the king temporised, but at length yielded to the sage's request that the matter might be left to the choice of the girls. Saubhārī then assumed a handsome form, and there was such a contention for him that he had to marry the whole fifty, and he provided for them a row of crystal palaces in a most beautiful garden.

Māṇḍhava : A monkey under Sugrīva's command.

Mandodarī : The king of the giants, king Maya was married to an elf Hema. A beautiful daughter was born to them. But the elf neither had any affection for Maya nor for the newborn baby. So when the gods called her, she deserted the baby and went to heaven. In the absence of his wife, Maya showered all his love and affection on the baby. He named her Mandodarī

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and always kept her with him. Once, Maya was wandering on the earth along with his daughter. By that time Mandodarī had attained the age of 15 years and was having lot of radiance and beauty. They were in the dense forests when Rāvaṇa, the demon king of Laṅkā happened to meet Maya. The king of the giants and the demon king introduced themselves to each other. Introducing his great lineage, Rāvaṇa begged Maya for his daughter. Maya gladly accepted the proposal and on an auspicious moment married Mandodarī to Rāvaṇa and gave him a lot of divine and deadly weapons as gifts. Mandodarī, the daughter of Maya came to be known as the better half of Rāvaṇa. Though Rāvaṇa had married many women who hailed from the demigods, god and Nāga communities, but Mandodarī always remained his favourite among them and the most beloved to Rāvaṇa.

Mandodarī always wished well for Rāvaṇa and tried to maintain him on the pious path. She always protested though humbly of his misdeeds. The chastity of Mandodarī already intimated her that all-pervasive almighty, Lord Rāma had taken birth in Ayodhyā. When Rāvaṇa abducted Sītā craftily, Mandodarī quietly and humbly tried to convince Rāvaṇa : "O my lord, Śrī Rāma is not an ordinary person. He is none other than the almighty, omnipotent, Satcidānanda, Supreme Being Himself. Do not disrespect Him. Having enmity with Him might be disastrous. Vaidehī Sītā is none other than Jagadjaninī (mother of all beings), Yogamāyā herself. This enmity is not good for you. Please return Sītājī to Śrī Rāma. We should then hand over the kingdom of Laṅkā to Meghanāda and go to the forests to concentrate our minds in Kauśalendra (the lord of Kauśala—Lord Rāma). He is the ocean of pity, He will definitely show grace on us". Thus Mandodarī prayed to Rāvaṇa not once but many uncountable times. All of her nights used to pass like that. But Rāvaṇa did never show disregard for her words, nor did he ever scold her. He simply used to laugh away at her talks, such a serious matter that led to his destruction at last. The behaviour of Rāvaṇa towards Mandodarī was remarkable because when his real brother Vibhīṣaṇa tried to convince him to return Sītā and make friends with Rāma, he had kicked Vibhīṣaṇa out of the court. On another occasion, Rāvaṇa badly reprimanded his maternal grandfather Mālyavāna for a similar matter. But he never scolded Mandodarī for he knew for certain that his wife had always wished well for him in her heart. But destiny had something else to offer to Mandodarī. Rāma killed Rāvaṇa in a fierce battle. Mandodarī was mourning on the dead body of Rāvaṇa when Śrī Rāma saw her with grace. Lord Rāma bestowed the full grace on the daughter of Maya and instantly the mantle of illusion that was

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surrounding her disappeared. Nothing then remained like mourning or attachment.

Maṇi : Serpent and son of Vāsuki

Maṇimān : Rākṣasa and friend of Vaiśravāna who possess great strength. He was slained by Bhīma.

Maṇimat : Rākṣasa slain by Bhīma. **2.** Serpent and son of Vāsuki.

Maṇipur : In Mahābhārata, Maṇipur ('Maṇi'–Jewel, 'Pur'–City or place) is mentioned as the meeting place of Arjuna, the third Pāṇḍava and Citrāṅgadā, the crown princess of Maṇipur. Most orthodox Viṣṇupriyā Maṇipurīs and Meiteis of Maṇipur, the present remote North-Eastern State of India, believe that the name bear itself to the proof of the existence of Āryan civilization from the pre-historic time as the Jaimini Mahābhārata mentions clearly 'Maṇipur', 'Biṣṇupur' etc. They claim to be the Kṣatriyas and they traced their ancestry with the Arjuna-Citrāṅgadā Babhruvāhana episode of the epic Mahābhārata.

Maṇipuṣpaka : Name of conch-shell belong to Sahadeva.

Maṅkanaka : Name of a Ṛṣi.

Manmatha : Name of Kāma, god of love.

Manthan : Desire to turn immortal unites gods and Demons; Ocean is churned to extract the giver of immortality; also, how Śiva became Nīlkaṇṭha, and Lakṣmī was born. There is a great mountain called Meru, which is the abode of Gods. Once all the gods and the demons met there to consult how to become immortal. So they decided that they would hunt for the celestial ambrosia, the giver of immortality, Amṛta. So they decided to churn the ocean to extract Amṛta (ambrosia which would give eternal life and youth). The permission of Samudra, the personification of Ocean, was needed for this. So the gods and the demons went to Viṣṇu to intervene. Samudra agreed but on the condition that he would also be given a share of the celestial liquid, Amṛta. Having thus settled the matter, the gods selected the mountain Mandrācala, to act as the churner and the snake Vāsuki to serve as the rope. The gods and the demons started the churning with great enthusiasm. When the churning started, the gods realized that the mountain kept slipping and sinking, as there was nothing at the base to support the mountain. So the gods went to Viṣṇu again, who took the form of a giant turtle and held the mountain on its shell. The gods held the head of the snake Vāsuki and the demons held the tail end. When the churning started, the snake's skin was rubbed against the rough mountain. Irritated, Vāsuki started to spit poisonous gases and fire from its mouth due to which the gods fainted.

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Viṣṇu came to their rescue and converted these gases to benevolent clouds of sweet, refreshing water, which rained on the gods and revived them. Even the mountain Mandrācala experienced great upheavals due to this churning. There were forest fires and the juices of various plants started to trickle into the ocean. Then Indra, the god of rains, urged the clouds to rain so that the forest fire could be stopped. When the juices of various medicinal plants and the milk of trees on the Mandrācala Mountain mixed with the rain, it turned the waters of the ocean into milk. Gradually the churning brought forth the fruits of their labour from the depths of the ocean. At first, what emerged was the most vicious poison, or vish, that held within itself all the waste of the world. The fumes of this poison choked the world and all the living creatures started to die. Then Śiva came to the rescue. As Śiva couldn't find any place to throw the poison he consumed it himself and held it in his throat, without swallowing it. His throat turned blue and since then Śiva is also called Nīlakaṇṭha or the one with a blue-throat. Once this crisis was taken care of, the churning started again and other celestial beings started to emerge. First came the moon, with its bright rays, then Goddess Lakṣmī (consort of Viṣṇu and Goddess of wealth), then the Goddess Surā (the wine goddess). The white steed Uccaiśrava (who pulls the chariot of Sun), the beautiful Kaustubhmaṇi (a priceless gem which adorns the chest of Viṣṇu), the tree Kalpataru (which can grant any fruit that one wishes for), and Kāmadhenu (the holy cow of the Gods) also came out of the ocean. Airāvata (the white Elephant who is the vehicle of Indra) and Dhanvantri (the god of medicines), holding the pot of Amṛta, the celestial manna was the next to come out. The emergence of Amṛta created caused intense jealousy between the gods and the Demons, as both wanted to drink it first. Viṣṇu, who wanted the gods to partake of the liquid first, tried to trick the demons. He took the form of Mohinī (the perfect, irresistible woman) and cast a spell on the demons. The gods did not want to share the Amṛta with the demons, as they feared that immortality would make them very powerful. Mohinī requested the gods and the demons to sit in a row and started serving Amṛta to gods first.

One of the demons, Rāhu, understood the trick that Viṣṇu was trying to play and fearing that he would not get a share of Amṛta if he awaited his turn, disguised himself as a god and sat with the Gods. Mohinī served Amṛta to Rāhu too, and by the time she reached the last god, the Amṛta was all over. Sun and Moon, two gods, recognized Rāhu and revealed his identity to Viṣṇu. Viṣṇu raised his Sudarśana Cakra (his weapon) in anger and cut off the head of Rāhu. It is said that Rāhu's head is still roaming in the heavens and his enmity with Sun and Moon is the cause of various

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adverse Lunar and Solar conditions in a Hindu's life. Angered by the deceit of gods, the demons started a fight with them, but as the gods had become invincible after consuming, Amṛta the demons were defeated. They hid in the bowels of the earth, sea and Pātāla. There was sworn enmity between the gods and the demons after this.

Mantharā : An ugly deformed slave, nurse of queen Kaikeyī, who stirred up her mistress's jealousy against Rāma Candra, and led her too persuade King Daśaratha to banish Rāma from Court. Śatrughna beat her and threatened to kiill Her, but his brother Bharata saved her.

Mantra : Primarily that portion of the Vedas that contains hymns, as distinct from Brāhmaṇas. The mantra, or the instruments of conveying thoughts, consists of prayers and praise embodied in metrical hymns. Popularly, mantras now refer to a particular combination of sounds, or words, whose recitation is expected to bring about certain specified results. Japa, which is meditative, or repeated, utterance, whether articulate or mental, is an important complement of Mantra-siddhi, realization through mantras. Those mantras which consist of merely one letter are known as Pinda, of two letters kartari, of three to nine letters Bīja-Mantra, and 10 to 20 letters as Mantras, and more than 20, as Mālā-mantra, a garland of mantras. Mantra Śāstra is the science dealing with their nature and method of practicing them to obtain the expected results. Mantra-siddhi not only enables various Yogic accomplishments or attainment of psychic powers, but many phenomena of trivial nature can also be produced by it. The results are based on the relationships between vibrations, forms, and consciousness. Each letter and syllable of Sanskrit is associated with certain specific powers rooted in the highest plane of the solar system and can work on all the planes constituting it provided the mantras are correctly pronounced and the receiving agent is appropriately purified and prepared for the purpose. In a Purāṇic story, it is mentioned that Vṛtrī, the Serpent Nāga and an enemy of Indra, pronounced a mantra with wrong intonation and killed himself, instead of his enemy. Mantra Yoga has 16 steps finally leading to Samādhi, the highest form of meditation. Many mantras even change the nature of one's objective environment and produce miracles. Tantric literature is full of mantras capable of producing such results. The possibility of using mantras for undesirable objectives is dealt with under Black Magic. Mantras are of three kinds, viz., Sāttvic, Rājasic and Tamasic Those mantras are the best which are practiced with pious thoughts for pure altruism and Sāttvic results. Ordinary mantras are employed for ethically approved purposes, such as for gaining health, erudition,

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liberation, and other religious goals, Mantras practiced for material gains, such as power, position, wealth, and children, are of the worst kind. The silent repetition of mantras is more effective than their loud utterances, yet the purely mental repetition has the highest effect. Mantras intoned with full understanding of their meaning and comprehension of the mechanism by which they produce results is the best method of deriving full advantage of the subtler powers contained in a mantra.

Mantrapāla : Minister in Śatrughna kingdom.

Manu : (from the root man, to think.) 'The man.' This name belongs to fourteen mythological progenitors of mankind and rulers of the earth, each of whom holds away for the period called a Manavantara (Manu-Antara), the age of a Manu, *i.e.*, A period of no less than 4,320,000 years. The first of these Manus was Swayam-bhuva, who sprang from Swayam-bhū, the self-existent. The self-existent, as identified with Brahmā the creator, divided him into two persons, male and female. From this pair was produced the male Virāj, and from him sprang the Manu Swayam-bhuva. As the acting creator, this Manu produced the ten Prajāpatis or progenitors of mankind, called also Maharṣis (Maha-ṛṣis). According to another account, this Manu sprang from the incestuous intercourse of Brahmā with his daughter and wife, Śatarūpā. Brahmā created himself Manu, "Born of an identical with his original self, and the female portion of himself he constituted Śatarūpā," whom Manu took to wife. The law-book commonly known as Manu is ascribed to this Manu, and so also is a Sūtra work on ritual bearing the same name. The Manu of the present age is the seventh, named Vaivasvata, 'Sun-born,' who was the son of Vivasvata, the sun, and he is a Kṣatriya by race. He is also called Satya-vrata. There are various legends about his having been saved from a great flood by Viṣṇu or Brahmā. The names of the fourteen Manus are—(1) Swayam-bhuva, (2) Svarociṣa, (3) Auttamī, (4) Tamasa, (5) Raivata, (6) Cakṣuṣa, (7) Vaivasvata or Satya-vrata, (8) Savarṇa, (9) Dakṣa-savarṇa, (10) Brahma-savarṇa, (11) Dharma-savarṇa, (12) Savarṇa or Rudra-savarṇa, (13) Rauchya, (14) Bhautya. The sons of Manu Vaivasvata were—Ikṣvāku, Nabhaga or Nṛga, Dhṛṣṭa, Śaryāti, Nariṣyanta, Prāṁśu, Nabhaganediṣṭa or Nabhanediṣṭa, Karuṣa, and Pṛṣadhra. But there is some variety in the names. With the seventh Manu, Vaivasvata, is connected the very curious and interesting legend of the deluge. The first account of this is found in the Śatapatha Brāhmaṇa, of which the following is a summary :—One morning, in the water, which was brought to Manu for washing his hands, he caught a fish which spoke, and said, "Take care of me and I will preserve thee." Manu asked, "from

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what wilt thou preserve me?" The fish answered, "a flood will carry away all living beings; I will save thee from that."

The fish desired Manu to keep him alive in an earthen vessel, to remove him to a dyke as he grew larger, and eventually to the ocean, "so that he might be beyond the risk of destruction." The fish grew rapidly, and again addressed Manu saying, "after so many years the deluge will take place; then construct a ship and pay me homage, and when the waters rise, go into the ship and I will rescue thee." Manu did, as he was desired, he built the ship, conveyed the fish to the ocean, and did him homage. The flood rose, and Manu fastened the cable of the ship to the fish's horn. Thus he passed over the northern mountain (the Himālayan, as the commentator explains). The fish then desired Manu to fasten the ship to a tree, and to go down with the subsiding waters. He did so, and found that the flood had swept away all living creatures. He alone was left. Desirous of offspring, he offered sacrifice and engaged in devotion. A woman was produced, who came to Manu and declared herself his daughter. "With her he lived, worshipping and toiling in arduous religious rites, desirous of offspring. With her he begat the offspring which is the of spring of Manu." The story, as told in the Mahābhārata, represents Manu as engaged in devotion by the side of a river, and the fish craving his protection from the bigger fish. Manu placed the fish in a glass vase, but it grew larger and larger till the ocean alone could contain it. Then it warned Manu of the coming flood, and directed him to build a ship and to embark with the Seven Ṛṣis. He did so, and fastened his ship to the horn of the fish. Then, according to the rendering of Professor Williams —"Along the ocean in that stately ship was borne the lord of men, and through its dancing, tumbling billows and its roaring waters; and he bark, tossed to and fro by violent winds, reeled on the surface of the deep, staggering and trembling like a drunken woman : land was seen no more, nor far horizon, nor the space between; for everywhere around spread the wild waste of waters, reeking atmosphere, and boundless sky. And now, when the entire world was deluged, nought appeared above the waves.

But Manu and the seven sages, and the fish that drew the bark. Unwearied thus for years on years that fish pulled on the ship across the heaped-up waters, till at length it bore the vessel to the peak of Himavān; then, softly smiling, thus the fish addressed the sage : 'haste now to bind thy ship to this high crag. Know me, the lord of all, the great creator Brahmā, mightier than all might, omnipotent. Have I, in fish-like shape, saved you in dire emergency? From Manu all creation, gods, asuras, men, must be produced; by him the world must be created, that which moves and moved not.'"

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the commentators on this legend of the Mahābhārata give a metaphysical turn to the legend, and endeavour to illustrator it by philosophical and allegorical interpretations. The same story is reproduced with variations in the Matsya, Bhāgavata, and Agni Purāṇas, and Muir has given translations of the passages in Vol. I. of his Sanskrit texts. In the Rāmāyaṇa mention is made of a female Manu, and it appears that the word is sometimes used for "the wife of Manu."

Manu-Saṁhitā : The well-known law-book, the code of Manu, or institutes of Manu. It is attributed to the first Manu, Swayam-bhuva, who existed nearly thirty millions of years ago, but it bears the marks of being the production of more than one mind. This is the first and chief of the works classified as Smṛti, and is a collection or digest of current laws and creeds rather than a planned systematic code. It is the foundation of Hindu law, and is held in the highest reverence. The work belongs to a period later than that of the Vedas, when the Brāhmaṇas had obtained the ascendancy, but it's deities are those of the Vedic rather than the epic or Purāṇic age. It is apparently anterior to the philosophical schools. The fifth century B.C. Is supposed to be about the time when it was composed, but the rules and precept it contains had probably existed as traditions long before. It is commonly called the code of Manu, and was current among the Mānavas, a class or school of Brāhmaṇas who were followers of the black Yajurveda; but it deals with many subjects besides law, and is a most important record of old Hindu society. It is said to have consisted originally of 100,000 verses, arranged in twenty-four chapters; that Nārada shortened the work to 12,000 verses; and that Sumati made a second abridgment, reducing it to 4,000, but only 2685 are extant. It is evident that there was more than one redaction of the laws of the Mānavas, for a Bṛhan or Vṛhan Manu, 'Great Manu,' and Vṛddha Manu, 'Old Manu,' are often referred to. Sir W. Jone's translation, edited by Haughton, is excellent, and is the basis of all others in French, German, etc. The text has often been printed.

Manuṣa : Lake, where number of antelopes afflicted by the hunter's arrows, plunging were transformed into human being. Bathing in it, leads to a Brhamacarya mode of life. **2.** Gatekeeper of Kuvera.

Manvantara : (Manu-antara). The life or period of a Manu, 4,320,000 years.

Mārīca : Rākṣasa, son of Tāraka. According to Rāmāyaṇa he interfered with a sacrifice, which was being performed by Viśvāmitra, but was encountered by Rāma, who discharged a weapon at him, which drove him one hundred yojanas out to sea. He was afterwards the minister of Rāvaṇa, and accompanied him to the hermitage where Rāma and Sītā were dwelling.

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"Even some of the Rākṣasas (demons) understood the Divine Reality of Rāma. Mārīca was one of those who realized the omniscience, the omnipotence and the divine greatness of Rāma. Sage Viśvāmitra took Rāma (and Lakṣmaṇa) for the protection of his Yāga from the depredations of Tāṭakī and her sons. Mārīca was one of the sons. After Rāma killed Tāṭakī, Mārīca appeared to disturb the Yāga. Rāma aimed an arrow at him, which threw him off miles away. That experience made Mārīca realize the divine puissance of Rāma. He declared that he had not seen anyone who could be equal to Rāma in power. Going to Rāvaṇa, he explained to him the unique powers of Rāma even as a young lad. He told Rāvaṇa : 'Oh Rāvaṇa! There is no one in this world that is as powerful as Rāma. There is no parallel to him anywhere. His unexpected beauty is beyond words. His form fascinates even men. I have beheld his divine beauteous form. Rāvaṇa kept in mind all that Mārīca told him. Later, Rāvaṇa's sister came to Rāvaṇa with bleeding ear and nose, wailing before him. Rāvaṇa asked her : 'how is it, sister, that anyone could cut your ear on one side and the nose at another place? With all your powers, what were you doing when the ear was cut first and the nose later? It is impossible for anyone to cut both of them at the same time.' Śūrpaṇakha replied. 'Oh brother! What shall I say? All the time I was looking only at the beautiful form of Rāma. While I was gazing on his face, I was not aware of what was being done to me. All my senses were paralyzed while I was lost in seeing the charming form of Rāma. After Rāma left, I realized my plight. That is not all. Even more beautiful than Rāma is Sītā.' She told Rāvaṇa that after seeing the beauty of Sītā she got the feeling that Rāvaṇa alone was worthy of Sītā and that she did not deserve to stay in the forest.

As she spoke in this strain, Rāvaṇa's passion was stirred. He again summoned Mārīca and told him that he needed Mārīca's help in an important undertaking. He told Mārīca : 'You are pre-eminently capable person. You can understand demons and deal equally with the Divine. You are capable of assuming any form. You must therefore go to the Daṇḍakāraṇya forest and separate Rāma from Sītā.' At that stage, Mārīca told Rāvaṇa : "This is a disastrous proposal. It is said that men who are destined for destruction develop disastrous ideas. No one can conquer Rāma. You can never hope to acquire Sītā in all your life. Rāma is God incarnate. Inflamed by passion, Rāvaṇa paid no heed to Mārīca's warning. He told Mārīca that if he did not act as Rāvaṇa wanted, he would be beheaded. Mārīca thought within himself. 'Either way, my life is in danger. Rather than die at the hands of this wicked Rāvaṇa, it is better for me to meet with my death from the divine hands of Rāma.' It was with the desire

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to be slain by Rāma that Mārīca agreed to obey Rāvaṇa's command. It was thus a Rākṣasa who first recognized the divinity of Rāma. It was later that Viśvāmitra announced Rāma's divinity.

Mārīci : Chief of Maruts. Name of one of the Prajāpatis. (*See* Prajāpati.) He is sometimes represented as springing direct from Brahmā. He was father of Kaśyapa, and one of Seven Great Ṛṣis. *See* Ṛṣi.

Mariṣā : Daughter of Sage Kaṇḍu, and wife of Pracetasas. But from the mode of her birth she is called "The nursling of the trees, and daughter of the wind and the Moon." She was mother of Dakṣa. Her mother was a celestial nymph named Pramlocā, who beguiled the sage Kaṇḍu from his devotions and lived with him for a long time. When the sage awoke from his voluptuous delusion, he drove her from his presence. "She, passing through the air, wiped the perspiration from her with the leaves of the trees," and "the child she had conceived by the Ṛṣi came forth from the pores of her skin in drops of perspiration. The trees received the living dews, and the winds collected them into one mass. Soma matured this by his rays, and gradually it increased in size till the exhalations that had rested on the tree-tops became the lovely girl named Mariṣā

Mārkaṇḍeya : A sage, the son of Mṛkaṇḍa, and reputed author of the Mārkeṇḍeya Purāṇa. He was remarkable for his austerities and great age, and is called Dīrghāyuṣ, 'the long-lived.'

Mārttikarata : Name of a king who was also known as Citraratha.

Mārtya-mukha : 'Human-faced.' Any being in which the figures of a man and animal are combined.

Marutas : Lake adored to the region of wind god.

Maruts : The storm gods, helpers of Indra : armed with lightning and thunderbolts, they ride on the whirlwind and direct storms. They are prominent in the Vedas, being called the sons of Rudra (the storm god), or again sons and brothers of Indra (god of the sky). In the Purāṇas it is related that the Maruts were born in the following manner : Did, the wife of Kaśyapa, (one of the great ṛṣis) was about to give birth to a son, but the embryo was separated by Indra into seven portions, each portion when born being again separated into seven parts. Śiva transformed these into boys, calling them Maruts. H.P. Blavatsky interprets this legend as follows : Diti "is the sixth principle of metaphysical nature, the Buddhi of Ākāśa. Diti the mother of the Maruts, is one of her terrestrial forms, made to represent, at one and the same time, the divine Soul in the ascetic, and the divine aspirations of mystic Humanity Ö" Indra represents the cosmic

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principle Mahat, in man "Manas in its dual aspect : as connected with Buddhi; and as allowing himself to be dragged down by his Kāma-principle (the body of passions and desires)." The babe allegorizes "the divine and steady will of the Yogī—determined to resist all such temptations, and thus destroy the passions within his earthly personality. Indra succeeds again, because flesh conquers spirit ... He divides the 'Embryo' (of new divine adept-ship, begotten once more by the Ascetics of the Āryan Fifth Race), into seven portions a reference not alone to the seven sub-races of the new Root-Race, in each of which there will be a 'Manu,' but also to the seven degrees of adeptship—and then each portion into seven pieces—alluding to the Manu—Ṛṣis of each Root-Race, and even sub-race." (S.D. II, pp. 614-5) "The Maruts represent (a) the passions that storm and rage within every candidate's breast, when preparing for an ascetic life – this mystically; (b) the occult potencies concealed in the manifold aspects of Ākāśa's lower principles her body, or *sthūla śarīra,* representing the terrestrial, lower, atmosphere of every inhabited globe—this mystically and side really; (c) actual conscious existences, beings of a cosmic and psychic nature. "At the same time, 'Maruts' is, in occult parlance, one of the names given to those egos of great adepts who have passed away, and who are known also as Nirmāṇakayas." (S.D. II, 615). (B.G. 73)

Marutta : King of the Solar race, who was killed by Vapuṣmat, and fearfully avenged by his son Dama.

Mātali : Charioteer and friend of Śakra.

Mataṅga : 'An elephant.' A man who was brought up, as a Brāhmaṇa but was the son of a Cāṇḍāla. His story, as told in Mahābhārata, relates that he was mercilessly goading an ass's foal, which he was driving. The mother ass, seeing this, tells her foal that she could expect no better, for her driver was no Brāhmaṇa" but a Cāṇḍāla. Mataṅga, addressing the ass as "most intelligent," begged to know how this was, and was informed that his mother when intoxicated had received the embraces of a low-born barber, and that he, the offspring, was a Cāṇḍāla and no Brāhmaṇa. In order to obtain elevation to the position of a Brahman, he went through such a course of austerities as alarmed the gods. Indra refused to admit him. He persevered again for a hundred years, but still Indra persistently refused such an impossible request, and advised him to seek some other boon. Nothing daunted, he went on a thousand years longer, with the same result. Though dejected he did not despair, but proceeded to balance himself on his great toe. He continued to do this for a hundred years, when he was reduced to mere skin and bone, and was on the point of falling. Indra

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went to support him, but inexorably refused his request, and, when further importuned, "gave him the power of moving about like a bird, and changing his shape at will, and of being honoured and renowned." In the Rāmāyaṇa, Rāma and Sītā visited the hermitage of matanga near Ṛṣyamukha Mountain.

Mathurā : An ancient and celebrated city on the right bank of the Yamunā, surviving in the modern Muthrā. It was the birthplace of Kṛṣṇa and one of the seven sacred cities. The Viṣṇu Purāṇa states that it was originally called Madhu or Madhu-vana, from the demon Madhu, who reigned there, but that when Lavaṇa, his son and successor, was killed by Śatrughna, the conqueror set up his own rule there and built a city which he called Madhurā or Mathurā.

Matsya : 'A Fish.' **1.** The fish incarnation. **2.** Name of a country. Wilson says, "Dinajpur, Rungpur, and Cooch Behar;" but there was more than one country of the name, and one would appear to have been situated in northern India. Manu places Matsya in Brahmarṣi. According to Mahābhārata, King Virāṭa's capital was called Matsya His people also were called Mātsyas, and he himself was styled Matsya. General Cunningham finds it in the neighbourhood of Jaipur, and says that the town of Virāṭ or Bairāṭ, 105 miles south of Delhi, was its capital.

Matta : Half brother of Rāvaṇa, and commander in Rāvaṇa's army. His brother was Yuddhomatta belongs to Mahodara family.

Mauneyas : A class of Gandharvas, sons of Kaśyapa, who dwelt beneath the earth, and were sixty millions in number. They overpowered the Nāgas, and compelled them to flee to Viṣṇu for assistance, and he sent Purukutsa against them, who destroyed them.

Māyā : As a philosophical term the word has come to be associated with the illusory aspect of man's thoughts and views as he considers life and his surroundings, endeavoring to interpret and understand things : therefore is Māyā rendered 'illusion.' One of the traditional explanations of this term given in the Vedānta is : a man sees a coil of rope and believing it to be a serpent instinctively jumps away from it. On looking a second time he realizes that it is but a piece of rope : yet he thought he saw a serpent; therefore he decides that he was fooled by the illusory nature of things—Māyā. "Maya or illusion is an element which enters into all finite things, for everything that exists has only a relative, not an absolute, reality, since the appearance which the hidden nominal assumes for any observer depends upon his power of cognition." (S.D. I, 39) Māyā is often used as

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an equivalent for Avidya (ignorance), although properly it should be applied solely to Prakṛti (q.v.). *Ma, to measure, with an acquired meaning of to form, to limit. B.G. 31).

Māyā-Devi, Māyāvatī : Wife of the demon Śambara. She brought up Pradyumna, the son of Kṛṣṇa, and subsequently married him. Pradyumna is represented as being a revived embodiment of Kāma; the god of love; and in accordance with this legend Māyāvatī is identified with his wife Rati, the Hindu Venus. *See* Māyā.

Maylapiṇḍaka : Serpent and son of Vāsuki.

Mayu : 'Bleater, Bellower.' The Kinnaras are called Mayus.

Medha : Name of a river flows from Himālayan Mountain.

Medhātithī : River flows from Himālayan Mountain.

Medinī : The Earth. *See* Kaiṭabha.

Meerut : Name of a place. It has its links in the past as back as the period of Rāmāyaṇa. Its present name 'Meerut' is the changed version of 'Maiyārāṣṭra', the kingdom of 'Maiya', the father of 'Mandodrī'—the chief queen of Rāvaṇa, the king of 'Laṅkā' and the villain of Rāmāyaṇa'. Meerut has its clear links with the period of 'Mahābhārata'. Hastināpura, the capital of 'Kuru'—kingdom of Kauravas, is an important town of the district of Meerut. 'Vārṇāvat', the place of 'Lākṣāgrah' in Mahābhārata is also situated in Meerut district. The present name of 'Vārnāvat' is Barnāvā.

Megha-Duta : 'Cloud Messenger.' A Celebrated Poem By Kālidāsa, in which a banished Yakṣa implores a cloud to convey tidings of Him to his wife. Wilson has translated it into English verse, and there are versions in French and German. The text has been printed with a Vocabulary by Johnson.

Megha-Nāda : Son of Rāvaṇa. *See* Indra-jit.

Meghapuṣpa : Name of a horse.

Meghavāhana :King and disciple of Jarāsandha.

Mekala : Name of a mountain from which the Narmadā river is said to rise, an form which it is called Mekala and this name, who probably lived in the vicinity of this mountain. Their kings were also called Mekalas, and their appears to have been a city Mekala.

Meru : Hindu mythology, a golden mountain that stands in the center of the universe and is the axis of the world. It is the abode of gods, and its foothills are the Himālayas, to the south of which extends Bhāratavarṣa ("Land of the sons of Bharata"), the ancient name for India. The roof tower crowning the shrine in a Hindu temple represents Meru. As the world axis, Mount

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Meru reaches down below the ground, into the nether regions, as far as it extends into the heavens. All of the principal deities have their own celestial kingdoms on or near it, where their devotees reside with them after death, while awaiting their next reincarnation. This mountain situated in the center of the earth, represented as the abode of the gods, compared to the seed-vessel of a lotus, the leaves of which are formed by the various island-continents (Dvīpas); the river Ganges falls on its summit and flows there from to the world in four streams; the regents of the four quarters occupy corresponding faces of the mountain, which is resplendent with gold and gems. "Meru is not 'the fabulous mountain in the navel or center of the earth,' but its roots and foundations are in that navel, though it is in the far north itself. This connects it with the 'central' land 'that never perishes';" (S.D. II, 401). "It is the north pole, the country of 'Meru,' which is the seventh division, as it answers to the Seventh principle" (S.D. II, 403). (B.G. 74) It Is Also Su-meru, Hemādrī, 'Golden Mountain;' Ratnasanu, 'Jewel Peak;' Karṇikācala, 'Lotus Mountain;' and Amarādrī and Deva-Parvata, 'Mountain of the Gods'.

Military : That the art of employing boats and ships for military purposes was known and practiced in very remote days is testified to by the ancient literature of India. The Ṛg-veda retains the echo of a naval expedition, on which Tugra, the Ṛṣi king, commissioned his son Bhujyu. Bhujyu, however, was ship-wrecked on the ocean," where there is no support, no rest for the foot or the hand," but was rescued by the twin Aśvins in their hundred-eared galley (Rv. I. 112, 6; the Mahābhārata relates how the Pāṇḍavas, ingeniously escaping from the 'House of Lac' by a subterranean passage, came upon the Ganges and got on board a vessel, which 'was provided with machinery and all kinds of weapons and was capable of defying storms and waves' : Sarvavatasaham navam yantra-yuktam pātakīnīm (Ādi Parva, ch. 15). Elsewhere in the same work we read how Sahadeva, the youngest of the Pāṇḍava brothers, continued his march of conquest till he reached several islands in the sea (no doubt with the help of ships) and subjugated the Mleccha inhabitants thereof. (1) In the Santi Parva there is a verse that specifically refers to the navy as one of the Aṅgas of a complete army. (2) In the Rāmāyaṇa we have a picture of the preparations made by a Niṣada chief for an impending naval encounter with Bharata.

Miñjika (Mas.) and Miñjikā (Fem.) : Two beings who, according to the Mahābhārata, sprang from the seed of Rudra, which was split upon a mountain. They are to be worshipped by those who desire the welfare of children.

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Missiles : Any thing which strike other side. The adoption of such tactics is also mentioned in the war between Arjuna and the Asura Nivatakavaca (Vana, ch. 172), and in that between Karṇa and the Rākṣasa (Droṇa, ch. 176, 50) in both of which, arrows, javelins, stones and other missiles were freely showered down from the aerial regions . . . There are numerous references both in the Viṣṇu Purāṇa and the Mahābhārata where Kṛṣṇa is said to have navigated the air on the Garuḍa (Mārkaṇḍeya Purāṇa, ch. 20). Either the accounts are imaginary or they are a reference to an eagle-shaped machine flying in the air. After the great victory of Rāma over Laṅkā, Vibhīṣaṇa presented him with the Puṣpaka vimāna that was furnished with windows, apartments, and excellent seats. It was capable of accommodating all the vānaras beside Rāma, Sītā and Lakṣmaṇa. Rāma flew to his capital Ayodhyā pointing out to Sītā from above the places of encampment, the town of Kiṣkindhā and others on the way. (Rāmāyaṇa, ch. 123) This is an allusion to the use of flying machines as transport apart from their use in actual warfare. Again in the Vikramorvaśīya, we are told that king Purūravas rode in an aerial car to rescue Urvaśī in pursuit of the Dānava who was carrying her away. Similarly in the Uttararāmacarita in the fight between Lava and Candraketu (Act VI) a number of celestial cars are mentioned as bearing celestial spectators.

Mithi : Son of Nimi and founder of the kingdom of Mithilā. Also known as Janaka, as were all kings of this dynasty.

Mithilā : Rājā Janak was shown as king of the Mithilā. Mith+ilā is Mithilā. Mith is what we refer as Mithya that is illusory. Mith means illusory or that does not exist in reality. Ilā means Ātman. So Mithilā means a illusion of Ātman when there is no real Ātman. This qualifies as physical frame of the raja Janak that has a Ātman of some one else but not its own Jīvātmās. Hence illusion of Ātman. This means that Mithilā means Veda Vyāsa wanted to tell physical frame of the Rājā Janak. Mithila. The capital of Videha or North Bihar, which corresponds to the modern Tirhut and Puraniya, between the Gaṇḍakī and Kosī rivers. It has given its name to one of the five northern nations of Brāhmaṇas (*See* Brāhmaṇa), and to a school of law. It was the country of King Janaka, and the name of his capital, Janaka-pura, still survives in "Janakpur," on the northern frontier.

Mitra : An ally, a Vedic deity, usually associated with Varuṇa, a regent of the ocean and of the western direction. Mitra in the Vedic pantheon was one of the seven earliest Ādityas (q.v.) presiding over day, calling all to activity, beholding all with an unlinking eye, sustaining earth and sky. Mitra is the presiding deity over Anuradha, the 17th asterism, and Varuna is that of

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Śatbhiṣā (q.v.). Aurobindo states that Mitra is the harmonies, the builder, the constituent light, the god who affects the right unity, of which Varuṇa is the substance and the infinitely self-enlarging periphery.

Mitra-Saha : King alled also Kalmāṣa-pāda.

Mitravinda : Kings of Avantipura (now known as Ujjain) were named Vindya and Anuvindya. Both kings were under the control of Duryodhana. They had one sister named Mitravinda, who was a very qualified, learned and elegant girl. She was the daughter of one of Kṛṣṇa's aunts. She was to select her husband in the assembly of princes, but she strongly desired to have Kṛṣṇa as her husband. During the assembly for selecting her husband, however, Kṛṣṇa was present, and He forcibly carried away Mitravinda in the presence of all other royal princes. Being unable to resist Kṛṣṇa, the princes were left simply looking at each other.

Mlecchas : Foreigners, Barbarians, people not of Āryan race.

Moon : *See* Candra. A satellite of Earth; is astrologically considered a planet. Situated at a mean distance of 238,840 miles from Earth, its mass is 1/81 of that of Earth, and its diameter is around 1/4 that of Earth. Its revolution period is 27 days, 7 hours, 43¼ minutes, which is also its axial rotation period. About 41 per cent of its surface is never visible from Earth. Moon has no light of its own. Its visibility depends upon reflected sunlight. Throughout the world, many mythological stories have arisen about Moon (cf. IEA, MSVA). They all relate Moon with mind, awareness, poetic vision, and meditative illumination. Occultists and Tantrics have been greatly interested in its different phases and varying astronomical situations so as to harness the influences flowing from it. According to Purāṇic stories, Moon arose from the churning of the ocean. The crescent is placed on the forehead of Lord Śiva. The Purāṇas also speak of Soma's, the presiding deity of Moon, abducting Tara, the wife of Bṛhaspati (Jupiter), which resulted in the birth of Budha (Mercury). Moon was married to 27 daughters (the asterisms) of Dakṣa Prajāpati but he was extremely fond of Rohiṇī (the asterism where Moon gets its exaltation). The Vedas say that Moon carries the golden rays of Sun. In Blavatsky's Secret Doctrine, Moon is described as the 'Insane Mother'. In the planetary hierarchy, Sun is the king and Moon is the queen. Moon owns Cancer, is exalted in Taurus, debilitated in Scorpio, and its Mūlatrikoṇa position is in between V and 30' of Taurus. It is friendly with Sun and Mercury, and is neutral with Mars, Jupiter, Venus, and Saturn. The nodes seriously afflict it; Ketu in association with Moon intensifies the perversity of a person and Rāhu arouses suicidal tendencies. Moon is the cosmic mother. Solar energy

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incubates under her care prior to its being concretized in material form. There is a close relationship between Moon and the growth of life forms on earth. The procreative processes of plants, animals, birds, and human beings are, deeply affected by Moon. Our, emotional responses, and intellectual capabilities are closely linked with it. In predictive astrology Moon plays an important role. Its birth-time placement in an asterism determines the planetary ruler ship over the individual. If Moon suffers from Kemadruma Yoga (q.v.) Or from Sakaṭa Yoga (q.v.), the person suffers throughout his life. The presence of Gaja Kesarī Yoga (q.v.) Makes Moon highly auspicious. The auspicious nature of Moon is greatly strengthened by the occurrence of Anapha (q.v.), Sunapha (q.v.) And Durudhara Yoga (q.v.). If Adhi Yoga is present in relation with Moon, the person becomes very prosperous. Moon is the protective, motherly influence, which guides life at different phases of growth and development. It provides periodicity to existence and the capacity to merge with the Life Universal. Related with Ājñā Cakra (q.v.), Moon enables Yogīs to attain enlightenment.

Mṛdaṅgam : A kind of drum or tabor. The symbol representing Dhaniṣṭhā asterism.

Mṛgadhuma : Lake, one can obtain the merit of horse sacrifice,

Mṛtyu : 'Death.' A name of Yama, the god of the dead,

Mṛtasañjīvanī : Herbs found in Ṛṣabha Mountain. This herbs is capable of restoring the dead to life.

Mucukunda : In Purāṇas, son of Māndhātrī, and called 'king of men.' he rendered assistance to the gods in their wars with the Asuras or demons, and he asked and obtained as a reward the boon of a long uninterrupted sleep. Whosoever disturbed him was to be burnt to ashes by fire issuing from his body. Kālayavana was lured into his cave by Kṛṣṇa and woke the sleeper, who cast a fiery glance upon the intruder, which destroyed him. Mucukunda then paid laud and honour to Kṛṣṇa, who gave him power to go to whatever celestial region he wished, and to enjoy all heavenly pleasures. Mucukunda left his cave and went to Gandhamādana to perform penance. The Mahābhārata says he was reproved by Kubera for trusting to his priest more than to his on prowess for success in war, but he replied that the religious aid of Brāhmaṇas was as necessary as the warlike powers of Kṣatriyas.

Muculindas : Tree of orange species found in Laṅkā.

Mudgaraparaṅka : Serpent and son of Vāsuki.

Mūka : A Dānava, son of Upasunda. He assumed the form of a wild boar in

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order to kill Arjuna, but did Śiva in his form of the Kirāta or mountaineer kill himself.

Mukhāgni : 'Fiery-faced.' Spirits or goblins with faces of fire, perhaps meteors.

Mukuttas : Tribes found interior of modern Rajasthan, and they support Kauravas in the warfare. Pāṇḍavas destroyed them in the war.

Muṇḍa : 'Bald.' An appellation of Ketu. Name of a demon slain by Durgā.

Muṇḍaka : Name of a Upaniṣad (q.v.) translated by Dr. Roer in the Bibliotheca Indica and by Rammohun Roy. There are several editions of the text.

Muni : "A holy sage, a pious and learned person, endowed with more or less of a divine nature, or having attained to it by rigid abstraction and mortification. The title is applied to the Ṛṣis, and to a great number of persons distinguished for their writings considered as inspired, as Pāṇini, Vyāsa." There superhuman powers over gods and men have been often displayed in blessings, but more frequently in curses.

Muñjagrāma : Kingdom ruled by Naṭakeyas, who reduced the kingdom to Muñjagrāma due to battle against Heramvaka.

Mura, Muru : A great demon who had seven thousand sons. He was an ally of the demon Naraka, who ruled over Prāg-jyotiṣa, and assisted him in the defence of that city against Kṛṣṇa. He placed in the environs of the city "nooses the edges of which were as sharp as razors," but Kṛṣṇa cut them to pieces with his discus, slew muru, "and burnt his seven thousand sons like moths with the flame of the edge of his discus."

Murārī : 'The foe of Mura.' An appellation of Kṛṣṇa.

Murmura : River flows from Sahya Mountain.

Mūsala : The pestle-shaped club carried by Balarāma. It was named Saunanda.

Mūsala-dhara, Mūsalayudha, Mūsalin : 'Armed with a pestle.' An appellation of Balarāma.

Muṣikada : Serpent and son of Vāsuki.

Muṣṭika : A celebrated boxer in the service of Kaṁsa, who directed him to kill Kṛṣṇa or Balarāma in a public encounter, but Balarāma overthrew him and kill him.

Myrobalan : Trees found in Sahya Mountain.

N

Naciketa : Name of a Ṛṣi

Nadijaṅgha : Crane found in Indradyumna lake.

Nāga : A snake, especially the cobra-capella. A mythical semi-divine being, having a human face with the tail of a serpent, and the expanded neck of

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cobra. The race of Nāgas is said to be a thousand in number, and to have sprung from Kadru, the wife of Kaśyapa, for the purpose of peopling Pātāla, or the regions below the earth, where they reign in great splendour. From the name of their mother they are called Kādraveyas. Their mother is sometime known as Surasā. This dominion was taken from them by the Gandharvas, but they recovered it through their sister, the Narmadā river, who induced Viṣṇu to send Pratardana to their assistance. Their female were handsome, and some of them intermarried with men, as Ulūpī with Arjuna. The Nāgas, or a people bearing the same name, are historical, and have left many traces behind them. There were mountains so called, and Nāga-dvīpa was one of the seven divisions of Bhārata-varṣa. Kings of this race reigned at Mathurā, Padmāvatī, etc., and the name survive in the modern Nagpur. There are various speculation as to who and what they were, but it seems clear they were a race distinct from the Hindus. The mythological accounts are probably based upon the historical, but they have been mixed up together and confused. The favourite theory is that they were a Scythic race, and probably obtained their name from worshipping serpents or holding them in awe and reverence.

Nāgahvaya : Name of a tree found in interior Laṅkā, generally used for manufacturing furniture items.

Nāgakesara : Tree found in Laṅkā.

Naga-Loka : Patala, the residence of the Nagas.

Nāgapāśa : Noose of snake weapon.

Nagara : A city. There are seven sacred cities which confer eternal happiness—(1) Ayodhyā, (2) Mathurā, (3) Maya (Gayā), (4) Kāśī (Banaras), (5) Kañcī (Conjeveram), (6) Avanti or Avantikā (Ujjayinī), (7) Dvārakā or Dvāravatī.

Nagrī-Sunu : Son of Indra.

Nāhuṣa : Serpent and son of Vāsuki.

Nahuṣa : King Ayu. He was married to queen Vrajā. They had six sons, and princes Yati, Yayāti, Samati, Ayati, Viyati and Kṛti along with a princess, Ruci, who later married the son of Cayavana and Sukanyā, Āpanvan. In the 10th war with Devasura, King Indra killed the Triśirā Brāhmin. He was condemned for killing a Brāhmin and as a result, Indra escaped heaven and took hiding in an unknown place. During his absence, the kings of heaven chose King Nahuṣa to take care of their kingdom. Unfortunately, one day, King Nahuṣa got attracted towards Indra's queen, Śaci (Indrāṇī) and in a rush to reach her, ordered the Brāhmins to take his *pālakī* to Śaci. This request infuriated the Brāhmins since they cursed the king and got

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him removed from his position as the ruler by requesting other kings of heaven.

Naikaṣeyas : Carnivorous imps. descended from Nikaṣa, mother of Rāvaṇa. They were known as Nikaṣātmajas.

Naimiṣa, Naimiṣāraṇya : A forest (Araṇya) near the Gomatī (Gumti) river, in which Mahābhārata was rehearsed by Sautī to the assembled Ṛṣis.

Naimiṣkuñja : Name of a lake.

Nairṛta : Belonging to Southwest quarter; the regent of that quarter. An imp. Goblin, or Rākṣasa.

Naka : Weapon used in warfare mostly by tribal kings.

Nakṣatras : Mansions of the Moon, Lunar asterisms. At first they were twenty-seven in number, but they were increased to twenty-eight. They are said to be daughters of Dakṣa who were married to the Moon. *See* Dakṣa.

Nakula : Fourth son of Pāṇḍu. He was the twin son of Mādrī, the second wife of Pāṇḍu, but mythological he was son of the Aśvins, or more specifically of the Aświn Nāsatya. He taught the art of training and managing horses by Droṇa, and when he entered the service of the king of Virāṭa he was master of horse. He had a son named Niramitra by his wife Kareṇumatī, a princess of Cedi. *See* Mahābhārata.

Nala : Monkey and friend of Aṅgada. **2.** King of Niṣadha and husband of Damayantī. The story of Nala and Damayantī is one of the episodes in Mahābhārata, and is well known from having been translated into Latin by Bopp and into English verse by Dean Milman. Damayanti was the only daughter of Bhīma, king of Vidarbha (Birar), and was very lovely and accomplished. Nala was brave and handsome, virtuous, and learned in the Vedas, skilled in arms and in the management of horses, but addicted to the vice of gambling. They loved each other upon the mere fame of their respective virtues and beauty, and Damayantī pined for the presence of her unknown lover. Bhīma determined that his daughter should hold a Swayaṁvara. Rājās flocked to it in crowd, and among them Nala. Four gods, Indra, Agni, Varuṇa, and Yama, also attended. Nala met them on the way, and reverently promised to do their will. They bade him enter the palace and inform Damayantī that they would present themselves among the candidates, and that she must choose one of them. Nala reluctantly performed his task, but his presence perfected his conquest, and the maiden announced her resolve to pay due homage to the gods, but to choose him for her Lord. Each of the four gods assumed the form of Nala, but the lover's eye distinguished the real one, and she made her

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choice. They married and lived for some time in great happiness, a son and a daughter, named Indrasena and Indrasenā, being born to them. Kali, a personification of the Kali or Iron Age, arrived too late for the Swayaṁvara. He resolved to be revenged, and him employed his peculiar powers to ruin Nala through his love of gambling. At his instigation, Puṣkara, Nala's younger brother, proposed a game of dice. Kali charmed the dice, and Nala went on losing; but he was infatuated; the entreaties of friends and ministers, wife and children, were of no avail; he went on till he had lost his all, even to his clothes. His rival Puṣkara became king, and proclaimed that no one was to give food or shelter to Nala, so the ruined monarch wandered forth into the forest with his wife, and suffered great privations. Some birds flew away with his only garment. He resolved to abandon his wife in the hope that she would return to her father's court, so he divided her sole remaining garment while she slept and left her. Thus left alone, Damayantī wandered about in great distress. She did not go home, but she at length found service and protection with the princess of Cedi. Nala fell in with the king of serpents, who was under a curse from which Nala was to deliver him. The serpent bit Nala and told him that the poison should work upon him till the evil spirit was gone out of him, and that he should then be restored to all he loved. Through the effect of the bite he was transformed into a misshapen dwarf. In this form he entered the service of Ṛtuparṇa, king of Ayodhyā, as a trainer of horses and an accomplished cook, under the name of Bahuka. Damayantī was discovered and conducted to her father's home, where she found her children. Great search was made for Nala, but in vain, for no one knew him in his altered form. One Brahman, however, suspected him, and informed Damayantī. She resolved to test his feelings by announcing her intention of holding a second swayam-vara. King Ṛtuparṇa determined to attend, and took Nala with him as driver of his chariot. Ṛtuparṇa was skilled in numbers and the rules of chances. On their journey he gave a wonderful proof of this, and he instructed Nala in the science.

When Nala had acquired their knowledge the evil spirit went out of him, but still he retained his deformity. Damayantī half penetrated his disguise, and was at length convinced that he was her husband by the flavour of a dish that he had cooked. They met, and after some loving reproaches and the interference of the gods, they became reconciled, and Nala resumed his form. He again played with Puṣkara, and staked his wife against the kingdom. Profiting by the knowledge he had obtained from Ṛtuparṇa, he won back all and again became king. Puṣkara then humbled himself, and Nala not only forgave him, but also sent him home to his own city enriched

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with many gifts. The text of this poem has been often printed, and there are translations in various languages. **2.** A monkey chief, said to be a son of Viśvakarmā. According to the Rāmāyaṇa, he had the power of making stones float in water. He was in Rāma's army and built the bridge of stone called Rāma-setu, or Nala-setu, from the continent to Ceylon, over which Rāma passed with his army.

Nalabridge : Bridge built across India and Ceylon, constructed by Nala monkey. It has ten yojanas in width and hundred yojanas in length. It was later on built by Kakutstha's race.

Nala-Kūbara : Son of Kuvera.

Nalikās : Broad headed arrows.

Nalodaya : (Nala + udaya). 'The rise of Nala.' A poem describing the restoration to power of king nala after he had lost his all. It is ascribed to Kālidāsa, but the composition is very artificial, and the ascription to the great Kālidāsa may well be doubted. The text has been printed, and there is a metrical translation by Yates.

Nalopākhyāna : The story of Nala, an episode of Mahābhārata. *See* Nala.

Namiṣa : Name of a lake. One who bath in it will obtain the merit of 1000 kine gift.

Namuci : Demon slained by Indra with the foam of water. The legend of Namuci first appears in the Ṛgveda, where it is said that Indra ground "the head of the slave Namuci like a sounding and rolling cloud," but it is amplified by the commentator and also in the Śatapatha Brāhmaṇa and Mahābhārata. When Indra conquered the Asuras there was one Namuci who resisted so strongly that he overpowered Indra and held him. Namuci offered to let Indra go on promise not to kill him by day or by night, with wet or with dry. Indra gave the promise and was released, but he cut off Namuci's head at twilight, between day and night, and with foam of water, which was, according to the authorities, neither wet nor dry. The Mahābhārata adds that the dissevered head followed Indra calling out "O wicked slayer of thy friend."

Nanda : Serpent and son of Vāsuki.

Nandana : Grove of Indra, lying to the North of Meru.

Nandhīgrāma : Bharata's residence during Rāma's exile, about 14 miles from Ayodhyā.

Nandī : Bull of Śiva. The Vāyu Purāṇa makes him as the son of Kaśyapa and Surabhi. His image, of a milky white colour, is always conspicuous before the temples of Śiva. He is the chamberlain of Śiva, chief of his personal

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attendants (Gaṇas), and carries a staff of office. He is guardian of all quadrupeds. He is also called SalaṅkÓyana, and he has the appellations of Nadī-deha and Tāṇḍava-talika, because he accompanies with music the Tṇḍava dance of his master.

Nandī-mukhas : A class of Pitṛs or manes, concerning whose character there is a good deal of uncertainty.

Nandinī : The cow of plenty belonging to the sage Vasiṣṭha, said to have been born of Surabhi, the cow of plenty that was produced at the churning of the ocean.

Nandīśa, Nandīśvara : 'Lord of Nandī.' A title of Śiva. It is related in Rāmāyaṇa that Rāvaṇa went to the Śara-vana, the birthplace of Kārttikeya, and on his way through the mountains he beheld "a formidable, dark, tawny-coloured dwarf called Nandīśvara, who was a follower of Mahādeva, or rather that deity himself in another body. This being desired Rāvaṇa to halt, as Śiva was sporting in the mountain, and so one, not even a god, could pass. Rāvaṇa asked derisively who Śiva was, and laughed contemptuously at Nandīśvara, who had the face of a monkey. Nandīśvara retorted that monkeys having the same shape as him and of similar energy should be produced to destroy Rāvaṇa's race. In reply to this menace, Rāvaṇa threatened to pull up the mountain by its roots and let Śiva know his own danger. So he threw his arms round the mountain and lifted it up; which made the hosts of Śiva tremble and Pārvatī quake and cling to her husband. Śiva then pressed down the mountain with his great toe, and crushed and held fast the arms of Rāvaṇa, who uttered a loud cry, which shook all creation. Rāvaṇa's friends counselled him to propitiate Śiva, and he did so for a thousand years with hymns and weeping Śiva then released him, and said that his name should be Rāvaṇa from the cry (Rava), which he had uttered. The origin of this story is sufficiently manifest; a zealous partisan of that deity has built it up on the name Rāvaṇa, to the glory of Śiva.

Nāndyavarta : House with 3 gates having no opening in the West. These type of houses were found in Laṅkā mostly occupied by ogres.

Nara : 'Man.' The original eternal man.

Narāntaka : Demon son of Rāvaṇa.

Nārāca : An arrow entirely made of steel.

Nārada : A Ṛṣi to whom some hymns of Ṛgveda are ascribed. He is one of the Prajāpatis, and also one of the seven great Ṛṣis. The various notices of him are somewhat inconsistent. The Ṛgveda describes him as "of the Kaṇva family." Another authority states that he sprang from his forehead of

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Brahmā, and the Viṣṇu Purāṇa makes him a son of Kaśyapa and one of Dakṣa's daughters. The Mahābhārata and some Purāṇas state that he frustrated the scheme which Dakṣa had formed for peopling the earth, and consequently incurred that patriarch's curse to enter again the womb of a woman and be born. Dakṣa, however, relented at the solicitations of Brahmā, and consented that Nārada should be born again of Brahmā and one of Dakṣa's daughters; he was hence called Brahmā and Deva-brahmā. In some respects he bears a resemblance to orpheus. He is the inventor of the Vīṇā (lute), and was chief of the Gandharvas or heavenly musicians. He also went down to the infernal regions (Pātāla), and was delighted with the legend of Kṛṣṇa. He warned Kaṁsa of the imminent incarnation of Viṣṇu, and he afterwards became the friend and associate of Kṛṣṇa.

Nāraka : Naraka, son of mother earth, who met with his death at the hands of lord Kṛṣṇa in the Dvāpara Yuga. He had six brothers and they were Vātāpi, Namuci, Ilvala, Srmara, Anhaka and Kalanābha. **2.** Hell—A place of torture to which the souls of the wicked were sent. Manu enumerates 21 hells. They were Tāmisra, Andha-tāmisra, Mahā-raurava, Raurava, Naraka, Kalasūta, Mahā-naraka, Sañjīvahana, Mahā-vīci, Tāpana, Sampratāpana, Sanhata, Sakakola, Kudmāla, Pati-mṛttika, Loka-śaṅku, Ṛjisa, Panthana, Śālmali, Asi-patra-vana and Loha-dāraka. In the Mahābhārata and Viṣṇu Purāṇa he is said to have carried off the ear-rings of Aditi to the impregnable castle of Prāg-jyotiṣa, but Kṛṣṇa, at the request of the gods, went there and killed him and recovered the jewels. In the Harivaṁśa the legend differs. According to this, Naraka, king of Prāg-jyotiṣa, was an implacable enemy of the gods. He assumed the form of an elephant and having carried off the daughter of Viśvakarmā, he subjected her to violation. He seized the daughters of the Gandharvas, and of gods and of men, as well as the Apsarās themselves, and had more than 16,000 women, for whom he built a splendid residence. He also appropriated to himself jewels, garments, and valuables of all sorts, and no asura before him had ever been so horrible in his actions.

Nara-Nārāyaṇa : Two ancient Ṛṣis, sons of Dharma and Ahiṁsā. The names are sometimes applied to Kṛṣṇa and Arjuna. The Vāmana Purāṇa has a legend about them that is alluded to in the drama of Vikramorvaśī. Their penances and austerities alarmed the gods, so Indra sent nymphs to inspire them with passion and disturb their devotions. Nārāyaṇa took a flower and placed it on his thigh. Immediately they're sprung from it a beautiful nymph who's charms far excelled those of the celestial nymphs, and made them return to heaven filled with shame and vexation. Nārāyaṇa sent this

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nymph to Indra with them, and from her having been produced from the thigh (ūru) of the sage, she was called Urvaśī.

Narāntaka : Warrior actively participated in the war. Hanumān killed him in the war.

Nara-viśvāna : A man-devourer;' Rākṣasa or other malignant being.

Nārāyaṇa : The son of Nara, the original man, and often identified or coupled with Nara. 2. The creator Brahmā, who, according to Manu, was so called because the waters (Nara) were his first ayana or place of motion. The name is found for the first time in the Śatapatha Brāhmaṇa. The name as commonly used applies to Viṣṇu, and is that under which he was first worshipped.

Narmadā : The Nerbuddā river, which is esteemed holy. The personified river is variously represented as being daughter of a Ṛṣi named Mekala (from whom she is called Mekalā and Mekala-kanyā), as a daughter of the Moon, as a 'Mind-born daughter' of the Somapas, and as sister of the Nāgas. It was she who brought Purukutsa to the aid of the Nāgas against the Gandharvas, and the grateful snake-gods made her name a charm against the venom of snakes. According to the Viṣṇu Purāṇa, she had a son by Purukutsa who has named Trasadasyu. The Matsya Purāṇa gives Duḥsaha as the name of her husband. The Harivaṁśa is inconsistent with itself. In one place it makes her wife of Purukutsa and mother of Trasadasyu; in another it makes her the wife of Trasadasyu. She is also called Revā and Pūrva-Gaṅgā, and, as a daughter of the Moon, Indu-jā and Somodbhavā.

Nartana : Weapon used in warfare mostly by front line warriors.

Naubandhana : Peak, also known as Himavat.

Neelagiri : Mountain. Mountain in the region called Ilāvṛtha of Jambū Island.

Nidagha : A Brāhmaṇa, son of Pulastya, who dwelt "at Vīra-nagara, a large handsome city on the banks of the Devikā river" (the Gogra). He was a disciple of the sage Ṛbhu, and when Ṛbhu went to visit his disciple, Nidagha entertained him reverentially. Ribhu instructed him in divine knowledge until he learned to "behold all things as the same with himself, and, perfect in holy knowledge, obtained final liberation."

Nidrā : 'Sleep.' Sometimes said to be a female form of Brahmā, at others to have been produced at the churning of the ocean.

Nikaṣa : A female demon, the mother of Rāvaṇa. The mother of carnivorous imps called Pisitāsanas, or by their metronymic Naikuṣeyas and Nikaṣatmajas.

Nikumbala : Garden where many demons did penance.

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Nikumbha : Rākṣasa who fought against Rāma he was son of Kumbhakarṇa. **2.** An asura who, according to Harivaṁśa, received the boon from Brahmā that he should die only by the hands of Viṣṇu. He was king of Śat-purā and had great magical powers, so that he could multiply himself into many forms, though he commonly assumed only three. He carried off the daughters of Brahmadatta, the friend of Kṛṣṇa, and that hero attacked him and killed him under different forms more than once, but he was eventually slain outright by Kṛṣṇa, and his city of Śat-purā was given to Brahmadatta.

Nikumbhila : Sanctuary where Indrajit, pour the sacred fire to destroy Rāma.

Nimi : King called as Nimi and was supported by his guru Vasiṣṭha. One-day Nimi thought of performing a yajña to which guru Vasiṣṭha agreed. Vasiṣṭha told Nimi that this yajña must be performed as according to the strict discipline and timing of the yajña must be honoured so as to fetch maximum benefits. Nimi agreed to it and started doing arrangement for the yajña. When the stipulated day of yajña arrived he found guru Vasiṣṭha missing. Raja Nimi was in fix. Now he realized if yajña is not started exactly at the stipulated time then it would be against guru's order. And if in the absence of the guru, the yajña starts then guru would go angry. Thinking this he had to arrive to a decision since Vasiṣṭha did not arrive as muhūrat time was approaching. He reasoned out himself by saying that after all Vasiṣṭha is our guru and he would be more happy in seeing his disciple honouring his word or command rather than him. With this he went ahead with the yajña in the absence of guru Vasiṣṭha. He only performed required rituals but did not take anything from the yajñavedi as prasāda. Guru Vasiṣṭha arrived later some time and was furious about Nimi performing yajña in his absence. In that spur of the moment he curse him "hey Nimi, since you insulted me, you should be dead with immediate effect". Nimi could not believe that his guru can say something like this. He expected some sort of appreciation for honouring the time of the yajña.

As he found no fault with him and unnecessary curse from guru Vasiṣṭha, he as well gave the same curse to his guru. The situation was that both of them falling dead were lying on the floor. The kingdom was left without any Rājā and guru which was not possible according to the social and political system of that time. Hence Ṛṣis and Munis of nearby area gathered to make these dead bodies alive. They made guru Vasiṣṭha to wake up thinking that guru Vasiṣṭha in turn will make Rājā Nimi alive. Although, Ātman of guru Vasiṣṭha was ready to go back to the physical frame of the guru, Ātman of Rājā Nimi saw this as an opportunity to wander here and

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there. Ātman of Rājā Nimi refused to go back to the physical frame of the Nimi saying that it will not be part of that world where in selfish and timid guru like Vasiṣṭha resides. That created a huge problem. But Ṛṣi munis were also very adamant of making Nimi alive. If Ātman of Nimi refuses to occupy Nimi's śarīra then we shall ask some other Ātman with out kāyā or deha (body) to occupy Nimi's kāyā they said. According to the Perkaya science it is not possible to occupy any kāyā by any Ātman. kāyā and Ātman must be complementary to each other then only it is possible. So Ṛṣis started hunt for the Ātman without a kāyā suitable for Nimi's kāyā. Ultimately they obtained it but for that they had to make Nimi's body suitable for that Ātman. Then only the vedehī Ātman could be restored to Nimi's dead body. Since body of the Nimi was made suitable to the vedehī Ātman the dead body was named as Janak as it has given a place for an Ātman and since vedehī Ātman was installed in the dead body it was called as Vedehī Rājā Janak. Of this Janak Sītā is shown as daughter.

Nimipratarddana : Name of a sage.

Nimocana : City of King Mura, and was killed by Kṛṣṇa.

Nipa : Trees found in Sahya Mountain.

Nipas : A species of Kadaṃba tree found in Laṅkā.

Niramitra : Son of Nakula and Kareṇumati.

Nirṛti : 'Death, decay.' Death personified as a goddess; sometimes regarded as the wife and sometimes as the daughter of Adharma. One of the Rudras.

Nisatha : Name of a king.

Niṣada : A mountain tribe dwelling in the Vindhya Mountains, said to have been produced from the thigh of Vena; the Bhīlas or foresters, and Barbarians in general. (*See* Vena.) Any outcast, especially the offspring of a Brāhmaṇa father and Śūdra mother.

Niṣādas : The following account of the origin of the Niṣādas is taken from Wilson's Viṣṇu Purína, Book I. Chap. 15. 'Afterwards the Munis beheld a great dusts arise, and they said to the people who were nigh : "What is this?" And the people answered and said : "Now that the kingdom is without a king, the dishonest men have begun to seize the property of their neighbours. The great dust that you behold, excellent Munis, is raised by troops of clustering robbers, hastening to fall upon their prey." The sages, hearing this, consulted, and together rubbed the thigh of the king (Vena), who had left no offspring, to produce a son. From the thigh, thus

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rubbed, came forth a being of the complexion of a charred stake, with flattened features like a Negro, and of dwarfish stature. "What am I to do," cried he eagerly to the Munis. "Sit down (niṣāda)," said they. And thence his name was Niṣāda. His descendants, the inhabitants of the Vindhya Mountain, great Muni, are still called Niṣādas and are characterized by the exterior tokens of depravity.' Professor Wilson adds, in his note on the passage : 'The Matsya says that there were born outcast or barbarous races, Mlecchas, as black as collyrium. The Bhāgavata describes an individual of dwarfish stature, with short arms and legs, of a complexion as black as a crow, with projecting chin, broad flat nose, red eyes, and tawny hair, whose descendants were mountaineers and foresters. The Padma (Bhūmi Khaṇḍa) has a similar description; adding to the dwarfish stature and black complexion, a wide mouth, large ears, and a protuberant belly. It also particularizes his posterity as Niṣādas, Kirātas, Bhīllas, and other Barbarians and Mlecchas, living in woods and on mountains. These passages intend, and do not much exaggerate, the uncouth appearance of the Gonds, Koles, Bhils, and other uncivilized tribes, scattered along the forests and mountains of Central India from Bihar to Khandesh, and who are, not improbably, the predecessors of the present occupants of the cultivated portions of the country. They are always very black, ill sharpen, and dwarfish, and have countenances of a very African character.

Niṣṭuraka : Serpent and son of Vāsuki.

Nistrimsa : Weapon used in warfare.

Niśumbha : An Asura killed by Durgā.

Nivāta-kavacas : 'Clothed in impenetrable armour.' A class of daityas descended from Prahlāda, "whose spirits were purified by rigid austerity." According to Mahābhārata they were 30,000,000 in numbers, and dwelt in the depths or the sea. Arjuna destroyed them.

Nivatankavacas : Dānavas were known by this name, who were invisible in the battle field.

Nīla : 'Blue.' **1.** A mythic range of mountains north of Meru. **2.** A mountain range in Orissa. **3.** A monkey ally of Rāma. **4.** A Pāṇḍava warrior killed by Aśvatthāman.

Nṛga : Name of a sage.

Nṛgha : Royal sage who had sunk in hell and caused him to regain in Heaven.

Nyagrodha : Tree found in interior of Daṇḍaka forest.

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O

Om : A word of solemn invocation, affirmation, benediction, and consent, so sacred that when it is uttered no one must hear it. The word is used at the commencement of prayers and religious ceremonies, and is generally placed at the beginning of books. It is a compound of the three letters a, u, m, which are typical of the three Vedas; and it is declared in the Upaniṣads, where it first appears, to have a mystic power and to be worthy of the deepest meditation. In later times the monosyllable re- presents the Hindu triad or union of the three gods, a being Viṣṇu, u Śiva, and m Brahmā. This monosyllable is called Udgītha.

Oṁkāra : The sacred monosyllable Oṁ. Name of one of the twelve great Liṅgas. *See* Liṅga.

Oṣadhi-prastha : 'The place of medicinal herbs.' A city in the Himālayan mentioned in the Kumāra-sambhava.

Oṣṭha-karṇakas : A people who's lips extended to their ears, mentioned in Mahābhārata.

P

Padma : Serpent and son of Kaśyapa.

Padmā, Padmāvatī : Name of Lakṣmī.

Padmaka : Tree with blossom in nature.

Padma-kalpa : Last expired Kalpa or Year of Brahmā.

Padmarāgas : Gem with radiance power.

Padmāvat : Name of a city. It would seem, from the mention made of it in the drama Mālati Mādhava, to lie in the Vindhya Mountains.

Pahlava : Name of a people. Manu places the Pahlavas among the northern nations, and perhaps the name is connected with the word Pahlavī, *i.e.*, Persian. They let their beards grow by command of King Sagara. According to Manu, they were Kṣatriyas who had become outcasts, but the Mahābhārata says they were created from the tail of Vasiṣṭha's cow of fortune and the Rāmāyaṇa states that they sprang from her breath. They are also called Pahṇavas.

Paijavana : Name of the king Sudās, his patronymic as son of Pijavana.

Paila : A learned man who was appointed in ancient days to collect the hymns of Ṛgveda he arranged it in two parts, and must have been a coadjutor of Veda Vyāsa.

Paiṅga : Name of a Ṛṣi.

Pāka : Name of Arjuna, because he slained the asura named Pāka.

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Paka-Śāsana : Name of Indra, and of Arjuna as descended from Indra.

Palalā : Mother of Śiśu.

Palms : Tree found in Himālayan region.

Palmyra : Tree found in interior of Ceylon.

Pampā : A river, which rises in the Ṛṣyamūka Mountain and falls into the Tuṅgabhadrā below Anagundi. Also a lake in the same locality.

Pāñcāla : Name of a country. From Mahābhārata it would seem to have occupied the lower doab; Manu places it near Kanauj. It has sometimes been identified with the Panjab, and with a little territory in the more immediate neighbourhood of Hastināpura." Wilson says, "a country extending north and west from Delhi, from the foot of the Himālayas to the Cambal" it was divided into northern and southern Pāñcālas, and the Ganges separated them. Cunningham considers North Pāñcāla to be Rohilkhand, and South Pāñcāla the Gangetic doab. The capital of the former was Ahichatra, whose ruins are found near Ramnagar, and of the latter Kāmpilya, identical with the modem Kampila, on the old Ganges between Badaun and Farrukhabad.

Pāñcāli : Draupadī as princess of Pāñcāla.

Pañcānana : 'Five faced.' An epithet applied to Śiva.

Pañcapsarās : Name of a lake. *See* Manda-karṇī.

Panchavatee : A place on the southern bank of the Godāvarī river where Rāma, Sītā, and Lakṣmaṇa lived for some time while in exile. It got its name because of the five banyan trees that stood there in a circle.

Pañcavaṭī : (On the banks of the Godāvarī) They were now in the area known as Daṇḍaka (Deccan) and stumbled across a cluster of hermit homes, making their way from one to the other until they came to the hermitage of saint Agastya. They marvelled at the shrines to all the gods in his hermitage, and Agastya gave Rāma a bow, a dart, a quiver and arrows, and a sabre;—warning him that he would need them. The saint was concerned that Sītā wouldn't be able to go much further, and advised them of a suitable dwelling in the Pañcavaṭī woods near the source of the Godāvarī river and an old Nyagrodha or banyan tree. Lakṣmaṇa built a hermitage here. It was winter now and the frosts were encroaching, but for a while the three led an idyllic existence.

Pañcaviṁśa : *See* Praudha Brāhmaṇa.

Pañca-Vṛkṣa : 'Five trees.' The five trees of Svarga, named Mandāra, Pārijātaka, Santana, Kalpa-vṛkṣa, and Hari-candana.

Pāṇḍavas : Pāṇḍavas never lent their ear to slander about Kṛṣṇa. They had an

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understanding of his glory and they surrendered completely to him. Kṛṣṇa too reciprocated their love. He declared that Dharmarāja was his head, Arjuna his shoulders, Bhīma his trunk, and Nakula - Sahadeva his feet. He himself was the heart. That was the relationship between the Pāṇḍavas and the lord. That is the relationship between all beings and god, only the Pāṇḍavas recognized it, believed it and were benefited by it, where as others did not. The lord is Hṛdayavāsī the Pāṇḍava brothers (Dharmarāja, Bhīma, Arjuna, Nakula and Sahadeva) and Draupadī (representing Prakṛti or nature) followed truth and righteousness and sanctified their lives. Arjuna exemplifies how devotion can be developed by cultivating the friendship with the lord through complete faith and loyalty. Friendship implies also love. Arjuna's love was totally concentrated on Kṛṣṇa. He acquired all powers by the grace of Kṛṣṇa. Once Kṛṣṇa and Arjuna were going together along a road. Seeing a bird in the sky, Kṛṣṇa asked Arjuna, "is that a dove?" He replied, "yes, it is a dove." He asked Arjuna "is it an eagle?". Arjuna replied promptly, "yes it is an eagle". "No Arjuna it looks like a crow to me. Is it not a crow," asked Kṛṣṇa. Arjuna replied, "i am sorry, it is a crow beyond doubt." Kṛṣṇa laughed and chided him for his agreeing to whatever suggestion was given but Arjuna said, "for me your words are far more weighty than the evidence of my eyes. You can make it a crow, a dove or an eagle and when you say it is a crow it must be one" the forbearance and the great breadth of vision which the Pāṇḍavas exhibited as well as the strength of character and determination of their conduct cannot be seen in any other citizen of this country. Because they had always obeyed Kṛṣṇa they directly imbibed from Kṛṣṇa the sacred qualities of truth and forbearance. Arjuna was the brother-in-law of Kṛṣṇa. They were great friends too. There was obviously no time to lose, in elaborate explanation and questioning while on the battlefield. Besides Kṛṣṇa had undoubtedly the power to transform in trice the wayward mind of his kinsmen into an illumined instrument for resolute action. But Kṛṣṇa did not use power! He only prescribed the medicine and the regimen. Arjuna had to swallow the drug and follow the regimen himself, in order to be saved.

He said, "you are my friend, you are now so near to me that I am now your charioteer. You are also in great distress. I agree that the delusion, which has overpowered you, must be removed quickly. But your Ajñāna (ignorance) must fall of through your own efforts, not through some miracle of my design." The love among the Pāṇḍava brothers and that between Rāma and his brothers are supreme examples of fraternal love. The Pāṇḍava overcame all their trials and tribulations by their faith in god.

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The eldest of the Pāṇḍavas Dharmarāja had his mind always centered on Kṛṣṇa. He was known for his one-pointed devotion for Kṛṣṇa. He always thought of Kṛṣṇa even while experiencing all kinds of difficulties is exile. Even when Aśvatthāma killed his children the Upa-Pāṇḍavas, he did not give away to grief because of his faith in Kṛṣṇa. When he reigned as a mighty emperor, he did not feel elated and he was not overwhelmed by grievous ordeals. For the Pāṇḍavas, the lord came first, the world next and they're own interest last. First god, then the world, last "I". The Kauravas had a different order of priorities. First world then the god and I last, with the result that they lost everything. Because the Pāṇḍavas kept god in the fore front they were ultimately successful in their endeavour. Whatever anyone may do, there can be no blemish in the divine. Whether you praise or blame god, neither affects him. Bhagavān then related the episode from the Mahābhārata in which Dharmarāja waited with anguish listening to the abuses levelled against Kṛṣṇa by Śiśupāla and which Kṛṣṇa tolerated for quite sometime. Then he hurled his discus at Śiśupāla that severed his head. Dharmarāja saw the blood from Śiśupāla's body flowing towards Kṛṣṇa and a divine flame from his body merging in Kṛṣṇa. Dharmarāja asked Nārada how the soul of a wicked person like Śiśupāla could merge in Kṛṣṇa. Nārada explained that good and bad, fame and blame relate only to the body and not to the Ātma.

The merger in the divine of devotees who have worshipped the lord in many ways takes places after a long period of trial and tribulation but it lasts eternally. In the case of the wicked, who remember the lord constantly out of hatred, the merger takes place quickly but remain only for a short spell? The merger of souls in the divine takes place for different reasons. In the case of Kaṁsa, it was fear of Kṛṣṇa, which made him always remember Kṛṣṇa, hatred in the case of Śiśupāla and maternal affection in the case of Yaśodā, who merged in Kṛṣṇa through love. The Gopikās merged in the lord through single pointed devotion and Rādhā merged in the lord owing to Ekātma-bhava (complete sense of spiritual oneness). In Mahābhārata, Śakuni represents doubt, Karṇa symbolizes lack of faith (aviśvāsam). When these two come together, asūya in the form of Duryodhana emerges. Every thing is accompanied by wickedness in the form of Duśśāsana. When these four come together the lot of the Kauravas represent bad thoughts bad intentions, bad actions and bad attachment. Kṛṣṇa clearly foresaw the fate of the Kauravas long before the Kurukṣetra war. He told Arjuna, "get up. Be prepared for war. Justice will prevail. Selfishness will suffer disaster this is the Dharma of every age. The parents of these wicked ones will have none of their children left to offer them the

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last rites. That is the decree of fate.". Kṛṣṇa concluded his call to Arjuna with the declaration that there has to be a downpour of arrows to ensure world peace. Śakuni and they had destroyed others in the fire of hatred stored up. This was the lesson that Dharmarāja taught when he declared that as against the rest of the world, they were 105 (the Pāṇḍava brothers and the 100 Kaurava brothers) but when they had internal difference they were five against hundred. When the country is faced with an external threat all parties should come together. They should not divide the country. You may fight among yourselves tooth and nail but when the nation is in peril you should follow this statement of Dharmarāja, that when the national interests are at stake in the country, all should be united as brothers, all should work in unison, but in matters affecting individuals, differences may remain. Once Kṛṣṇa told Duryodhana that he was on the look out for a good man with good attributes. He asked Duryodhana to look for such a man.

Duryodhana searched the world over a few days and said that there was no person with really good attributes and if there was any with good qualities it was himself. Then, Kṛṣṇa sent Duryodhana away and asked Dharmaja to come. He told Dharmaja to look for a man who is very bad and whose qualities are such that there can be no one else worse than him. Dharmaja searched the world over and came back and told Kṛṣṇa that he couldn't find anyone with bad qualities and if there was anyone with such bad qualities it was himself (Dharmaja).

No one can really determine what is good and what is bad. The only alternative is for one to have faith in god and improve one's own goodness. When Pāṇḍavas were preparing to go to the forest, Dharmarāja sent for Draupadī and asked her to sit by his side. Dharmarāja told her, "owing to certain personal differences between the Pāṇḍavas and Kauravas, a situation has come about by which we will have to go to the forest." He told Draupadī that these troubles and tribulations were something which they could not avoid and that it was a very hard thing to live in a forest for twelve years and follow it up with one more year in which they had to remain incognito. Dharmarāja told her that the men will somehow bear the difficulties and that it was not an occasion for a woman to go into the forest and he advised her to remain back and take care of the old Dhṛtarāṣṭra and Gāndhārī, the two main people who were responsible for their exile into the forest. This is very great quality of the Pāṇḍavas and we must learn a lesson from their conduct. If Pāṇḍavas really hated Kauravas is there any meaning in this act and can we justify the fact that

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the Pāṇḍavas asked Draupadī to stay back and serve the Kauravas? The moral of this is that whatever has to happen in one's life will happen but to take such inevitable events and use them to promote hatred is not the correct thing to do, and it is not a good human character. The pain which we have to experience, the misfortunes which come to us and the troubles which we have, are not things which arise externally, nor are they god given. They are simply things, which are the result of our own actions. Most people does not rightly understand the nature of divine love. For instance, even a great woman like Draupadī did not understand the ways of the lord. Once, during their exile while she and Yudhiṣṭhira were strolling in the Himālayas. Draupadī asked Yudhiṣṭhira with tears streaming from her eyes, "dear lord, you have taken such good care of your subjects, you fed the starving and relieved the needy, you always adhered to Dharma, why should you be subject to this present suffering? You are the very embodiment of righteousness. We are leading the life of a destitute here. Why should this happen to you? Have we forfeited god's grace? Is there anything wanting in our devotion?"

Smilingly, Dharmarāja replied, "Draupadī, look at the Himālayas. How beautiful are the peaks! I am filled with joy looking at those mountains. They do not serve me in any way, but still they fill me with joy. The beauty of nature gives me joy. Beauty is bliss. That bliss is nectarine, there is no joy equal to the enjoyment of the beautiful. When you look at a flower, you derive ineffable joy, though the flower renders you no service. Nature is the venture of god. When you behold nature you experience bliss. I love nature for the joy it gives. I derive joy from seeing it and for no other benefit. Likewise, god should be loved in a selfless spirit. I love Kṛṣṇa regardless of what difficulties I have to suffer, because that is the way I love him. Draupadī, do not seek these pleasures relating to the body. Seek the divine feet of the lord, which will confer enduring bliss. Do not grieve over petty difficulties. Concern yourself with the means to experience god. All other things are valueless." Before the war all Pāṇḍavas went to Bhīṣma and said, "you are our grandfather and have been our father ever since our father died. You brought us up with great affection. We have to fight against you. Please grant us permission."

Bhīṣma was so moved by the Dhārmic conduct of Dharmarāja and granted the permission. Thereafter, they walked up to their guru Droṇācārya and addressed him thus "you have been our guru. While Aśvatthāmā is a son born to you, we have also been your sons, as we have been brought up by you. However, due to circumstances we have to fight against you. Please

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grant us the permission." The guru's heart melted away immediately. He embraced Dharma and said "whoever protects Dharma will in turn be protected by Dharma. So, I bless you. Victory shall be yours, because of you are observing Dharma rules so meticulously." The lord sentenced Arjuna to engage himself in warfare against his elders and kinsman. His heroic lineage and Kṣatriya blood urged him forward to fight, but his fear of sin and retribution urged him to desist. "Am I to rule over the kingdom after winning it by destroying those who I revere and hold dear?" He asked himself. Then the lord instructed him, right in the middle of the opposing armies. In the second chapter of the Gītā, he told him of Śaraṇagatī (the doctrine of surrender). Arjuna heard it and said, "lord, I have no will of my own; I surrender to you." Thereafter, the battle was transmitted into a yajña where Adharma was offered in the sacrificed fire. When an act is done in a spirit of surrender to the lord, it becomes a yajña; when it is done in a spirit of egoism, it ends in a battle. A similar situation also occurs in the Mahābhārata. Arjuna argued with Kṛṣṇa and put many ideas before him. During that time, Kṛṣṇa did not teach him the sacred Gītā. Only after he surrendered completely, did he teach Arjuna, the Gītā. If you want to make some jeweller and do not give the goldsmith any gold, then he will not be able to make anything. If you give him gold and tell him not to melt, beat and hammer it, he will still not be able to make anything out of the gold. If we offer the gold of our mind to god and tell him not to interfere with it, how can god prepare the jewel of peace? If you allow him to do whatever he wants, then he will prepare the ornament of peace for you. If you, in any seriousness, ask what is yours, you will get the answer that nothing really belongs to you. You are under the mistaken idea that one thing or another is yours, but this is incorrect. If this body is yours and some limb is ill, why can't you rectify the sickness? When you are not able to rectify a small defect in your body, is it yours? If the mind is yours and if you can put it under control, why does it act like a monkey? Why do you think that this world is yours? If it is yours how does it move without your permission? Life is not yours. We think that the world is binding us but the world is lifeless. It is desire that binds us. Those who catch monkeys prepare a pot with a narrow opening in it and fill it with some sweets. The monkey, who desires the food, will put his hand inside the pot and take a big handful of the sweets. Then the monkey becomes unable to draw his hand out through the opening. Only on releasing the grip on the food will the monkey be able to take his hand out. It is his desire for the food that has bound his hands. This wide world is like that pot and our 'saṁsāras' or the families are like the narrow top.

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Our desires are the sweets that get us bound. When he sheds his desires, he will be able to live in the world freely. To get freedom, the first thing to do is to sacrifice. In philosophical terms, this is called renunciation. A man of great prowess like Arjuna became a subject to the feeling of attachment—"my relatives," "my teaches" etc. He was the prisoner of the feeling of "mine". 'sva', 'svajana' "my people", "my kinsmen"—this sense of attachment made him throw away his Gāṇḍīva (bow) on the battle field, overcome by grief. Even a highly evolved person like Arjuna confessed to Kṛṣṇa that his mind is ever wavering and fickle. Are the intellectuals of today with all their degrees, greater than Arjuna? Not at all. Above all the degrees of intellectual attainments, one needs the grace of god. Kṛṣṇa recognized Arjuna as his devotee. That is the supreme accomplishment. When you earn from the lord the epithet of 'bhakta' (god's devotee), you will be equal with Arjuna. Arjuna was the brother-in-law of Kṛṣṇa; he was a close companion and even a chum of the lord, for many decades! Kṛṣṇa, was 86 years old, at the time of the Kurukṣetra battle, when he served Arjuna as a non combatant charioteer! But yet it was only on that battle field that the message of the Bhagavad Gītā was imparted to him! Why? Arjuna developed the requisite attitude for the reception and retention of the message. First Arjuna was puzzled about his duty and was tremendously anxious to get light thrown upon it. He was torn between two paths and in spite of all his discrimination and detachment he was at a loss to discover what his Dharma was, second he surrendered his judgments, to god, and declared out of the deepest recesses of his heart, in indescribable agony. "I am your disciple. I dedicate my entire being to you. Tell me what to do and I shall obey." Arjuna had reached the highest stage of surrender when the teaching started and during the process, he had unexcelled Ekāgratā or concentration. No wonder he was blessed. Unless one has the same degree of surrender, the same yearning and the same concentration, how can one expect the result that Arjuna attained? It is no easy path, this path of Śaraṇagatī that the Gītā lays down. The seed that is planted in the soil has janana (birth) and maraṇa (death). The cycle of birth and death cannot be got rid of by study and scholarship. Most Sādhakas are like the dried up seed only. But, Arjuna was not a dried seed, he was a field seed. He was Gūda keśa, who had thwarted the advances of Urvaśī, whom he defeated by adopting the attitude of a son to a mother. Kṛṣṇa regarded Arjuna as a devotee. When one is a devotee he is reverential and submissive. If one is treated solely as a friend and not a devotee, he is likely to behave as he pleases. Balance has to be maintained between a friend and a devotee. Arjuna and Kṛṣṇa had genuine sneha

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(friendship) between them. Arjuna saw Kṛṣṇa as his sakhā and therefore had the temerity to use words of jesting irreverence during play or while in repose or when seated next to him, at meals. The two often ate meals from the same plate, and were ready to help each other under all circumstances. Do not be under the impression that Arjuna was insidiously overpowered by Kṛṣṇa.

He was mature in character well versed in the vedic lore and a redoubtable warrior and bowman full of courage and heroism. Kṛṣṇa was the Puruṣottama (supreme being), Arjuna, Narottama, (best human). It was a friendship between the embodiment of the highest and the embodiment of the best. Kṛṣṇa was the Avatāraic (incarnated) person, Arjuna was the Anandhic (blissful) person, and it was a coming together of the Avatāra mūrti and Ānanda mūrti. Arjuna was often addressed by Kṛṣṇa as Kurunandana. This name has a deep significance. Kuru means activity, Karma. Nandana means happy delighted. Kurunandana therefore means he who is delighted while engaged in activity. Throughout the eighteen chapters of the Gītā. Arjuna is alert and active participating vigilantly in every turn of arguments. It is only by having this all knowing, all powerful and omnipresent personality of the lord in his mind, which Arjuna prayed to the lord in the form of Viśvavirāṭ, "can we understand you? Oh! Lord! Kṛṣṇa you are smaller than the smallest particle and bigger than the biggest body. You are present everywhere and always in 84 lakhs of the living beings or living species and one knows you as the biggest thief among all the thieves." Arjuna had prayed to the lord by understanding these aspects of the lord. Because of this Arjuna could understand the real aspect of the lord.

The lord in the Gītā, "Dhanañjaya", calls Arjuna. People explain the word 'dhanam' to mean booty gathered by him from the kings whom he defeated. 'Dhanam' means any valued possession, an object of affections. The most valued possession is the self knowledge. Arjuna had earned this, so he was called Dhanañjaya. Dharmarāja the eldest of the Pāṇḍavas was a sincere adherent of satya. But, during the Kurukṣethra battle, he was persuaded to utter a white lie, a subterfuge which he thought was excusable though it was not cent percent honest. In order to kill Droṇa, the master archer and general on the opposite side, they had to some how trick him into discarding his bow. So they planned a subterfuge. They named a war elephant after Droṇa's son, Aśvatthāmā. Then they killed it. Immediately, within the hearing of Droṇa, the Pāṇḍava army was asked to shout in glee, "Aśvatthāmā, hataḥ kuñjaraḥ" (Aśvatthāmā, the elephant was killed) which was strictly true. But while the soldiers were repeating

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the words, the elephant drums were beaten trumpets pealed so that Droṇa heard only the first two words. Naturally he took them to mean that his son had met his death. Droṇa was heavily laden with grief. His hands could not wield the bow and the arrow as deftly as usual. At that moment, he was overwhelmed and slain. For this one sin that he had encouraged, the only one in his life, Dharmarāja had to spend a few minutes in hell, says the epics. Such is the consequence of departing from satya even by a hair's breath. The forbearance and the great breath of vision which the Pāṇḍavas exhibited as well as the strength of character and determination which they exhibited in their conduct cannot be seen in any other citizen of this country. Because they had always obeyed Kṛṣṇa, they directly imbibed from Kṛṣṇa the sacred qualities of truth and forbearance. For the Pāṇḍavas the life giving breath was Kṛṣṇa and to Kṛṣṇa his body was the Pāṇḍavas. So for as the Pāṇḍavas were concerned, there was not a single moment when Kṛṣṇa was not present. Whatever they saw and did was by the prompting and by the strength which Kṛṣṇa gave them. There is a small incident that may be narrated in this context. Kṛṣṇa gave up his mortal body after completing the task for which he came to the earth. This context relates to Arjuna accompanying the Gopikās and bringing them to Gokulam.

On the way the tribal attacked them and there was a lot of confusion and Arjuna lost all his strength and in that weakened state he somehow managed to come to Hastināpura. Because of the sacred, pure and selfless name of Kṛṣṇa, which was, present in the heart of the Pāṇḍavas whatever they looked at, appeared to them as sacred. Because of the fact that Kṛṣṇa was no longer in this world, everything that the Pāṇḍavas saw was appearing unsacred to them. Unlike in these days, if one had to send a message in those days either to Mathurā or Dvārakā it took months to reach the destination.

Even before this news of the death of Kṛṣṇa reached Hastināpura, Dharmaja was encountering many bad and inauspicious omens. One evening when he was going around the kingdom, he found one agriculturist with a plough on his shoulders and returning home. Dharmarāja looked at this unusual sight and asked the man why he was carrying the plough on his shoulder. The man replied that the previous day, the plough that he left in the field was stolen. Dharmarāja was greatly surprised and agitated and began to doubt if Kṛṣṇa was still alive for he could not expect thefts in his kingdom. On another day, when he was walking in the city, he found a big steel bolt on the door of a house. He met some people at the door and asked what

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this steel bolt was and they replied that other put the steel bolt there people. After listening he was even more agitated and surprised and surmised that there must be a very bad news. Although Dharmarāja asked several questions to Arjuna he could not get any reply because Arjuna was in a great sorrow and he was just silent. That Arjuna had come and that he was full of sorrow was quickly known to all the inhabitants in the royal mansion. The old mother Kuntī sent word that Arjuna should immediately come and see her. Kuntī was over one hundred and eighty years of age and she was infirm. She was just sitting on a bed. As the Pāṇḍavas were such that they would implicitly obey the orders of their mother they went to Kuntī immediately. The Pāṇḍavas knew very well the ancient customs according to which the father, mother, teacher and guest were to be respected as god. In their life and conduct, they fully demonstrated this respect to their mother their teachers and their guests. Immediately, Kuntī began asking several questions about the welfare of Kṛṣṇa, Vasudeva and other relations in Dvārakā. Unable to answer her questions Arjuna at once cried out that their Gopāla was no more. Kuntī was a very wise person and she immediately guessed what had happened and she gave up her life. The very next moment Dharmarāja ordered all the preparations for the ritual after Kuntī's death. He summoned Nakula, Sahadeva and Bhīma. Nakula and Sahadeva were sent to do the last rites for their mother.

Bhīma was ordered to make all arrangements for their going away to the jungle. Arjuna was called and told that arrangements must be made to crown Parīkṣit as the king of the land. While the dead body was on his lap, he was making arrangements for the coronation of Parīkṣit as the king and he was also making arrangements for their journey to the forest. No human being will be able to do such things at the time of such a loss. The Pāṇḍavas are the only persons who could be cited as examples for such behaviour and conduct. No one else had this courage and sacrifice. The last rates were performed and the pandits were sent for and told that the coronation must be gone through immediately. They all felt that the moment was not very auspicious and advised that the coronation be postponed but Dharmarāja insisted that they would not be able to live in a world in which Kṛṣṇa was not present and they wanted to leave for the forest immediately. The brother Arjuna, Bhīma, Nakula and Sahadeva were also of the same view and they expressed that Kṛṣṇa's death was in reality the death of the Pāṇḍavas. They said the Kṛṣṇa could not die as he is an immortal person and the Pāṇḍavas were the ones who had actually died. Arjuna was also arguing with the pandits that it was impossible for the Pāṇḍavas to remain in a world in which Kṛṣṇa was not physically present.

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In many ways, Dharmarāja asked the pandits to traditionally perform the coronation and insisted the if they did not do this he would simply give his crown to Parīkṣit and move away to the forest.

The last rites were completed and Parīkṣit was sent for but it is written in the sacred texts that Parīkṣit was not mature. This in fact was not the case. When the battle of Mahābhārata took place it was 3138 B.C., it was then Dharmarāja rule also commenced and at that time Parīkṣit was present in the womb of his mother Uttarā. Dharmarāja ruled over the kingdom for thirty six years. After the battle was over Kṛṣṇa went to Dvārakā and stayed there for thirty-six years. While the battle started in 3138 B.C. and there was a gap of thirty-six years and so at that time Parīkṣit was of the age of 36 years and he was really fit to rule over the kingdom. But so long as his father and his father's brothers were present he did not agree to take over the kingdom. Those were the sacred codes of conduct that were present in those days. Parīkṣit begged his father and uncles to take him also with them to the forest, as he could not be aide to rule the kingdom well because of his inexperience. In those days, the code of conduct was such that one could not disobey the orders of one's parents, elders or grandfather. He touched the feet of Dharmarāja and said that when so many elders were present, it was not correct for him to be crowned as king. Parīkṣit was born in the ruling family and had every right to become the king but he did not hesitate to say that the elders should be considered first. Dharmarāja did not agree to this but kept his chariot ready and wanted to leave immediately, crowning Parīkṣit. While this situation was developing, Draupadī came out of the house and said that Kṛṣṇa had saved her on many occasions and she would not consider living even for a moment without Kṛṣṇa, especially if her husbands were not there. When my lord and my husbands are both not there, I do not want to stay here. The Pāṇḍavas exhibited to the rest of the world what an ideal family should be.

When we give attention to all these incidents, we see the kind of compassionate friendship that existed between Kṛṣṇa and Pāṇḍavas. If we look at the condition of Arjuna after passing away of Kṛṣṇa, we find that he was following his brother as if a lifeless body was being dragged. He was not even thinking of his dead mother and was always in constant thought of Kṛṣṇa and was behaving like a mad man. For a hundred years, wherever there was Kṛṣṇa, the Yogīśvara, there was Arjuna the best of men. Whenever both of them were present, there was prosperity, victory, wealth and morality. They lived like inseparable persons. For all that time. They were different only in body but the ideas, thoughts and ideals were

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one. Whether it was in Hastināpura or in Dvārakā, whenever Kṛṣṇa and Arjuna came together, Kuntī the mother always served them food in one big plate but never in two different plates. Rukmiṇī also never hesitated to put their meal in one plate with Kṛṣṇa. If Arjuna came to Dvārakā, Kṛṣṇa and Arjuna kept constant company with one another. Kṛṣṇa never spent any time with Rukmiṇī or Satyabhāmā. The reasons for this is that Arjuna was the best of men and Kṛṣṇa was an Avatāra. These two were typical representatives of 'Nara', the man and 'Nārāyaṇa' the god. Suffering from the separation from Kṛṣṇa the Pāṇḍavas were moving, not noticing the presence of each other. All the time uttering the name of Kṛṣṇa, each one dropped dead. Draupadī lost all her energy and realized that her end was also approaching and she shouted out to the lord. Dharmarāja said that each of them was worried because their lord has left this earth and so they could not share Draupadī's grief. In that moment of great distress, the Pāṇḍavas were only thinking of Kṛṣṇa and this teaches us a lesson about the intimate connection between the Pāṇḍavas and Kṛṣṇa. The Pāṇḍavas were being protected by Kṛṣṇa as eyelids protect the eyes because of the sacred prema, which the Pāṇḍavas had towards Kṛṣṇa. The Pāṇḍavas always had Kṛṣṇa as their companion. He stood by them in times of difficulty, as well as when good fortune was theirs. He stood by them at all time. The meaning of the aspect of true companionship was demonstrated by the relationship between Kṛṣṇa and the Pāṇḍavas. When the emissaries of the other world were escorting Dharmarāja after death to hell, for his nominal sojourn, the citizens of hell suddenly felt a coolness and a fragrance in the air, they breathed a strange peace and joy, a thrill and exhilaration which they had never hoped to enjoy.

That was the consequence of the holy soul approaching the region of terror and torture. The unfortunate survivors gathered around Dharmarāja to be soothed and comforted by his very sight. When Dharmarāja was directed to turn back towards heaven the populace of hell cried out to him to prolong his stay. They were reluctant to go back to the heat and the pain. Hearing their piteous wail, Dharmarāja declared that he was surrendering to them all the merit that he earned. Hell is heaven for him he was willing to stay with them! But, that great act of renunciation not only benefited the suffering, creatures, it gave Dharmaja a greater lease of life in heaven and a more honoured place there. Life is best spent in alleviating pain, assuaging distress and promoting peace and joy to others. Dharmarāja the eldest of the Pāṇḍava brothers ceaselessly adored Kṛṣṇa while living in the forest or when he was in Duryodhana's court witnessing the dishonouring of Draupadī or when Abhimanyu was killed in the battle,

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or when the infant Upa-Pāṇḍavas were killed (by Aśvatthāmā) in all these situations Dharmaja loved Kṛṣṇa with perfect calmness. He felt, "Kṛṣṇa! These joys and sorrows are lures that always go together. Hence there is no need for me to get elated or depressed. I cannot swerve from any allegiance to your divinity. My love for you is for your own sake and not for the sake of the world. My love is the bond that links you and me. It is like a bridge that connects the divine-self and the individual self. After Kṛṣṇa left his mortal coil Arjuna thought that it was not good to leave the women alone at that place and so he took his Gāṇḍīva and proceeded with them to Hastināpura. On the way, the forest tribes attacked them and wanted to take away the women from the group. Since Arjuna was leading them, Satyabhāmā, Rukmiṇī and the other Gopikās were shouting for his help and requested him to save them from this situation.

Arjuna was victorious earlier in several battles. He had showed great strength in the Mahābhārata war. On this particular occasion, he could not even lift his Gāṇḍīva. Then Arjuna thought, "all that strength shown was because of Kṛṣṇa and when Kṛṣṇa is not there, I am not even able to lift the Gāṇḍīva." He felt that although his hand was holding the Gāṇḍīva all these years it was the strength of Kṛṣṇa that was using it and he felt very helpless at that time. As Kṛṣṇa was his Antaryāmī (indweller) all those years he felt strong, but now that Kṛṣṇa was no longer with him, he felt like a bag of leather. The inner meaning of this is that, so long as Arjuna felt that Kṛṣṇa was there in a human form he had all the strength but as soon as he left, he had lost all the strength and the will to fight. Just because Kṛṣṇa's gross body had left, Arjuna thought that Kṛṣṇa had left him and because he was under the illusion of identifying Kṛṣṇa's gross body with Kṛṣṇa himself, he lost all his strength. To think, one is full of weakness is not correct. The correct attitude is to regard god as formless, without attributes.

Pandray : Name of a king.

Pāṇḍu : Brother of Dhṛtarāṣṭra, king of Hastināpura and father of the Pāṇḍavas or Pāṇḍu princes. *See* Mahābhārata.

Paṇikhata : Lake obtained the merit of Agnisoma sacrifice.

Panimat : Serpent and son of Vāsuki.

Pannāga : A serpent, snake. *See* Nāga.

Pāpa-puruṣa : 'Man of sin.' A personification of all wickedness in a human form, of which all the members are great sins. The head is Brāhmanicide, the arm cow killing, and the nose woman-murder.

Para Brahman : *Lit.* Beyond Brahman, *i.e.*, that which is beyond the summit of

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a manifested cosmic hierarchy;—referred to in vedic literature as Tat, That (the world of manifestation being idaṁ, this). Parabrahman is very closely connected with Mūlaprakṛti (root-substance) inasmuch as Mūlaprakṛti is the veil of Parabrahman (N.B.G. 62). Kṛṣṇa speaks of Parabrahman as his Avyaktamūrti because Parabrahman "is unknowable, and only becomes knowable when manifesting itself as the logos" or Īśvara (N.B.G. 62). Parabrahman "is the field of absolute consciousness, *i.e.*, that essence which is out of all relation to conditioned existence, and of which conscious existence is a conditioned symbol."

Pampā Sarovara : This word is the most technological word used in Rāmāyaṇa. This is the place where Rāma-Hanumān were shown to meet first time in Rāmāyaṇa. It is very interesting to find why Maharṣi Vālmīki shown the place as to be Pampā Sarovara? Why not any other place? Let's see the word formation. Pampā is Pa+ambā. 'Pā' means derogation and Amba means water or Jala. Sarovara means water lake. This means that the state in which Sādhaka derogats and be in Āp state. As discussed earlier, Sādhana Sādhaka is in either of the five states : 1. Ākāśa, 2. Vāyu, 3. Tejas, 4. Āp, 5. Pṛthvī. Rāma Sādhaka was shown in the tejas state, where as vānara like Sugrīva and Hanumān were shown in the Vāyu state. Ram Sādhaka would fall down to next to tejas state *i.e.* Āp state and hence Hanumān should also fall down to the same state. Both must fall down to Āp state in order to full fill their wishes (Rāma wanted to free Sītā from Rāvaṇa and Hanumān wanted Sugrīva's wife Romā from Vālī). To describe this falling down of the grate Sādhanā states Maharṣi Vālmīki depicted Pampā Sarovara. Ram wanted to free Sītā from Rāvaṇa. The Sātvik tendency (Sītā) is kidnapped by Rāvaṇa (Rākṣasas) which bliss tendency (Rāma) wanted to free. To desire is a sign of derogation (patan) hence ram Sādhaka who is shown to be in tejas state must come down to āp state. On the other hand Hanumān as well wanted his kings (Sugrīeva) wife and kingdom back from the Sugrīva's brother Vālī. Hanumān is depicted in the Vāyu state but to desire is patan and since ram must come down from tejas to āp, Hanumān as well must fall down to the same level. Hence to depict all these activities Maharṣi Vālmīki made the word Pampā Sarovara.

Panasa : Monkey and friend of Hanumān.

Pañca-cūḍa : Name of Rambha.

Pañcajanya : The name of Kṛṣṇa's conch-shell, which he obtained in the following manner : Pañcajana was an elemental of the sea, using the form of a conch-shell (Śaṅkha). He had seized the son of Sāndīpani (who had instructed Kṛṣṇa in the use of arms), whereupon Kṛṣṇa attacked and slew

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Pañcajana, taking the shell for use as his conch. It is significant and interesting that the word Pañcajana itself means 'five classes,' having reference to the five lower classes of beings which in a general way were considered by the ancient Hindus to inhabit the universe. The name therefore could properly be applied to a head of any one such composite group of beings; and to speak of Pañcajana as a 'demon,' as orient lists often do, is to forget the fact that one of the Pañcajanas or five classes of animate beings are men, who can hardly be called 'demons,' even in the Hindu mythological sense.

Pāradas : A barbarous people dwelling in the Northwest. Manu says they were Kṣatriyas degraded to be Śūdras.

Paramātman : The supreme self. In man Paramātman is the three highest principles, with especial emphasis upon the Ātman, hence the reference is to the root-base of man. The term may likewise apply to the root-base of a hierarchy, and cosmically, to the first or unman fest logos of the universe. (comp. Parama, beyond; - Ātman, self : hence the self which is higher than the self of the human ego. B.G. 96)

Parameṣṭhin : 'Who stands in the highest place.' A title applied to any superior god and to some distinguished mortals. A name used in the Vedas for a son or a creation of Prajāpati.

Paraṇa- hrāda : Lake adored to the region of win god sacrifice

Pārasa : Monkey, friend of Hanumān.

Parāśarya : Name of a Ṛṣi.

Paraśurāma : There are stories pertaining to Paraśurāma in Rāmāyaṇa and Mahābhārata. Viṣṇu appeared on the earth as Śrī Rāma, son of king Daśaratha, and his consort Lakṣmī was born as Sītā, daughter of king Janaka. On her reaching marriageable age, a 'Swayaṁvara' (an assembly wherein a princess chooses a prince as her mate from amongst the invitees) was arranged. Many were those who came with high hopes of securing her hand. At the palace of Janaka, there was an ancient bow have been blessed by lord Śiva. Janaka announced that his daughter would marry the prince who could bend the bow and tie it up. All the assembled princes attempted it and failed while Śri Rāma easily accomplished the task, broke the bow into two and Sītā married him. Daśaratha was returning to his kingdom Ayodhyā with his sons and daughters. Paraśurāma, upon learning of Śri Rāma's breaking the bow, became angry. Paraśurāma had learnt archery from lord Śiva. Added to his anger was the fact that a Kṣatriya prince had accomplished the feat.

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As Śri Rāma was heading towards Ayodhyā with his father Daśaratha, wife Sītā and others, Paraśurāma confronted them and a battle ensued between him and Śri Rāma. The former wielded his axe while Śri Rāma replied with his famous 'Kodaṇḍa' bow. As they stood confronting each other, their eyes met;— and both instantly realized that they were the incarnations of the same supreme power. The Viṣṇu-effulgence of Paraśurāma merged itself with Śri Rāma's personality. Paraśurāma realized that his incarnation had come to an end and returned to his hermitage in the Mahendra mountain. According to references in the Mahābhārata, there was a king ruling Kāśī (Banaras). He had three daughters named Ambā, Ambikā and Ambālikā. They had reached marriageable age and the king arranged a 'Swayaṁvara' for finding bridegrooms for them. The contenders had to participate in a battle and the victorious princes would marry the princesses. A king named Śāntanu was ruling in another kingdom Hastināvatī. Devavrata was his son. The queen had left Śāntanu for some reason and the latter wanted to marry again. To fulfil his father's desire, Devavrata undertook to fulfil two vows - that he would not become a king and that he would not marry. He came to be known as Bhīṣma signifying these vows. Upon the death of Śāntanu, Bhīṣma crowned his stepbrother Vicitravīrya as the king. Bhīṣma came to know of the 'Swayaṁvara' of the Kāśī king's daughters and thought it would be a good idea to marry the girls to his brother. He attended the assembly, defeated ail other princes, brought the three princesses and asked Vicitravīrya to marry them. Ambikā and Ambālikā agreed for this proposal. However.... But Ambā? Amba, from the beginning, wanted to marry the king of Śālva. She requested Bhīṣma to send her to that prince. He accordingly agreed and sent her away. But the Śālva king refused to marry her, as she had been taken away after victory in a battle. Ambā came back to Bhīṣma and entreated him to marry her. An avowed celibate, he did not wish to depart from that state of life. Ambā knew that Bhīṣma highly respected Paraśurāma and would not say 'no' to the latter's words. So she went to him and narrated her story.

Paraśurāma thereupon accompanied her to see Bhīṣma and said : 'Bhīṣma, marry this girl.' 'I cannot do so. If I do, it would be breaking my vow.' Paraśurāma and Bhīṣma thereupon engaged themselves in a battle and the fighting went on for many days. Both were valiant and could not be vanquished. Ultimately, they stopped fighting and returned to their places. Ambā, a dejected damsel, threw herself into fire and died. Later she was reborn as Śikhaṇḍī and took revenge on Bhīṣma. Karṇa as mentioned earlier, Paraśurāma had learnt archery from lord Śiva himself and had

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mastered all the finer points of that discipline. It was said that Śiva was very pleased with his disciple's prowess and had bestowed him with the axe; goddess Pārvatī had blessed and given him many fine weapons. Many young men were coming to him for training in the art of archery. But Paraśurāma would not teach the Kṣatriyas. He felt that a weapon in the hands of an evil person would pose a danger to the pious. Karṇa was a hero of Mahābhārata. He was separated from his mother at a very young age. He desired that he should learn archery from Paraśurāma. But how to achieve it? Karṇa decided to act as a Brahmin boy and went to Paraśurāma; Paraśurāma taught Karṇa and in fact was very pleased to notice the keen interest and capabilities of Karṇa. He became a particularly beloved pupil of Paraśurāma and continued his training to reach greater heights. Karṇa's misfortune one day, Paraśurāma, resting his head on the lap of Karṇa, was sleeping. Indra, the king of the devas, had a special affection towards Arjuna, one of the five Pāṇḍava brothers, because the latter had been born to Pāṇḍavas' mother Kuntī by his (Indra's) own blessings. Indra knew that Pāṇḍavas had to wage war against their cousins, the Kauravas led by prince Duryodhana, and that Karṇa would be the right-hand man of the prince. He decided that Karṇa had to be vanquished so as to ward off danger to Arjuna. Indra pondered over how to realize this objective. Karṇa had completed his training from Paraśurāma successfully; who can match him now? Indra had to think of some incident wherein the guru's wrath would descend upon his disciple. He assumed the form of a diamond-sharp insect and began to bite into the flesh of Karṇa's lap. Can anybody withstand such severe torture for long? But Karṇa was worried that even the slightest dislodging of his lap would disturb the Guru's sleep. He suffered all the severe pain of the insect's biting with tenacity.

His lap began to bleed, and as the floor got wet with blood, Paraśurāma suddenly woke up. And what did he see? His disciple is sitting quiet, while his lap was bleeding! He was suffering such great pain silently. A doubt confronted Paraśurāma. This boy is certainly not a Brahmin, for only a Kṣatriya could suffer this pain in silence. The boy must be a Kṣatriya, he had deceived him and learnt archery. Paraśurāma was red with anger. He cursed : "Let the training you have had from me be of no avail to you at the time of your difficulties!" Later, during the great Mahābhārata war, a fierce battle ensued between Karṇa and Arjuna. The 'Sarpāstra' (the serpent-arrow) let off by Karṇa failed to kill Arjuna; and Karṇa also could not remember another great 'astra' taught by Paraśurāma. He succumbed to Arjuna's arrows.

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Paravasu : Son of Raivya, well versed in Vedas.

Pareekshit : Emperor of the Kuru dynasty; grandson of Arjuna and son of Abhimanyu.

Parigha : A club tipped with iron.

Parighās : Stone or cylindrical piece of wood studded with iron pikes.

Pārijāta : The tree produced at the churning of the ocean, "and the delight of the nymphs of heaven, perfuming the world with its blossoms." It was kept in Indra's heaven, and was the pride of his wife Śaci, but when Kṛṣṇa visited Indra in Svarga, his wife Satyabhāmā induced him to carry the tree away, which led to a great fight between the two gods and their adherents, in which Indra was defeated. The tree was taken to Dvārakā and planted there, but after Kṛṣṇa's death it returned to Indra's heaven.

Parijātaka : Name of a Ṛṣi.

Pārijātas : Tree with pleasant smell.

Parīkṣit : Son of Abhimanyu by his wife Uttarā, grandson of Arjuna, and father of Janamejaya. He was killed by Aśvatthāman in the womb of his mother and was born dead, but he was brought to life by Kṛṣṇa, who blessed him and cursed Aśvatthāman. When Yudhiṣṭhira retired from the world, Parīkṣit succeeded him on the throne of Hastināpura. He died from the bite of a serpent, and Bhāgavata Purāṇa is represented as having been rehearsed to him in the interval between the bite and his death. Also written Parīkṣit.

Paripalava : Name of a lake.

Paripatra : The Northern part of the Vindhya range of mountains. According to the Harivaṁśa, it was the scene of the combat between Kṛṣṇa and Indra, and it's heights sank down under the pressure of Kṛṣṇa's feet also known as Pariyatra.

Parṇāsa : River flows from Sahya Mountain.

Parṇaśālā : This is not a famous shrine Bhadrachalam stands for the significance of Rāmāyaṇa Era, the coherent hill place is existed in Daṇḍakāraṇya of Rāmāyaṇa period, where Rāma had spent his vanavāsa. During vanavāsa Rāma with his concert Sītā, Brother Lakṣmaṇa had constructed a hermitage at Parṇaśālā, that sacred place is situated near Bhadrachalam about 25 kms. The picturesque display of some scenes of vanavāsa could be seen at Parṇaśālā. The foot prints of Sītā Devī and mosaic of Śūrpaṇakhā in the guise of golden deer and Rāvaṇa in the guise of Saṁnyāsī for Bhikṣāṭana and the vicinity of the temple—Sītā Vāgu, where she had bathed and collected the turmeric and Kumkum from near by stones and the marks of

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her sari on the rock near Sītā Vāgu are the visiting places for the pilgrims. As Rāvaṇa kidnapped Sītā, the deity at Parṇaśālā is called Sokarama. The track of the chariot of Rāvaṇa while kidnapping Sītā is seen on the mountain on the other side of the riverbank at Parṇaśālā temple. This stands for the mythological significance of the history.

Pārtha : Aon of Pṛthā or Kuntī. A title applicable to the three elder Pāṇḍavas, but especially used for Arjuna.

Parvata : Name of a Ṛṣi.

Pārvatī : 'The mountaineer.'Wife of Lord Śiva.

Pāśa : Kind of missile.

Paśubhūmi : Country ruled by Kratha.

Pāśupata : Weapon received from Viṣṇu by Arjuna during his penance at Vadari forest. It has power to issues thunderbolt, might weapon from all the cardinal direction.

Paśupati : 'Lord of creatures.' A name of Rudra or of one of his manifestations. *See* Rudra.

Pataccaras : Tribes found in middle of modern Assam. They were in support of Pāṇḍavas.

Pātāla : The infernal regions, inhabited by Nāgas (serpents), Daityas, Dānavas, Yakṣas, and others. They are seven in number, and their names, according to the Viṣṇu Purāṇa, are Atala, Vitala, Nitala, Gabhaṣṭimat, Mahitala, Butala, and Pātāla, but these names vary in different authorities. The Padma Purāṇa gives the names of the seven regions and their respective rulers as follow : (1) Atala, subject to maha-maya; (2) Vitala, ruled by a form of biva called hitakeswara; (3) Butala, ruled by bali; (4) Talatala, ruled by maya; (5) Mahatala, where reside the great serpents; (6) Rasatala, where the daityas and dinavas dwell; (7) Patala, the lowermost, in which Vāsuki reigns over the chief Nāgas or snake-gods. In Śiva Purāṇa there are eight : Pātāla, Tāla, Atala, Vitala, Talātala, Vidhi-pātāla, Śarkari-bhūmi, and Vijaya. The sage Nārada paid a visit to these regions, and on his return to the skies gave a glowing account of them, declaring them to be far more delightful than Indra's heaven, and abounding with every kind of luxury and sensual gratification.

Paṭalam : Name of Nāga city situated at the centre of world.

Pāṭlās : Tree found in interior of Ceylon.

Pattāccara : Kingdom under the control of Kuru.

Pattana : City.' Several great places have been known as pattan or 'the city.'

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Soma-nātha was pattan; Anhalwara is still known as pattan, and there is also Patna.

Pattiśa : A kind of spear with sharp edge used as war weapon.

Paulomas : Kaśyapa by his wife Pulomā had many thousand "distinguished Dānavas called Paulomas, who were powerful, ferocious, and cruel." They were killed by Arjuna.

Pauṇḍarka : King of Vināga Puṇḍra and Kirātas.

Pauṇḍra, Pauṇḍraka : Belonging to the country of Puṇḍra. The conch-shell of Bhīṣma.

Paundraka : A pretender who, on the strength of being a Vasudeva, or descendant of one named Vasu-deva, set himself up in opposition to Kṛṣṇa, who was son of Vasudeva, and assumed his style and insignia. Supported by king of Kāśī (Banaras), but he was defeated and killed by Kṛṣṇa, and Banaras was burnt.

Paurara : King of sindhus, killed by Arjuna in the war.

Pauravas : Descendants of Puru of the Lunar race. *See* Puru.

Pāvaka : Name applied to one of the eight Vasus the Vasu fire. Also applied to the god of fire, Agni.

Pāvakākṣa : Monkey and friend of Ṛṣabha.

Pavan : 'Wind.' The god of the wind. *See* Vāyu.

Pavanā : Lake obtain the merit of Agniṣṭoma sacrifice.

Pavitrapāṇi : Name of a Ṛṣi.

Pehowa : This site was called 'Pṛthudaka' in the Epics of Mahābhārata named after the King Pṛthu who prayed for the salvation of his father's soul here. This site is where the tradition of Śrāddha to fathers is offered. It is located 27 kms. west of Thanesar. The place boasts of existence fro A.D. 882 but an inscription written on it states that it was actually built in A.D. 895. Legend has it that when the father of King Pṛthu was nearing his death, he wanted his son to fulfill just one wish of his. He wanted to breathe his last near the river Yamunā Pṛthudak. The obedient son arranged for the same, where his father departed the world of the mortals. Filled with remorse, Pṛthu sat staring at the river for many days at a stretch and made innumerable offerings to God and observed fast too. The place where he is believed to have observed the fast for several days has been named Pṛthudak Tīrtha. Many ghats and temples have now been constructed in respect to the honour of the king's sacrifice.

Phālguna : **1.** A name of Arjuna. **2.** Name of a month.

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Piṇḍara : Serpent and son of Kaśyapa.

Piṇḍaraka : Watering place on the coast of Gujarat, near Dvārakā, resorted to occasionally by Kṛṣṇa. It still survives as a village, and is held in veneration. It is about twenty miles from the northwest extremity of the peninsula.

Piṅga : Name of a tīrtha.

Piṅgalaka : River flows from Sahya Mountain.

Piñjaraka : Serpent and son of Kaśyapa.

Pippalas : Tree found in Himālayan region

Pischa : River flows from Sahya mountain

Pishachas : Are the hostile spirits of the dead whose children do not perform funerary rites in their memory, as described in the Vedas. One can free them from their ghostly existence by performing the funerary rites

Pissitasinas, Pisitāsins : Carnivorous and cannibal imps descended from Nikaṣa.

Pitāmaha : A paternal grandfather. A name of Brahmā as the great father of all

Pitābara : 'Clothed in yellow garments.' A name of Viṣṇu.

Plākṣa : Tree found in Sahya Mountain.

Plakṣāvataraṇā : Name of a river Yamunā.

Planets : Planet is a non-luminous globe of relatively small mass, revolving round a star, a globe of incandescent gas. The only planets of which there is any knowledge are those in the solar system. There are nine planets in this system, viz., Mercury, Venus, earth, Mars, Jupiter, Saturn, Uranus, Neptune and Pluto, arranged according to their distance from the central star of this system, viz., Sun. In astrological studies, earth is not taken into account, but sun and Moon (which is a satellite of earth) are included. The Vedic astrology does not include the trans-aaturnian planets, viz., Uranus (also known as herschel), neptune and pluto, but it includes the nodes of Moon, viz., Rahu and ketu, for prognostication purposes. These planets are divided into two well-marked groups : the inner consists of three relatively smaller ones (viz., Mercury, venus, earth and mars) and the outer five giants, viz., Jupiter, Saturn, uranus, neptune and -pluto. Between the two groups lies the main asteroid zone consisting of about 45,000 small 'worlds' moving round sun whose orbits lie in between the orbits of mars and Jupiter.

Pllakapya : An ancient sage who wrote upon medicine, and is supposed to have been an incarnation of Dhanwantari.

Poṭaka : Serpent and son of Kaśyapa.

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Prabhaṅkara : King of Sauvīra who was accompanied with prince Sindhu in order to hostile the mind of Draupadī.

Prabhāsa : Place of pilgrimage on the coast of Gujarat. Near to Dvārakā : and also near to the temple of Soma-nātha.

Prabhāvat : Wife of Pradyumna.

Pracaṇḍa-Pāṇḍava : 'The incensed Pāṇḍavas.' A drama in two acts by Rājaśekhara, the main incident in which is the outrage of Draupadī by the assembled Kaurava princes.

Pracetas : It is an epithet for Varuṇa, the god of waters, and esoterically, its principle and as such, are related with Śatbhiṣā (q.v.) Asterism. The Purāṇic stories make Pracetas one of the 10 Prajāpatis. An ancient sage and a lawgiver. But there are references to 10 pracetas, who were sons of Prācīnabarhīs and great-grandson of Pṛthu; they passed ten thousand years in the great ocean, deep in meditation upon Viṣṇu and obtained from him the boon of becoming the progenitors of mankind. They took to wife Marīṣā, a daughter of Kāñclu, and Dakṣa was their son, when he was born in another Manvantara but in another Manvantara, the 27 daughters of Dakṣa (cf. Asterisms) were married to Soma (Moon), whose emanation was Maṛṣi who is referred to as mother of Dakṣa. Thus Pracetas were Dakṣa's father as well as his great grandson.

Prācyas : The people of the East; those East of the Ganges.

Pradyota : River flows from Himālayan Mountain.

Pradyumna : Son of Kṛṣṇa by Rukmiṇī. When a child only six days old, he was stolen by the demon Śambara and thrown into the ocean. There he was swallowed by a fish, which was afterwards caught and carried to the house of Śambara. When the fish was opened, a beautiful child was discovered, and Māyā-devī or Māyā-vatī, the mistress of Śambara's household, took him under her care. The sage Nārada informed her who the child was, and she reared him carefully. When he grew up she fell in love with him, and informed him who he was, Śambara had carried him off. He defied the demon to battle, and after a long conflict slew him. Then he flew through the air with Māyāvatī, and alighted in the inner apartments of his father's palace. Kṛṣṇa presented him to his mother Rukmiṇī "with the virtuous Māyāvatī his wife," declaring her really to be the goddess ratio Pradyumna also married Kākudmatī, the daughter of Rukmin, and had by her a son named Aniruddha. Pradyumna was killed at Dvārakā : in the presence of his father during a drunken brawl though Pradyumna passed as the son of Kṛṣṇa, he was, according to the legend, a revival or resuscitation of Kāma, the god of love, who was reduced to ashes by the fiery glance of

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Śiva, and so the name Pradyumna is used for Kāma. (*See* kama.) The Viṣṇu Purāṇa puts the following words into the mouth of Nārada when he presented Pradyumna to Rukmiṇī : - "when Manmatha (the deity of love) had perished, the goddess of beauty (Rati), desirous to secure his revival, assumed a delusive form, and by her charms fascinated the demon Śambara, and exhibited herself to him in various illusory enjoyment. This thy son is the descended Kāma; and this is (the goddess) rati, his wife. There is no occasion for any uncertainty; this is thy daughter-in-law." In the Harivaṁśa he has a wife named Prabhāvatī, daughter of king Vajranābha. When he went to see her for the first time, he changed himself into a bee and lived in a garland of flowers, which had been prepared for her. According to the Mahābhārata, he was Sanatkumāra, the son of Brahmā.

Prāghasa : Army general of Rāvaṇa, who was killed by Hanumān in the war.

Prāgvata : Village, where river Ganges cross the village.

Prāgyotiṣa : City under the control of Narakāsura, which was captured by Kṛṣṇa, after killing him in the war.

Prahlāda : Hiraṇyakaśipu was the king of daityas. He performed Tapas and got a boon from Brahmā : he could not be slain by man or beast. He became arrogant with the boon. He thought he was so powerful that he could terrorize all the three worlds. He also thought that there was no need for an almighty god to rule this universe. He hated all believers in god and treated them as his enemies. His tyranny was such that he asked his subjects to worship him as god and to give up all their current religious practices. All the temples in his kingdom were destroyed and the ancient scriptures were burnt. He decreed that religion was forbidden at home and at school. Any citizen could utter the name of god to his or her children only on pain of execution. All officers of his kingdom were asked to propagate the message that there was no one higher than Hiraṇyakaśipu in the entire universe. Prahlāda was Hiraṇyakaśipu's son. He got his education in a Gurukulam for some years and learnt all the arts befitting a prince. Prahlāda visited Hiraṇyakaśipu together with his teacher during Prahlāda's stay in the gurukulam. Hiraṇyakaśipu asked Prahlāda, "what have you learnt so far, my son?" "Dear father, let me tell you the essence of all that I have learnt so far. I adore him who is without beginning, middle or end; he is the imperishable lord of the universe and the first cause." These words pierced Hiraṇyakaśipu's heart like arrows and provoked the king in utter rage. Hiraṇyakaśipu's eyes became red with anger and he was trembling with emotion. He turned towards the teacher and asked him what type of teaching he had been imparting to Prahlāda.

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"O king!" Replied the teacher politely, "i did not teach Prahlāda what he has just told you. I am myself surprised by Prahlāda's conviction and at what he said." Hiraṇyakaśipu now turned towards Prahlāda, "who has taught you these vile lessons about the imperishable lord? Your teacher denies it." "O father! The god of gods is the supreme instructor of the entire universe. Can you not see his teaching on all material and natural objects of the world-on rocks and trees, in the sky and oceans and most importantly, in the face of man?" "Who is the god of gods you are talking about? I am the only sovereign of the three worlds!" Hiraṇyakaśipu exclaimed. "Human beings are too frail to describe the glory of god. God is only to be meditated upon in utter devotion. All things emanate from the supreme god and all things abide in him." "You fool, my son! Do you want to die? How can you call someone else supreme while I am around?" "The supreme god is the creator, protector and destroyer of everything in the universe. He is also your lord, my father. Why do you feel offended by this truth?" "evil spirits have entered your heart. Only a possessed person can utter such words." Hiraṇyakaśipu tried hard to fathom the mind of his son. "not only in my heart, god has entered into all hearts. God is all pervasive. We, you and i, live and move only because of him." Hiraṇyakaśipu had enough of the wretched words, "take this fool of Prahlāda away to his teacher's house. I will speak to the teacher later." After some months, Prahlāda was beckoned into the presence of Hiraṇyakaśipu, "now tell me, if you have learnt any good verses." "May he grace us? May he, who moves everything may he, who is the cause of creation, animate and inanimate may he, the god of gods bless us!" Hiraṇyakaśipu was livid with anger, "kill this wretched boy! He deserves to die. He is a disgrace to the clan of Hiraṇyakaśipu." "God is present in the weapons of your soldiers and also in my body, so they cannot hurt me," said Prahlāda exuding confidence. Hiraṇyakaśipu drew his sword and struck at Prahlāda. Prahlāda felt no pain.

The king's sword did not even leave a scratch. Hiraṇyakaśipu struck repeatedly but with no impact. Hiraṇyakaśipu got exasperated, "chain up Prahlāda and lodge him in the dungeon." Hiraṇyakaśipu tried all types of tortures : throwing Prahlāda among poisonous snakes, trampling by furious elephants, tricks of sorcery, and scorching with flames, but to no avail. None have these tortures could hurt Prahlāda a bit. In one instance, Prahlāda prayed to god to show mercy on the sorcerers and brought them back to life even though they had been consumed in the flames they tried to throw at Prahlāda. As the magicians came back to life, they bowed to Prahlāda and thanked him for his generosity. Hiraṇyakaśipu was

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wondering how Prahlāda was able to counter the magical arts of the sorcerers, "wherefrom did you attain these magical powers?" "Father," replied Prahlāda, "if we think of no evil to others, we have nothing to fear. I see the same god in all beings as in my own soul. One whose heart is filled with the supreme being sees the same lord everywhere. Father, the power I possess is possessed by all whose hearts recognize the god of gods abiding in them." Hiraṇyakaśipu was shaking with fury as he listened to the words of his son, Prahlāda. He ordered his palace servants to throw the boy down from the palace tower so that his body will be smashed to pieces on the ground.

The goddess earth received Prahlāda gently in her lap as the guards of the palace hurled Prahlāda down. Hiraṇyakaśipu ordered that the boy be bound and thrown into the ocean. The daityas who carried our the orders reported failure : "o king, the boy started floating in the waters. The ocean was in fury and threatened to submerge the earth with its waves." Hiraṇyakaśipu ordered that rocks be tied on with Prahlāda so that he and the rocks will sink to the bottom of the ocean. Prahlāda started praying : "glory to thee, O supreme being". You as Brahmā created this world; as Viṣṇu, you preserve this world; and as Rudra, you destroy it. Thou art everything, all things are only your forms. Thou art everywhere, here at the bottom of the ocean as also in the sky high above. I am everlasting, imperishable and unchangeable because I am one with thee." Thus meditating, Prahlāda was lost in prayer and became one with the object of his meditations. At once, the bonds, which bound him, were burst asunder, the piles of rock crumbled into sand and he came up floating on the waves. As he floated on the tossing waves, Prahlāda praised the lord's glory : "thou art perceptible and imperceptible; divisible and indivisible; definable and indefinable; mutable and immutable; thou are both one and many. You are the first cause of the universe." The supreme being now appeared before Prahlāda, "child, your trials are over now. I am pleased with your faithful devotion to me. What boon do you demand?"

Prahlāda replied prayerfully, "in all my births, my faith in thee should not decay!" "I know your devotion will be unwavering. Now choose another boon." "O supreme being! Pardon my father for punishing me just because I was praising thee. Free him from ignorance and sin." "I grant the boon you desire. Now choose another boon for yourself." "All my desires are fulfilled by the boon you granted me that my devotion in you will not decay. I need no other boon." "Those shall live in me for ever." So saying, the supreme being vanished from Prahlāda's sight. The king

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Hiraṇyakaśipu was now a changed man. He embraced Prahlāda, "are you alive, my dear child? I repent for my cruelty. I now believe in the Supreme B e i n g "

2. Serpent and son of Vāsuki.

Prajana : Weapon. This weapon could restore an insensible warrior to consciousness as the Sammohana weapon could deprive one of consciousness.

Prajaṅgha : Ogre actively participated in the war. Hanumān killed him in the war.

Pralamba : Asura killed by Kṛṣṇa, according to Mahābhārata. His story as told in Viṣṇu Purāṇa is, that he was an Asura and a dependant of Kansa. With the object of devouring the boys Kṛṣṇa and Balarāma, he joined them and their playmates in jumping. Pralamba was beaten by his opponent Balarāma, and by the rules of the game had to carry the victor back on his shoulders to the starting-place. He took up Balarāma and then expanded his form, and was making off with his rider when Balarāma called upon Kṛṣṇa for assistance. Kṛṣṇa made a long speech, and ended by telling him to suspend awhile his mortal character and do what was right. Balarāma laughed, squeezed Pralamba with his knees, and beat him on the head with his fists till his eyes were knocked out and his brain forced through his skull, so that he fell to the ground and expired.

Pralaya : (Sanskrit, "dissolution") is a term in Hindu comprehension that conveys all appearance is subject dissolution, but not to destruction, because dissolution leads to recreation. The term is especially used at the ending of a kalpa (cosmic cycle), which then via pravrtti leads to a new creation. But there may be also lesser pralayas such as the great flood of Manu (See Mahābhārata, Vana-parva 1. 8. 1. 1-10), which occurred when all creation was submerged under a deluge. However, Manu had rescued a fish that grew large, and told him to build a large boat in which he was to take seeds and animals. Then the fish rowed the boat to safety by anchoring it to the top of the highest Himālayas.

Pramāṇa : Banyan tree found in the bank of Ganges River.

Pramathas : Class of demi-gods or fiends attendant upon Śiva.

Pramathī : Monkey and friend of Aṅgada.

Pramlocā : Celestial nymph sent by Indra to beguile the sage Kaṇḍu from his devotion and austerities. She lived with him for some hundreds of years, which were but as a day to the sage. When he awoke from his delusion he drove the nymph from his presence. The child with whom she was pregnant by him came forth from her body in drops of perspiration, which

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she left upon the leaves of the trees. These drops congealed and became eventually the lovely nymph Mariṣā.

Prāṇa : 'Breath or life.' In the Atharva-veda it is personified and a hymn is addressed to it.

Prarālaka : Name of an Apasarās.

Prasena : Son of Nighna and brother of Satrājit or Sattrā-jita. A lion killed him. *See* Syāmantaka.

Praśravaṇa : Mountain where Hanumān met Rāma.

Prasumas : Name of a king.

Prasūti : Daughter of Manu and wife of Dakṣa.

Praswapa : Weapon used in warfare.

Pratapa : King of Sauvīra who was accompanied with prince Sindhu in order to hostile the mind of Draupadī.

Pratardana : Son of Divodiśa, king of Kāśī. The whole family of Dvodāsa was slained by a king named Vīta-havya. The afflicted monarch through a sacrifice performed by Bhṛgu obtained a son, Pratardana, who became a mighty warrior, and avenged the family wrongs upon his father's foe. Vīta-havya then flew to the sage Bhṛgu for protection, and was by him raised to the dignity of a Brahmarṣi.

Prati-shthāna : An ancient city, the capital of the early kings of the Lunar race; "it was situated on the eastern side of the confluence of the Ganges and Yamunā," opposite to the modern Allahabad. The capital of Śālivāhana on the Godāvarī, supposed to be the same as "Pattan" or "Pyetan."

Pratiṣṭhāna : Capital city of king Yayātī.

Preta : A ghost; an evil spirit animating a dead carcase, and haunting cemeteries and other places.

Pṛṣadhra : Son of Manu Vaivasvata, who, according to the Harivaṁśa and the Purāṇas, became a Śūdra because he killed the cow of his religious preceptor.

Pṛṣata : Drupada's father.

Pṛṣṇi : In Vedas and Purāṇas, the earth, the mother of the Maruts. The name is used in the Vedas also for a cow. There were several females of this name, and one of them is said to have been a new birth of Devakī.

Pṛtau : King of the Solar race, a descendant of Ikṣvāku. There are many Pṛthus. *See* Pṛthi.

Pṛthā : Daughter of Śūra, a Yādava prince, who gave her to his childless cousin Kuntī (or Kuntībhoja) by whom he was adopted—hence she was called

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Kuntī she is the mother of the Pāṇḍavas. Throughout the text Arjuna is referred to as the son of Pṛthā (in Sanskrit, Pārtha).

Pṛthivī : Name of a lake.

Pṛthu : Aṅga-Prajāpati was the descendant of Swayaṁbhuva Manu and Sunitā was his wife. In course of time, Sunita gave birth to a son, who was named Vena. After growing up, Vena turned out to be an extremely irreligious person and used to spend his time committing all sorts of immoral deeds. The sages tried to bring him to the virtuous path but to no avail. They became furious and cursed Vena as the result of which he died. The sages then churned his dead body, which resulted into the manifestation of a mean caste called Mleccha. They kept on churning his body and in the process; an extremely virtuous entity manifested from the right hand of Vena. He held various weapons like mace, bow and arrows in his hands. He was none other than Pṛthu—the embodiment of Lord Viṣṇu. After being crowned as a king, Pṛthu was saddened to see the prevalence of immorality throughout the length and breadth of earth. The lack of virtuosity and religiousness among the inhabitants of earth made him extremely furious. He decided to destroy the earth. The earth became scared and fled in the guise of a cow. Pṛthu chased her wherever she went. At last, the cow halted at a place, as she had got tired. To save her life, the cow agreed to fulfil all the desires of Pṛthu. Pṛthu then milked the cow, which later on got transformed into cereals. Similarly all the deities, ancestors and other human beings milked the cow and received numerous invaluable things. Pṛthu was a just king. Peace and prosperity prevailed during his reign. People were religious and free from any kind of sorrow. The earth is named after him as Pṛthvī.

Sage Pulastya then went on to give a detailed description of Sūrya dynasty—Vivasvān (Sūrya) had three queens—Sanjñā, Ragyi and Prabhā. Ragyī had a son named Raivat while Sanjñā was the mother of Vaivasvata—Manu, Yama and Yamunā. Once, Sanjñā being unable to bear the extreme radiance of Sūrya created a superficial entity from her body and instructed her to act as Sūrya's wife in her absence. The name of this superficial woman was Chāyā, who had two sons and two daughters from Sūrya. The names of her sons were Sāvarṇa—Manu and Śanaiścara, while the names of her daughters were Tāpti and Viṣṭi. Śanaiścara became immortal as a planet while Yamunā and Tāpti became rivers. Vaivasvata Manu had ten sons among whom 'Ila' was the eldest. After appointing Ila as his successor, Vaivasvata, Manu went to do penance. Once, Ila transformed into a woman after trespassing a forest where Lord Śiva and Pārvatī were enjoying

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privacy. It was Lord Śiva's curse that any male who ventured in to that forbidden forest would become a woman. Later on, Budha became enchanted by Ila's beauty and married her. Meanwhile, when Ila did not return to his kingdom, his brother Ikṣvāku went in search of him. Ikṣvāku reached the outskirts of the same forest but did not enter it. He managed to please Śiva by his devotion. When Lord Śiva appeared, Ikṣvāku requested him to make Ila a man once again. Śiva told him that it was impossible but assured him by saying "If you perform an Aśvamedha yajña and donate all the virtue thus acquired to me, then your brother will be able to live as a man for one month. But, after one month he will again become a woman. Thus, his form will keep on changing every alternate months." Meanwhile Ila gave birth to four sons among whom Utkala, Gayā and Hārītāśva were prominent. This way, Ila became the source from which the lineage of Candra sprouted. Ikṣvāku ruled over Madhya-deśa. He had one hundred sons, all of whom ruled the territories situated north of Meru Mountain. Ikṣvāku also had one hundred and fourteen more sons, who ruled over the areas situated south of Meru.

Kakusttha was Ikṣvāku's grandson. Kakusttha had a son named Suyodhana. Some other prominent kings coming from this lineage were—Pṛthu, Vṛhadāśva, Kuvalāśva, Purukutsu, Dharmasetu, Mucukunda, Tridhanvā, Traidharuṇa, Satyavrata and Satyaratha. The most truthful king Hariścandra was Satyaratha's son and Rohita was his son. Famous kings like Raghu, Dilīpa Aja, Dīrghabāhu and Prajāpati-Daśaratha were the descendants of Ikṣvāku. Daśaratha had four sons between whom Śrī Rāma was the eldest and who had killed the demon king Rāvaṇa. Rāma had two sons—Lava and Kuśa.

Pṛthudaka : Celebrated Lake over 3 worlds belonging to Kārtikeya. One bath in it will be destroy his evils.

Priyā : Wife of Adbhuta and had a son named Vibhu.

Priyakas : Species of deer.

Priyalas : Tree found in Laṅkā.

Priyam-vada : Vidyādhara, son of the king of the Gandharvas.

Priyaṅgus : Tree yielding pepper as their fruit found in Laṅkā.

Priyavrata : One of the two sons of Brahmā and Śatarūpā; or, according to other statements, a son of Manu Swayaṁbhuva."Priyavrata being dissatisfied that only hall the earth was illuminated at one time by the solar rays, followed the sun seven times round the earth in his own flaming car of equal velocity, like another celestial orb, resolved to turn night into day."'

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Brahmā stopped him. "The ruts which were formed by the motion of his chariot wheels were the seven oceans.

Protīpa : King who ruled the 3 worlds.

Pulaha : Name of one of the Prajāpatis and great Ṛṣis his wife was Kṣamā, and he had three sons, Kardama, Arva-Rivat, and Sahiṣṇu. A Gandharva.

Pulāmā : Daughter of Daitya.

Pulastya : One of the Prajāpatis or Mind-born sons of Brahmā, and one of the great Ṛṣis. He was the medium through which some of Purāṇas were communicated to man. He received the Viṣṇu Purāṇa from Brahmā and communicated it to Parasara, who made it known to mankind. He was father of Viśravās, the father of Kubera and Rāvaṇa, and all the Rākṣasas are supposed to have sprung from him.

Pulinda : Name of a king.

Pulindas : Barbarians; barbarous tribes living in woods and mountains, especially in central India; but there were some in the north and on the Indus.

Pulomān : Dānava and father of Śaci, wife of Indra. Indra killed him when he wished to curse that deity for having ravished his daughter.

Puṇḍarīka : Serpent and son of Kaśyapa.

Puṇḍarīkākṣa : The lotus-eyed;' a name of Viṣṇu.

Puṇḍarīkas : Tree found in Sahya Mountain.

Puṇḍra : A country corresponding "To Bengal proper, with part of South Bihar and the Jungle Mahals." A fabulous city between the Himāvat and Hemakūṭa.

Puñjikāṣṭhala : Apasarās who transformed into monkey. She came to be known as Añjanā married to Kesarī. **2.** River flows from Sahya Mountain.

Puṇya : Name of a lake.

Puṇya-śloka (Mas.), Punva-śloka (Fem.) : 'Hymned in holy verse.' An appellation applied to Kṛṣṇa, Yudhiṣṭhira, and Nala, also to Draupadī and Sati.

Purandara : Deity with 1000 eyes.

Purañjaya : 'City-conqueror.' A prince of the Solar race, son of Vikukṣi his story, as told in the Viṣṇu Purāṇa, is that in the Tretā age there was war between the gods and the. Asuras, in which the former were worsted. They had recourse to Viṣṇu for assistance, and he directed them to obtain the aid of Purañjaya, into whose person he promised to infuse a portion of himself. The prince complied with their wishes, and asked that their chief, Indra,

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would assume the form of a bull and carry him, the prince, upon his hump. This was done, and thus seated Purañjaya destroyed all the enemies of the gods. As he rode on the hump he obtained the cognomen of Kakutstha. In explanation of his title Purañjaya, the Bhāgavata Purāṇa says that he took the city of the daityas situated in the west.

Purocana : The emissary of Duryodhana who attempted to burn the Pāṇḍavas in their house and was burnt in his own house by Bhīma.

Puru : Son of Puru was Suvīra, and Manasyu his son, and the king named Abhayada was the son of Manasyu. In like manner Abhayada's son was named Sudhanvan, a lord of the earth. His sons were Subāhu and Raudrāśva. Raudrāśvas' ten sons were Dasarṇeyu, Kṛkaṇeyu, Kakṣeyu, Sthāṇḍileyu and in like manner Sannateyu, Riceyu and Jaleyu and the exceedingly strong Sthaleyu, Dhaneyu and Vaneyu and ten female children. Oh sages! Those ten daughters were Bhadra, Śūdra and Madra, Śalada, Malada, Khalada and then Nalada and Surasa besides, in that manner Gocapala and Strīratnakūṭa. The inspired poet born in the genealogy of Atri, Prabhākara, was their husband. Bhadra begot the beautiful son Soma. Listen, excellent sages to the genealogy of the high souled Puru in detail and in due order reported for the first time by me. Listen, excellent sages to the genealogy of the high souled Puru in detail and in due order reported for the first time by me. Because of the effect of Svarbhānu, as the rays of the sun were as if falling from the sky to the earth, darkness overcame intermediate space. But light was established by way of saying : 'Health to you, let it be in this way.

Indeed, the design of having the day maker fall was that on the sagely poets' advice it did not fall from the sky to the earth. The chief of the race of Atri was who made the practising of severe penance and the Soma or ray of light sacrifice Atris' strength, as it was certainly endowed by the gods. He generated in those daughters' troops of his own egotism, ten noble sons fierce in penance and devoted to it in that manner. Oh sages! They were makers of lineage and poets skilled in the Veda, in this manner known as Svastyatreyas and something destitute in the three kinds of wealth. The family race of Kakṣeyu was three and certainly great warriors : Sabhānara, Cākṣuṣa and likewise Paramāṇyu. Sabhānaras' son was the learned Kālānala, a protector of men. The son of Kālānala was called Śṛñjaya, a knower of the law. And the son of Śṛñjaya was the hero king Purañjaya. Excellent sages! The son of Purañjaya was Janamejaya and the son of Janamejaya was the royal poet Mahāsāla. He was well known as having the honour of being one of the gods stationed on the earth.

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Mahāsālas' son was called the famous Mahāmānas. Having honoured troops of divinities produced the very high-minded hero. Honoured Brāhmaṇas! Mahāmānas produced two sons, Uśīnara, a law knower and the exceedingly strong Titikṣu. Uśīnaras' five wives were born in the family of a royal poet : Nṛga, Kṛmi, Nava, Darva and the fifth Dṛṣadvatī. In them Uśīnaras' sons were five and continued the troop. The sons were brought into existence when he was advanced in years and certainly by great penance. Nṛgas' son was Nṛgas and from Kṛmi was begot Kṛmis, from Nava was the son Navas and from Darva was Suvratas. From Dṛṣadvatī, Śibi king of the Uśīnaras was produced. Brāhmaṇas! The Śibis came from Śibi and of Nṛgas the race of Yaudheyas! Indeed, of Navan was the kingdom of Navarāṣṭra, from Kṛmi the town of Kṛmila and of Suvrata in that manner the country of Ambāṣṭhas. Listen of the sons of Śibi. The four sons of Śibi, the Śibis, were Vṛṣadarbha, Suvīra, Kekaya and in that manner Madraka, renowned in the regions. And their community nations the Kekayas, Madrakas, Vṛṣadarbhas and Suvīras thrived. Honoured Brāhmaṇas!

These are the offspring of Titikṣu who was king in the eastern region. Uṣādratha of great strength and Phena was his son. Phena produced Sutapas. Consequently Sutapas produced Bali. Brought into existence in the womb of mankind, indeed he was the king Kañcaneśudhi. A great Yogī, Bali was a lord of men in a previous existence. He caused to issue five sons perpetuating race in the world. Aṅga was begot at first, then Baṅga, Suhmas, likewise Puṇḍra and Kaliṅga. In that manner they were descended from Bali and became the reigning order. Also descended from Bali were the Brāhmaṇas perpetuating his race in the world? Honoured Brāhmaṇas! The pleased Brāhmaṇas granted a boon to Bali : 'You are a great Yogī and long lived for 1000 yugas by measure, and Bali you are unequalled in the essence of law and the consideration of case and moreover in battle you are invincible, and certainly preeminent in custom and knowing the three worlds and certainly have prevalence in procreation in that manner, and in this way you also establish the four self governed orders. Great sages! In this manner it having been said by the powerful, Bali the king proceeded to the highest peace of mind and in the course of time also returned to his own place.

Of those five nations of people, the Aṅgas, Baṅgas along with the Suhmakas, Kaliṅgas and certainly the Puṇḍras, they are properly the offspring of Aṅga. The son of Aṅga was the great lord of kings, Dadhivāhana. Dadhivāhanas' son was the king Diviratha. The son of

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Diviratha was called the learned Dharmaratha and equal to Indra in heroism. His son was Citraratha. Now it was Dharmaratha that once on the Kālañjara Mountain drank Soma juice with the great soul and adorable Indra. The son of Citaratha then was Daśaratha, also known in this manner as Lomapāda and whose daughter was Santa. His descendant was the very celebrated hero Caturaṅga begot by the favour of Ṛṣyaśṛṅga to augment the genealogy. Caturaṅgas'son is Pṛthulākṣa, remembered in this way. Pṛthulākṣas' son is the very celebrated king named Campa. The city of Campa was Campās' which was also the fortress town Mālinī. By the favour of Pūrṇabhadra, Haryaṅga was the son. Consequently did Vaibhandaki Ṛṣyaśṛṅga of Indras' invincible invincibility cause to descend by means of sacred formulas the best conveyance animal to the earth. Haryaṅgas' son therein is remembered as the king Bhadraratha. Bhadrarathas' son was Bṛhatkarman, a lord of creatures. Bṛhaddarbha was his son from whom Bṛhanmānas was produced. Bṛhanmānas, a lord of kings, produced a son called Jayadratha from who was the protector of men called Dṛdharatha. Moreover, Dṛdharathas' son was Viśvajit who caused men to tremble. His inheritor was Vaikarṇa and his son was Vikarṇa. He had one hundred sons and was the cause of the increase to the troop of Aṅga.

I have enumerated all these kings, great souls, prolific, strictly truthful, and great warriors belonging to the Aṅgas. Best of the sages! Riceyu was of the family race of Raudrāśva. Honoured Brāhmaṇas! Listen as I explain the king's genealogy. From Riceyus' family race was the earth lord king Matinara. The sons of Matinara were three and of the highest virtues : Vasurodha, Pratīrtha, and certainly the virtuous Subāhu. All were knowing the Veda and certainly devoted to sacred knowledge and speaking the truth. There was a virgin who was called Ila. She was a superior woman able to discourse on religious texts. She cohabited with Tamsu Vasurodha in the sentiment of Bhairava. From Tamsu then was the son Dharmanetra, a majestic royal ṛṣi. His wife was Upadānvī, advanced in discoursing on religious texts. Upadānavī consequently produced four fortunate sons : Duśyanta, Suṣmanta, Pravīra and in that manner Anagha. He inheritor of Duśyanta was called the powerful Bharata. He subdued all having the great strength of an elephant. The son was an emperor produced in Śakuntalā of the great soul Duśyanta, the Bharata of whom the descendants of Bharata are called. The family from the earth lord of Bharata was destroyed by the fury of the mother that narrated by me formerly.

The descendant of Aṅgiras, the great sage Bṛhaspatis' son Bhāradvāja

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caused a great and far extending sacrifice, preceding that his sons' births were ordinary. As a result now, Vitatha was called the son from Bhāradvāja. Now in that manner at the birth of Vitatha, Bharata went to heaven. And then at the consecration of Vitatha, Bhāradvāja went to the forest. And moreover he, Vitatha produced five sons : Suhotra and Suhotrī, Gaya, Garga likewise, and the great soul Kapila. Suhotras' two sons were Kaśika, one of great duty, and in that manner prince Gṛtsamatī. The sons from Gṛtsamatī were the Brahman communities and the reigning orders. The son of Kaśika was the prince of Kāśī, Dīrghatapas in that manner. The son of Dīrghatapas was the learned Dhanvantarī. The family from Dhanvantarī was Ketumat, heard of far and wide in this way. In that manner the son of Ketumat is remembered as the learned Bhīmaratha. The son of Bhīmaratha was Divodāsa, the ruler of Vārāṇasī in his manner known as destroying all enemies. The son of Divodāsa was the hero king Pratardana.

The two sons of Pratardana were Vatsa and Bhārgava. Alarka, the kings' son, was a king of some opinion in the world. Descendant of Haihaya Yadu, the earth lords' inheritance was seized in the Aja festival. The fathers' inheritance Divodāsa took by force. By the son of Bhadrasena, the great soul Durdama, for that done by Divodāsa in childhood in this manner was the ardour of metal released. The prince called Aṣṭaratha was the son of Bhīmaratha. Honoured Brāhmaṇas! By this son was this assault in childhood made the ending of the enmity. Best sages! This was the intention of the reigning order. Alāska, the sovereign of Kāśī, indeed, was devoted to knowledge and true to promise. For 60 thousand years and 60 hundred years he had the appearance of a youth and was conversant with continuing the troop of Kāśī. Best sages! He attained to the fullest duration of life by the pellucidness of Lopāmudrā, and at the end of his enjoyment killed the Rākṣasa Kṣemaka and came to rest in the enjoyable town of Vārāṇasī. The descendant of the prince Alarka was also called Kṣemaka, a lord of the earth. The son of Kshemaka was consequently Varṣaketu. The descendant from Varṣaketu was named Vibhu, a lord of people. Anarta was the son from Vibhu, wherefore was Sukumāra. The son of Sukumāra was Satyaketu, a great warrior. The son was a king of great majesty and just in the highest degree. The country of the Vatsas was from Vatsa and Bhārgabhūmi was from Bharga. Best sages! These, the sons of Aṅgiras born in the genealogy of Bhārgava then, were Brāhmaṇas, the reigning orders, working men and Śūdras. Best Brāhmaṇas! Listen to the latter genealogy of Ajamīḍha. The son of Suhotra was Bṛhat and the family of Bṛhat was three : Ajamīḍha and Dvimīḍha and the strong Purumīḍha. The wives of Ajamīḍha were indeed three and attended by beauty.

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Nilinī and Keśinī and Dhūminī were certainly beautiful women. The splendorous Jāhnu was produced in Keśinī of Ajamīḍha, who on the sacrificial day of the descendants of Aja performed the great universal Soma sacrifice of Kubera and for whom, because of the desire for a husband the swift going Gaṅgā ran after as if tamed. Oh sages! At his not desiring that, the swift-goers inundated that abode and seeing that sacrifice place swimming round on all sides, the prince Jāhnu certainly spoke angrily with the swift goers at that time : 'Because of this, in those three worlds to diminish the waters, I drink. For this haughtiness swift goers, let you obtain the result at once. Consequently having seen the swift-goers drunk, the great souled poets bonded Jāhnavī Gaṅgā to the condition of a daughter as to one whom a great lot has befallen. Yuvanāśvas' daughter Kaverī was a celestial maiden of Jāhnu whose' body developed afterwards into a river by the curse of the swift-goer. Jāhnus' cherished son was called the mighty Ajaka. Ajakas' descendant was the earth lord Balakāśva and devoted to hunting. Kuśika was born of him. The full-grown king wandered with the woodsmen Pahlavas. Kuśika suffered penance gaining a son equal to Indra. Śakra, who from his fear of being hurt was born in this manner, He, Gādhi, was intentionally the munificent king of the Kuśikas. Viśvamitra was from Gādhi and in that manner Aṣṭaka was from Viśvāmitra. The son of Aṣṭaka was Lauhī. I have mentioned the troop of Jāhnu. Best sages! Listen to the latter genealogy of Ajamīḍha. From Ajamīḍha Suśānta was produced in Nili, Purujati from Suśānta and Bāhyāśva born of Purujati.

The family of Bāhyāśva was five, flourishing and filled with people : Mudgala and certainly Śṛñjaya, the king Bṛhadiśu in that manner and the bold Yavinara and Kṛmilāśva, the fifth. These five guarded the provinces from spawn and in this manner were distinguished. Of those five was the country of the Pāñcālas, flourishing and filled with people. In this manner those Pāñcālas are distinguished in defending from spawn. The descendants of Mudgala are the very renowned Maudgalyas from whom the goddess Indrasenās' womb produced Bradnāśva. The great soul Pāñcajana was the son of Śṛñjaya. The son of Pāñcajana certainly was the earth lord Somadatta. The descendant of Somadatta was the very renowned Sahadeva. Sahadeva's son moreover was called the notorious Somaka. The diminished genealogy of Ajamīḍha, indeed, was born in the son Somaka. The son of Somaka was Jantu of who were one hundred sons. Of them was the younger Pṛṣṭa, powerful father of Drupada. Ajamīḍha and these are remembered, indeed, as the great souled Somakas. The first wife of Ajamīḍha was Dhuminī, eager for a son. Oh best sages! A virtuous wife, fortunate, and have high descent she, meaning to have a son, was a

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religious student associated with the goddess. Consequently, having been austere for a myriad of years, the penance being extremely difficult and having sacrificed fire according to rule, she indeed, feeding on the pure and boundless as it were, slept on sacrificial ceremony grass. Oh best sages! By Dhūminī, he, by her goddess indeed, Ajamīḍha had sexual union. Dhūminī produced Ṛkṣa together with the handsome Dhūmravarṇa. From Ṛkṣa, Sāmvaraṇa was born. From Sāmvaraṇa was Kuru in that manner, which from having passed over the place of sacrifice then, made it the field of the Kurus, virtuous and enjoyable. That going down into the waters and acting right by visiting it made the greatness of who are now known by the name the Kauravas. And from Kuru the sons were four, Sudhanvan, Sudhanus in that manner, and Parīkṣit the long armed, and most excellent Arimejaya. Indeed, the descendants of Parīkṣit were righteous Janamejaya, and by name Śrutasena, and Agrasena, and Bhīmasena, all these highly fortunate, bold and having strength. Janamejaya's son was Suratha, clever in this way. Suratha produced the bold son Viduratha. Viduratha's son was certainly the great warrior Ṛkṣa.

The second was named from Bhāradvāja, by him certainly well known. The two Ṛkṣas in this were in the lunar race, also certainly the two Parīkṣits. And Vipras! Three Bhīmasenas, also certainly two Janamejayas. The second Ṛkṣas' son was Bhīmasena. Pratīpa was from Bhīmasena. From Pratīpa were Śāntanu, Devāpi, and certainly Bāhlika and the three were certainly great warriors. Best Brahmins! From Śāntanu in that genealogy was Bhīṣma. Bāhlika's genealogy was from royal ṛṣis. Listen honoured Brahmins! And Bāhlikas' son was the very renowned Somadatta. From Somadatta were produced Bhūrī, Bhūriśravas and Śala. The sage Devāpi was a teacher of the gods. Kṛtaka, the son of Cyavana was a great soul and friend. Śāntanu was bearing the yoke as king of the Kurus. I will explain the genealogy of Śāntanu, famous of the three worlds. He produced capably a son named Gaṅgā Devavrata. He, indeed, in this manner was known as Bhīṣma, the grandfather of the Pāṇḍavas. Honoured Brāhmaṇas! Kali produced Vicitravīrya. Śāntanus' beloved son was purely religious minded. From the black islander Vyāsa in the wife of Vicitravīrya, Dhṛtarāṣṭra and Pāṇḍu and Vidura were produced. Dhṛtarāṣṭra produced in Gāndhārī one hundred sons. Of them Duryodhana was best of all, surely the chief. From Pāṇḍu the son was Dhanañjaya and his son was Saubhadra. From Abhimanyu was Parīkṣit, the father of Parīkṣita. Parīkṣitas' two sons, the prince Candrapīḍa and liberated Sūryapīḍa were produced in Kaśya. Candrapīḍas' one hundred sons were excellent bowmen. In this manner Janamejaya was certainly heard of as a warrior in the world.

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Of them pre-eminent in invocation was strong-armed Satyakarṇa in the town Varaṇasa, in that place a collector of extensive fees for sacrificing. Satyakarṇas' descendant was the splendorous Śvetakarṇa. Sonless, he righteously entered a religious grove to undertake austerity. At being situated in the heart of the grove a female Yadu entered, a very lovely daughter having beautiful brows, Mālinī. Mālinī was received and the king Śvetakarṇa united with the womb and following having done this, departed life permanently. And Mālinī, seeing the beloved, followed him. In the grove, the lovely daughter and faithful wife were in the eye of and living at the kings' expense. She bore a young boy in this way, a king of Bhāratvarṣa. Now leaving him in that place, certainly, she followed the king. The highly virtuous and faithful wife was like Draupadīī, her ladyship of old. That youth situated on a mountain then cried.

Out of compassion for him the great clouds appeared. From Śraviṣṭha were the two sons, Paippalādi and Kauśika. Those two were taken by compassion at seeing the flowing water of Sarasvatī pounding into his sides until the stones were bathed in red. His rubbed sides were black like the ram, but those sides of Rāmas' black became repaired by the Deva. And truly, in this manner those two made his name now, Ajapārśva. The two Brāhmaṇas supported him in the house of Remake. Remakas' wife wanting a son for companion took him as offspring. The son from Rematī had those two Brāhmaṇas as attendants. Their sons and sons' sons were similar to each other in living at a certain time and in a certain way. This is that genealogy from the great soul Puru. And in this matter surely is this hymn sung by Yayāti Nahuṣa, enjoined in praise at that time pleased by Dhīmat : 'Without doubt this earth may be eclipsed without sun and moon, certainly never at any time shall the world be without Purus. This is known as the genealogy from Puru, narrated by me. Indeed, I shall explain Turvasu, Druhya, Anu and in that manner Yadu. The son from Turvasu was Vahni, and his son was Gobhānu. The son from Gobhanu was the unconquered king Aiśāna. Aishanas' son was Karandhama and his son was Marutta. Indeed, I have narrated another Avikṣita king, Marutta. The childless king performed extensive expensive sacrifices. His daughter was named Samyata. Indeed, she was given to the great soul Saṁvarta, a prince, for the purpose of sacrificial fees. And surely Duśyanta of the Purus was conceived as a spotless son. Highest Brāhmaṇas! Thus by the oath of Yayāti in way of praise at that time did the genealogy from Turvasu enter into the Purus. The descendant of Duśyanta was the lord of subjects, Kāruroma. Now the son from Kāruroma was Ahnida and his sons were four : Paṇḍyā and Kerala and Kāla and the prince Cola.

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The family from Druhya was the king Babhru and the prince Setu. Yauvanāśva killed that son Aṅgarasetu, found to be the husband of Maruts, with difficulty in a hostile encounter as an offering. It was certainly a very great battle taking about fourteen months. The descendant from Aṅgarasetu was the king named Gandhara, for who the great Gāndhārī district is named. The horses native to Gandhara are the best at races. The son from Anu was Dharma, and Dyuta was his son. From Dyuta, Vanaduha was produced and his son was Pracetas. From Pracetas was Sucetas. Indeed, I enumerate those from Turvasu. Those five sons from Yadu were compared to the sons of Devas : Sahasrāda, Payodā and Kroṣṭa, Nīla and in that manner Añjika. The three descendants of Sahasrāda were of the highest virtue : Haihaya, and Haya, and certainly the king Veṇuhaya in that manner. It is heard the son of Haihaya was Dharmanetra in this manner. From Dharmanetra was Kartā and his son was Sahañja. The king encamped in the town named Sahañjanī. It was rich in buffaloes, the son being the splendorous Bhadraśreṇya.

The descendant of Bhadraśreṇya was known by the name of Durdama. The wise son of Durdama was called by the name Kanaka. The descendants of Kanaka were four, well known in the regions : Kṛtavīrya, Kṛtauja, Kṛtadhanvan and certainly in that manner Kṛtāgni was the fourth. Now from Kṛtavīrya was Arjuna who with his thousand arms was a lord of the whole world, the one who acquired the earth in a chariot as lustrous as the sun. He did penance for a myriad of years, the penance being extremely difficult. Kārtavīrya pleased Dattamara, born from Atri. From that, Datta gave four choice gifts abundant in magical influence. Foremost a thousand arms was requested as the very best; then preservation from the wickedness therein preventing reality; having conquered the earth by power, certainly conciliate it by custom; and having won very many battles and having killed enemies by the thousands, moving in battle the death also by one having more power in combat. Honoured Brāhmaṇas! His thousand arms, indeed in fighting it is so said, appeared to be just like the Yoga of Yogeśvara is made by the phantom. Of all the seven divisions of earth possessing towns and with oceans and cities strong by the performance of rite, that which was acquired in those seven divisions of the world was attained to the king by that performance of rite, seven hundred sacrifices, it is heard best sages! Chief sages! In all the sacrifices were a hundred thousand sacrificial fees. Chief sages! All the sacrificial posts and altars were of gold. The Devas decorated the place in aerial cars, and certainly ornamented Gandharvas and Apasarās were regulars. Going to which sacrifice, the learned Gandharva Nārada, in that manner son of Varidāsa, made songs amazed by his greatness.

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Nārada said : 'not for the future will a lord of the earth attain to the condition of Kārtavrīya, by sacrifice, gift, and austerity nor by heroism or by knowledge. For he in the seven divisions of the world, covered in leather and armed with bow and sword and going in a chariot attending on the seven divisions, is Yogī Arjuna to be seen at that time by the world unimpaired in substance and certainly not afflicted and not disturbed. Through my custom the king protects the subjects. He was a universal sovereign of the lustre of every gem, assuredly an emperor of the world. He was a king of the Pāśupālas and certainly he was a protector of the fertile soil. In the condition of Yogī Arjuna, he was certainly as Indra. He, verily, by a thousand arms striking the hard skin of the bowstring was by a thousand rays of light splendorous as the sun in autumn. He caused the Nāgas (serpent race) to enter among men in the glorious city Mahiṣmati, conquering the sons of Karkoṭa.

He, indeed, with the aspect of a violent steam of water produced in the rainy season, as if playing, made his arms to appear to go against the stream! By his play that village on the celestial river was plundered. The anxious Narmadā went in a movement of a thousand waves, his thousand arms as if striking a great ocean. Transformed from fear the great Asuras of the serpent world were motionless. Making of the seduction of the great river moved the great whale fish. Whirling by the wind, gurgling of the foam and thronging agitation of the whirlpool was created by the kings' thousand arms at that time, like the milk water the Mandara makes by the Devas and Asuras together. Frightened by the agitation of Mandara and anxious about the coming forth of nectar and afraid at seeing the sudden rising of the terrible highest prince, the great serpents' heads were immovable and they were bowed like the broken banana tree is by the shaking of the wind at eventide. He bound the bowstring, drew it tight and by five arrows the lord of Laṅkā, powerful Rāvaṇa was indeed perplexed, by force having his proud will conquered and he was bound in Mahiṣmati. At some time he was solicited by a thirsty Citrabhānu. He, the hero gave as alms the seven divisions of the world to make the god of fire wealthy. The old villages were certainly in tumult as Citrabhānu wished to see all his territories completely burned. He, through the great souled lord of men Kārttavīrya, indeed burned the trees and certainly the forests. And truly! The intensely frightened Citrabhānu with Haihaya burned the peaceful and delightful hermitage of the son of Varuṇa. Whom Varuṇa obtained as a most excellent shining son of old was named Vasiṣṭha. He, the Muni, was known as Apava in this manner! In that place Apava from anger cursed the strong Arjuna, 'From this which those forests of mine

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were not accepted Haihaya, from that wrongdoing, he will kill those having wilfully done it.

He is named Rāma, the great armed and powerful of Jamadagni. Having cut those thousand arms forcibly as an offering of meat, the penitent Brāhmaṇa of the Bhārgavas, indeed, will kill you. Honoured sages! Whose substances were unimpaired, was attractive to enemies and protected the subjects by powerful man lord customs, consequently met with that death, truly! Of his curse from the great sage, himself previously, the best in that way, had selected it. Of his hundred sons, five were remaining as armed brave soldiers and great illustrious righteous souls. Śūrasena and Śūra and Vṛṣaṇa, Madhupadhvaja, and Jayadhvaja by name were the great prince of Avanti. Kārttavīryas' family was possessed of might and exceedingly strong ancestors. Jayadhvajas' son was the very strong Tālajaṅgha. His hundred sons are known as the Tālajaṅghas, remembered in this manner. Chief sages! of that troop of great souled Haihayas, the Vitihotras, Sujātas, Bhojas and Avantīs are remembered and in that way the Taundikaras and the Tālajaṅghas are generally known. The multitude of the Bharatas and Sujātas is not imitated. Oh sages! Beginning with Vṛṣa is the auspicious activity of the Yādavas. Vṛṣa is the continue of the family therein and his son was Madhu. Of Madhus' hundred sons Vṛṣana was the family founder. Of Vṛṣana are all the Vṛṣṇis and of Madhu are all the Mādhavas remembered. And those Haihayas out of custom are the Yādavas named Yadu. Who will narrate Kārttavīryas' birth in this case constantly, his acquisitions are not destroyed and destroyed, and he will again meet with them.

Best Brāhmaṇas! These are the five genealogies of the sons of Yayāti. Best sages! Asserted as the worlds' heroes who truly preserve the regions and like the five permanent and moving elements. The king hearing of the five secondary creations is experienced in the purpose of custom, he will be the lord of the five descendants holding them in subjugation, and will certainly meet with the five choicest gifts rare in this case for men of the world : health, fame in that manner, sons, supremacy and certainly well being from holding and certainly hearing of the five divisions. Honoured sages! Chief sages! Listen to the genealogy from Kroṣṭu, in which way the descendant of Yadu, a worshipper and doer of auspicious action and of whose race is born the Vṛṣṇi troop propagator Viṣṇu Hari, as it is related by me, for hearing of the genealogy of Kroṣṭu, certainly one is freed of all sins.

Puruhūta : Name for Indra, meaning "often invited" or "the god who is most called upon.

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Purujit : Hero on the side of Pāṇḍavas, brother of Kuntībhoja conquering many. 2. Maternal uncle of Jarāsandha, belongs to Kuru race.

Purukutsa : Son of Māndhātrī, into whose person Viṣṇu entered for the purpose of destroying the subterranean Gandharvas, called Mauneyas. He reigned on the banks of the Narmadā, and that river personified, as one of the Nāgas was his wife. By her he had a son, Trasadasyu. The Viṣṇu Purāṇa have narrated to him by "Dakṣa and other venerable sages."

Puruṣārthas : (Puruṣa-artha) (9/21)—"Goals (Artha) of persons (Puruṣa)"—specifically, the traditional list of four aims that are traditionally considered valid objects of pursuit by humans. These are desire or sexual satisfaction (Kāma); material prosperity (Artha); religious duty (Dharma); and "release" from the cycle of rebirth and death (Mokṣa). This list in some ways fits with the list of Āśramas ("life-stages") that we saw in relation to the idea of Varṇāśramadharma (*i.e.*, The idea that the appropriate Dharma is relative to one's caste and one's stage in life). Thus, the pursuit of Mokṣa (the fourth Puruṣārtha) is the characteristic life-orientation of renunciants (*i.e.*, Those who opt for the fourth "life-stage"), while the pursuit of Dharma is typically reckoned as the highest pursuit of those who are in any of the other three life-stages. Both of these categories (*i.e.*, Puruṣārtha and Varṇāśramadharma) effectively express the idea that Dharma is a "context-sensitive" category - that is, that what is and what is not appropriate Dharma may vary from context to context (and person to person). But the list of Puruṣārthas also nicely reflects some of the tensions and contradictions that go with the Hindu idea of Dharma. Thus, this list of four aims in life says, in effect, that pursuit of Dharma is one proper "Dharma" in life, while at the same time, it allows that the very idea of Dharma may in some cases be superseded - for among the things typically renounced by those who dedicate themselves to the full-time pursuit of Mokṣa is the very idea of Dharma! Puruṣa - literally, "person." In the Ṛgveda (book 10, hymn 90), we find an account of a sacrifice of a Puruṣa (though whether or not human sacrifice actually took place is uncertain), with the various parts of the sacrificial victim's body having constituted the four varṇas.

In Sāṅkhya philosophy - the influence of which we've encountered in the Bhagavad Gītā — Puruṣa comes to refer to something like the "person" within us, *i.e.*, The "soul" or "spirit." As such, this category is opposed to that of Prakṛti, which constitutes, for Sāṅkhya, the other principal component of reality. Thus, we could translate Puruṣa and Prakṛti as, respectively, "spirit" and "matter." On this view, Puruṣa is somewhat

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similar to the Ātmā as we've seen that developed in the Upaniṣads. That is, both the Sāṅkhya Puruṣa and the Upaniṣad Ātmā are conceived as the unchanging "essences" within our changing selves. But there is also an important difference between these two ideas : in the Upaniṣads, each individual Ātmā is said to be, ultimately, no different from absolute reality (*i.e.*, Brahman), in which case, all individual Ātmās would seem, by the transitive property of identity, to be identical with one another, as well (*i.e.*, If each individual Ātmā is identical with Brahman, and if Brahman is ultimately the only thing that exists, then each individual Ātmā ends up being identical with each other individual Ātmā). In contrast, the Sāṅkhya notion of Puruṣa involves a multitude of different Puruṣas—*i.e.*, We each have within us our own Puruṣa. Thus, for Sāṅkhya, the ultimate goal is to realize not only that our Puruṣa is fundamentally distinct from Prakṛti, but also that it is distinct from all other Puruṣas. In contrast to the apparent Upaniṣadic goal of an all-encompassing sort of connectedness, then, the goal of religious insight is described by Sāṅkhya in terms of ultimate "solitariness" (Kaivalya).

Puruṣa-Nārāyaṇa : The original male. The divine creator Brahmā.

Pūṣan : The presiding deity of Revatī, the 27th asterism. The name of the deity is derived from the root *push* and the primary meaning of it is a nourished providence. Pūṣan is said to is a protector and multiplier of cattle and human possessions in general. He is a patron of conjurors, especially those who discover stolen goods, and is connected with matrimonial ceremonies. In the Nirukta, he is identified with sun. He is called a brother of Indra and is enumerated among the twelve Ādityas.

Puṣkara : Bharata's second son. **2.** A blue lotus. A celebrated tank about five miles from Ajmer. One of the seven Dvīpas. (*See* dvīpa). The name of several persons of the brother of Nala to whom Nala lost his kingdom and all that he possessed in gambling of a son of Bharata and nephew of Rāmacandra, who reigned over the Gandharas.

Puṣkaramālinī : Assembly house of Indra.

Puṣpa : Serpent and son of Kaśyapa.

Puṣpaka : Kubera's chariot; used by Rāma to go home.

Puṣpakacar : When morning dawned, Rāma, taking the celestial car Puṣpaka had sent to him by Vivpiśand, stood ready to depart. Self-propelled was that car. It was large and finely painted. It had two stories and many chambers with windows, and was draped with flags and banners. It gave forth a melodious sound as it coursed along its airy way. The Puṣpaka car, that resembles the sun and belongs to my brother, was brought [to Laṅkā]

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by the powerful Rāvaṇa; that aerial and excellent car, going everywhere at will, is ready for thee. That car, resembling a bright cloud in the sky, is in the city of Laṅkā. "Do thou speedily bring the aerial car for me." Thereupon arrived the car, adorned all over with gold, having fine upper rooms, banners, and jewelled windows, and giving forth a melodious sound, having huge apartments and excellent seats. Beholding the car coming by force of will Rāma attained to an excess of astonishment. And the king got in, and the excellent car, at the command of Raghira, rose up into the higher atmosphere. And in that car, coursing at will, Rāma greatly delighted.

After a short aerial journey in the Puṣpaka car with Raghira at the helm, they land and Rāma has a go at it. Being then commanded by Rāma, that excellent car, with a huge noise, rose up in the Welkin. And looking down on all sides, Rāma spoke to Sītā : "Mark my love," so Rāma uttered, as on flying Puṣpaka car, borne by swans, the home-returning exiles left the field of war, sailing o'er the cloudless ether Rāma's Puṣpaka chariot came, and ten thousand Jocund voices shouted Rāma's joyous name, silver swans by Rāma's bidding soft descended from the air, and on earth the chariot lighted,—car of flowers divinely fair,—there is no doubt that the ancient writers spoke of the aerial vehicles in question, not in scientific terms, but in poetic ones. But it takes little effort to see through the flowery phrases and discern a more objective picture. Vimānas were an enjoyable form of transportation, as well as a rather efficient war machine. The ruling class owned them for two reasons. First, they were far too expensive and sophisticated for the peasants of that day. Second, it seems that most of them came from a higher order of beings who seemed to have a political interest in certain mundane affairs. Earlier in the epic a war had been precipitated between the kingdom of Rāma, centred in Ayodhyā, India, and that of the evil rākṣasa known as Rāvaṇa, king of Laṅkā. This war was triggered by the abduction of Sītā, Rāma's beloved. The event is described in Romesh Dutt's translation as follows : unseen dwellers of the woodland watched the dismal deed of shame, marked the mighty armed rākṣasa lift the poor and helpless dame. Seat her in his car celestial yoked with asses winged with speed, golden in its shape and radiance, fleet as Indra's heavenly steed! Then arose the car celestial o'er the hill and wooded vale, like a snake in eagle's talons Sītā writhed with piteous wail, many battles ensued and many lives were lost in the attempt to defeat the rākasa king and rescue Sītā from Rāvaṇa's evil clutches. In one particular encounter the poet Vālmīki likens the movement of Rāvaṇa's airship to the "tempest clouds" as he approaches Rāma's lieutenant Lakṣmaṇa "flaming like celestial fire".

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Rāvaṇa eventually catches Rāma at a disadvantage (on foot), and this is where the god Indra intervenes, loaning Rāma a powerful vimāna fully equipped with weapons equal to those of Rāvaṇa. This makes for an even fight. "Speed, Mātāli," thus spake Indra, "speed thee with my heavenly car, where on foot the righteous Rāma meets his mounted foe in war, "take this car," so said Mātāli, "which the helping gods provide, Rāma, take these steeds celestial, Indra's golden chariot ride," gods and mortals watched the contest and the heroes of the war, Rāvaṇa speeding on his chariot, Rāma on the heavenly car, still the dubious battle lasted, until Rāma in his ire wielded Brahmā's deathful weapon, flaming with celestial fire! Weapon which the saint Agastya had unto the hero given, winged as lightning dart of Indra, fatal as the bolt of heaven, wrapped in smoke and flaming flashes, speeding from the circled bow, pierced the iron heart of Rāvaṇa, lain the lifeless hero low, so Rāvaṇa, the villain of the epic is vanquished. And as stated above, the aerial car, which Rāvaṇa had won from the gods, is made over to Rāma who flies it back to his home in Ayodhyā, giving his beloved Sītā, Lakṣmaṇa and his other friends a birds-eye view of Laṅkā and India as they fly along. We're referring to the Puṣpaka car, described at the beginning of this article. Whether the "gods" referred to above be members of a more advanced civilization is not really clear. However, when such craft are being utilized by human beings, it is nearly always a gift or a loan from elsewhere, and not built here on earth. Similar machines (also called Vimānas) that were built here by humans were somewhat inferior as to propulsion, efficiency and sophistication. For some examples of the latter, click on the article which discusses plans and instructions on ancient aeroplanes.

Puṣpa-karandinī : Name of Ujjayinī.

Puṣpa-mitra : The first of the Śuṅga kings, who succeeded the Mauryas, and reigned at Pātaliputra. In his time the grammarian Patañjalī is supposed to have lived.

Puṣpotkaṭa : Rākṣasī, the wife of Viśravās and mother of Rāvaṇa and Kuṁbhakarṇa.

Puṣkaramālinī : Assembly house of Varuṇa.

Puṣpana : River flows from Sahya Mountain.

R

Rādhā : Wife of Adhiratha and foster-mother of Karṇa. **2.** The favourite mistress and consort of Kṛṣṇa while he lived as Gopāla among the cowherds in Vṛndāvana. She was wife of Ayanaghoṣa, a cowherd. (Rādhā = prosperity).

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The most celebrated Gopī (cowherdess) and companion of Kṛṣṇa while he lived as Gopāla among the cowherds in Vṛndāvana. She is considered to be an incarnation of Lakṣmī; some even believe in a mystical character in Rādhā and regard her as the type of human soil drawn to the ineffable god, Kṛṣṇa. Rādhā is an embodiment of pure and divine love. The 16th asterism, Viśākhā, is also called Rādhā; the 17th asterism, Anurādhā, means 'diminutive Rādhā.'

Rādheya : A metronymic of Karṇa.

Rādhikā : A diminutive and endearing form of the name Rādhā.

Rāga (Mas.) Raginī (Fem.) : The ragas are the musical modes or melodies personified, six or more in number, and the Rāginīs are their consorts.

Rāghava : Descendant of Raghu, a name of Rāma.

Rāghava-Pāṇḍavīya : A modern poem by Kavirāja, which is in high repute. It is an artificial work, which exhibits extraordinary ingenuity in the employment of words. As its name implies, the poem celebrates the actions of Rāghava, *i.e.*, Rāma, the descendant of Raghu, and also those of the Pāṇḍava princes. It thus recounts at once in the same words the story of Rāmāyaṇa and that of Mahābhārata; and the composition is so managed that the words may be understood as applying either to Rāma or the Pāṇḍavas.

Raghu : A king of the solar race. According to the Raghuvaṁśa, he was the son of Dilīpa and great-grandfather of Rāma, who from Raghu got the patronymic Rāghava and the title Raghu-pati, chief of the race of Raghu. The authorities disagree as to the genealogy of Raghu, but all admit him to be an ancestor of Rāma.

Raghu-Pati : *See* Raghu.

Raghuvaṁśa : 'The race of Raghu.' The name of a celebrated poem in Nineteen cantos by Kālidāsa on the ancestry and life of Rāma. Griffiths have translated it into Latin by Stenzler, and into English. There are other translations and many editions of the text.

Rāhu : Rāhu and Ketu are the ascending and descending nodes. Rāhu is supposed to play a role in causing eclipses. It is also considered a planet related with Kārmic retribution. It causes dissatisfaction, yet it bestows material wealth under certain conditions. Inner renunciation is also possible under its impact. Mythological, Rāhu is a daitya, a demon supposed to obstruct sun and Moon in their paths' and swallow them, thus preventing their rays from spreading and causing eclipses. Rāhu is said to be born of Vipracitti and Siṁhikā. He is said to have four arms and his torso ends in

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a serpents tail. The Purāṇas describe his deceit to obtain nectar at the conclusion of the churning of the ocean. He mingled between the gods and drank a few drops of it. Sun and Moon detected him doing so and informed Viṣṇu who then cut off his head and two of his arms. But as he had secured immortality, his body was placed in the stellar sphere, the upper part of which represents Rāhu and the lower part Ketu. Rāhu is also called abhra-piśāca, the demon of the sky, as well as Bharaṇī-bhu, born from the asterism Bharaṇī. Rāhu and Ketu are in astronomy the ascending and descending nodes. Rāhu is the cause of eclipses, and the term is used to designate the eclipse itself. He is also considered as one of the planets, as king of meteors, and as guardian of the southwest quarter. Mythological Rāhu is a daitya who is supposed to seize the sun and Moon and swallow them, thus obscuring their rays and causing eclipses. He was son of Vipracitti and Siṁhikā, and is called by his metronymic Saiṁhikeya. He had four arms, and his lower part ended in a tail.

He was a great mischief-maker, and when the gods had produced the Amṛta by churning the ocean, he assumed a disguise, and insinuating himself amongst them, drank some of it. The sun and Moon detected him and informed Viṣṇu, who cut off his head and two of his arms, but, as he had secured immortality, his body was placed in the stellar sphere, the upper parts, represented by a dragon's head, being the ascending node, and the lower parts, represented by a dragon's tail, being Ketu the descending node. Rāhu wreaks his vengeance on the sun and Moon by occasionally swallowing them. The Viṣṇu Purāṇa says, "eight black horses draw the dusky chariot of Rāhu, and once harnessed are attached to it for ever. On the Parvans (nodes, or lunar and solar eclipses) Rāhu directs his course from the sun to the Moon, and back again from the Moon to the sun. The eight horses of the chariot of ketu, swift as the wind, are of the dusky red colour of lac, or of the smoke of burning straw." Rāhu is called Abhra-piśāca, 'the demon of the sky;' Bharaṇī-bhu, 'born from the asterism Bharaṇī;' graha, 'the seizer;' Kabandha, 'the headless.' A sage who was the friend of Bhāradvāja. He had two sons, Arvavasu and Paravasu. The latter, under the curse of Bhāradvāja, killed his father, mistaking him for an antelope, as he was walking about at night covered with an antelope's skin. Arvavasu retired into the forest to obtain by devotion a remission of his brother's guilt. When he returned, Paravasu charged him with the crime, and he again retired to his devotions. These so pleased the gods that they drove away Paravasu and restored Raibhya to life.

Rainbhya : Name of a Ṛṣi.

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Raivata : Son of Reva or Revata, known as Kakudmin. He had a very lovely daughter named Revatī, and not deeming any mortal worthy of her, he went to Brahmā to consult him. At the command of that god he bestowed her upon Balarāma. He was the king of Anarta, who built the city of Kuśasthali or Dvārakā in Gujarat, which he made his capital. **2.** One of the Manus (the fifth).

Raivataka : The range that branches off from the western portion of the Vindhya towards the North, extending nearly to the Jamunā. Writer of Karpūramañjarī, a drama entirely in Prakṛti. Another play, Bālarāmayaṇa, is attributed to him. He appears to have been the minister of some rajput, and to have lived about the beginning of the twelfth century.

Rajagṛha : The capital of Magadha. Its site is still traceable in the hills between Patna and Gayā.

Rājarṣi : 'King'; Ṛṣi 'sage' : A kingly or royal sage, *i.e.*, kings and princes who follow the path of illumination and initiation. The Rājarṣis in India were the same as the king-hierophants of ancient Egypt. "There were three classes of ṛṣis in India, who were the earliest adepts known; the royal, or Rājarṣis, kings and princes, who adopted the ascetic life; the Devarṣis, divine, or the sons of Dharma or Yoga; and Brahmarṣis, descendants of those Ṛṣis who were the founders of gotras of Brāhmaṇas, or caste-races."

Rājarṣi : (Rāja-ṛṣi) a Ṛṣi or saint of the regal caste; a Kṣatriya who, through pure and holy life on earth has been raised as a saint or demigod to Indra's heaven, as Viśvamitra, Purūravas, etc.

Rāja-sūya : 'A royal sacrifice.' A great sacrifice performed at the installation of a king, religious in its nature but political in its operation, because it implied that he who instituted the sacrifice was a supreme lord, a king over kings, and his tributary princes were required to be present at the rite.

Rājataraṅgiṇī : Sanskrit metrical history of Kashmir by Kalhaṇa Paṇḍit. It commences with the days of fable and comes down to the year 1027 A.D. The author probably lived about 1148 A.D. This is the only known work in Sanskrit that deserves the name of a history. The text has been printed in Calcutta. Troyer published the text with a french translation. Wilson and Lassen have analysed it, and Dr. Buhler has lately reviewed the work in the Indian antiquary.

Raji : A son of Ayus and father of 500 sons of great valour. In one of the chronic wars between the gods and Asuras it was declared by Brahmā that that side should gain which Raji joined the victory. The Asuras first sought him, and he undertook to aid them if they promised to make him their

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king on their victory being secured. They declined. The heavenly hosts repaired to him and undertook to make him their Indra. After the Asuras were defeated he became king of gods, and Indra paid him homage. When he returned to his own city, he left Indra as his deputy in heaven. On Raji's death Indra refused to acknowledge the succession of his sons, and by the help of Bṛhaspati, who led them astray and effected their ruin, Indra recovered his sovereignty.

Rākā : A Rākṣasī, wife of Viśravās and mother of Khara and Śūrpaṇakhā.

Rakṣā Bandhana : Rakṣā Bandhana means a "bond of security" that is renewed between a brother and sister. On the day of Rakṣā Bandhana each girl ties a thread (known as Rākhī) on the wrist of her brother. In return the brother gives a gift (usually cash) to the sister to indicate the acceptance of the Rākhī. By accepting this thread the brother pledges to support and protect his sister in time of distress. This tradition of tying the thread by girl continues even after she is married. If the brother and sister cannot meet each other on the day of Rakṣā Bandhana, the Rākhīs and the gifts are exchanged via mail. If a girl does not have a brother, she can offer to tie Rākhī (or send by mail) on the wrist of any man and if accepted by the man, he becomes her adopted brother for the rest of his life. If a girl adopts someone as her brother on Rakṣā Bandhana, she must tie or send a Rākhī to her adopted brother every year thereafter. The origin of the festival or Rakṣā Bandhana can be traced to Mahābhārata. In order to punish Śiśupāla for his repeated criminal offences and sinful deeds, lord Kṛṣṇa threw a celestial weapon at Śiśupāla. In the process of throwing the weapon Kṛṣṇa injured his own finger, which bled profusely. At that moment Draupadī tore a piece of her sari to wrap it around Kṛṣṇa's finger, stopping the bleeding. For Draupadī's favour Kṛṣṇa promised her his help in the hour of need. Later Kṛṣṇa kept his word when he came to Draupadī's rescue while she was being dishonoured by the Kauravas following the game of the dice between the Pāṇḍavas and Kauravas.

A piece of Draupadī's sari was the first Rākhī that gave rise to the festival of Rakṣā Bandhana. Later this festival gained further popularity in India in the old days of foreign domination when the womenfolk needed protection. By performing a simple rite of thread-binding, a woman had the opportunity to claim any man as her brother, who was then obliged to protect her honour even at the cost of his life. This thread-binding ceremony is so sacred that even the ancient Muslims ruler of India, Humayun, could not resist his responsibility to protect the Hindu princess Karmāvatī, who had sent him a Rākhī. Lord Kṛṣṇa forms the nucleus of many scriptures

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like the Mahābhārata, Bhāgavata, Harivaṁśa and Viṣṇu Purāṇa. Many a number of incidents took place in his life some involving, the Pāṇḍavas, the heroes of Mahābhārata, some the residents of Bṛndāvan etc., Some the Yādavas, some the friends and enemies of Kṛṣṇa. The age of Kṛṣṇa at the time of the various incidents is an interesting question. But we have no direct hints in any of the scriptures in respect of many life incidents. Kṛṣṇa was born on the eighth day of the dark fortnight of the lunar month Śrāvaṇa, when the Moon was in the constellation of Rohiṇī. Bhāgavata, Viṣṇu Purāṇa and Harivaṁśa say the same thing. He was born at midnight, just before the rise of Moon, *i.e.*, With his ascendant in Taurus. (Harivaṁśa Pūrva-52, Viṣṇu Purāṇa V-1-26). But we do not know in which year he was born. The Purāṇas say that the Kālī age entered, on the day on which Kṛṣṇa left his body. (Bhāgavata - ix-7-2; Mastya Purāṇa 271-51). It was also said Kṛṣṇa was born in the Dvāpara Yuga, which just preceded the present Kali Yuga, *i.e.*, The Dvāpara of the 28th Mahāyuga. (Viṣṇu. IV-4 & 20) Bhāgavata and Viṣṇu Purāṇa say that he lived for more than 125 years. (Bhāgavata. XI-6; Viṣṇu. V-37) if we calculate the beginning of Kali Yuga, it is the 18th Feb.. 3102 B.C., Pramādhi Caitra first day. This is the death of lord Kṛṣṇa. If we trace back to the 126th year, the date of birth of Kṛṣṇa occurs at the mid night of 19/20th July 3228 B.C., Śrīmukha Śrāvaṇa, 8th day of the dark fortnight, when the Moon was in the constellation Rohiṇī. Mr. B.V. Raman, in his outstanding work "notable horoscopes", arrived at these calculations. Let us accept this date of birth for the present and proceed further. Kṛṣṇa was shifted from Mathurā to Vraja on the night he was born. In Vraja, he killed the demon Pūtanā at the age of some days. He killed Śakaṭāsura in the third month and Tṛṇavarta at the age of one year. (Bhāgavata X. Pūrva. 230). Bhāgavata says that he practiced walking and talking after these incidents. (Bhāgavata X. Parva. 301.)

After he uprooted the two great trees, he was shifted to Bṛndāvana. Their took place the killing of Vatsāsura and Bakāsura. Then, at the age of 5, he killed Aghāsura. After that Brahmā tried to deceive Kṛṣṇa but he himself was deceived by Kṛṣṇa maya. This took place at 5-6 years of age. (Bhāgavata. X. Parva. 487). At the age of seven, he lifted the hill Govardhana. (Bhāgavata. X. Parva. 932). He lived at Gokula Bṛndāvana up to the age of 11 years. (Bhāgavata. III. 105). At the age of 12, he proceeded to Mathurā, killed Kaṁsa and crowned Ugrasena as king. Then Kṛṣṇa proceeded to Sandīpani to learn all the sciences and arts. Then after some time, he sent Akrūra to Hastināpura to know the welfare of the Pāṇḍavas. By that time Pāṇḍavas arrived at Hastināpura from the forests after the death of their father. The Kauravas got envious of them and tried to kill

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Bhīma in several ways. (Bhāgavata. X. Parva. 1508, 1512). Now we can guess the age of Kṛṣṇa and that of the Pāṇḍavas at the time of this incident. Dharmāja, Bhīma, Arjuna and Nakula & Sahadeva were born at one-year intervals. At the time of their arrival at Hastināpura, Dharmaja was 16, Bhīma was 15, Arjuna was 14 and Nakula and Sahadeva were 13. Dharmaja was elder than Kṛṣṇa. Kṛṣṇa was younger than Bhīma. Kṛṣṇa and Arjuna seem to be of the same age. But it appears from the reading of the above works, that Arjuna used to respect Kṛṣṇa and Kṛṣṇa used to play jokes on Arjuna. So we can safely assume that Kṛṣṇa was younger than Bhīma and older than Arjuna. But, for our purpose, we can safely assume that Kṛṣṇa and Arjuna are approximately of the same age. (Bhāgavata-X Uttara-103, 104).

By the time the Pāṇḍavas arrived at Hastināpura, Kṛṣṇa was 14. (Bhārata. Ādi. VI. 142). After their arrival there, it may have taken two years approximately for the Kauravas to get envious and try to kill Bhīma by poisoning, throwing in Ganges etc. Just then Kṛṣṇa, when he was 16, sent Akrūra to Hastināpura to enquire about the welfare of the Pāṇḍavas. When the Pāṇḍavas were in trouble, Kṛṣṇa intervened unasked. This is the highlight of the quality of Kṛṣṇa, the saving of the virtuous. It can also be presumed that Kṛṣṇa used to go over to Hastināpura now and then as a courtesy visit. Kuntī, the mother, of the Pāṇḍavas, is the paternal aunt of Kṛṣṇa. It is no wonder, if he went over to see his near relatives. It is not only a presumption. Harivaṁśa says that Kṛṣṇa defeated Karṇa, suyodhana, Bhīma, Arjuna, Aśvatthāma, Droṇa and Kṛpa in a sportive combat. (Harivaṁśa. Uttara. VI 259) after the death of Kaṁsa his wives Aṣṭi and Prāpti went to their father Jarāsandha and complained against Kṛṣṇa. He grew furious and 'the same moment' he declared war against Mathurā. Like that he attacked 17 times consecutively. For these 17 invasions, it took some 6 years. After the 17th invasion and before 18th invasion, Kṛṣṇa built Dvārakā. So it may be in his 18th year. Afterwards, he married Rukmiṇī and it may be nearly at the age of 20. He got a son Pradyumna and it may be nearly at the age of 21. Till now, the majority of our decisions are only guesses. We are able to know the age of Kṛṣṇa at the time of the marriage of Satyabhāmā. The Pāṇḍavas arrived at Hastināpura a when Kṛṣṇa was 14 and they lived there for 13 years. (Bhārata. Ādi. VI. 142). By that time Kṛṣṇa was 27. The Pāṇḍavas lived at Vāraṇāvata for one year. (Vyāsa Bhārata. Ādi. Jātugṛha). Then the wax house was burnt. By that time Kṛṣṇa was 28. About that time, Kṛṣṇa got back the jewel Syāmantaka, married Jāmbavatī and Satyabhāmā. After these marriages, Śatadhanvā, a yYadu, killed Satrājit. At that time Kṛṣṇa

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was not in Dvārakā. Bhāgavata says that, on hearing that the Pāṇḍavas were burnt, Kṛṣṇa went to Hastināpura to give solace to Kauravas. (Bhāgavata. X Uttara. 83) Viṣṇu Purāṇa says that Kṛṣṇa went to Vāraṇāvata, to save the Pāṇḍavas from being burnt in the wax house. (Viṣṇu. VI. 278, 281). Harivaṁśa says that, Kṛṣṇa heard that the Pāṇḍavas were burnt in the wax house.

Though he knew that they were safe, he went to Vāraṇāvata, to deceive Duryodhana. (Harivaṁśa. Parva. III. 203). Seemingly contradictory, all the above three statements might be correct. When Pāṇḍavas were at Vāraṇāvata, he might have gone there to give them advice. He returned. When he heard that they were burnt, he might have gone to Vāraṇāvata to deceive Duryodhana and then he might have gone to Hastināpura to further deceive Duryodhana. We can feel the helping hand of Kṛṣṇa for the Pāṇḍavas in the background. Indeed Kṛṣṇa loved Pāṇḍavas very much! The Pāṇḍavas had to spend their exile-incognito in the forests for a prolonged period. Then they went to Ekacakrapura and lived there in the disguise of Brahmins and had their livelihood by begging *(yāyāvara)*. During this period, Kṛṣṇa does not appear to have met the Pāṇḍavas at any place, except at the time of the Svayaṁvara of Draupadī. Much time should have elapsed from the date of the exile of the Pāṇḍavas from Vāraṇāvata, to the date of Svayaṁvara of Draupadī. How long was it? We do not know, but there is a hint for us to guess the time lag. When the Pāṇḍavas were in Ekacakrapura, a well-versed Brāhmaṇa came there and told them many stories of many countries. In the course of narration, he told Pāṇḍavas about the Svayaṁvara of Draupadī, the daughter of Drupada. He also told them that Drupada begot his two children, Draupadī and Dhṛṣṭadyumna, not from the womb of his wife, but from the sacrificial fire. The Pāṇḍavas were astonished to hear this strange story.

They asked the Brahman to tell them the whole story. Drupada, being shamed by Droṇa, conducted a sacrifice to beget a boy who can kill Droṇa, and also a daughter. He intended that his daughter should be married to Arjuna (bharata. Ādi. VII. 24). Dhṛṣṭadyumna, though he was born to kill Droṇa, was sent to Droṇa to practice archery. This is a paradox and we can understand the high stature of Droṇa, to teach Dhṛṣṭadyumna, who was born to kill him! Dhṛṣṭadyumna learnt archery under Droṇa and also had Brahmāstra, one of the highest mantric weapons. For all this, it takes at least 10-12 years. Even Arjuna took nearly 10 years to all teach these astras. It would not take less time for Dhṛṣṭadryumna. So, Dhṛṣṭadyumna learnt archery with Droṇa, for nearly 10-12 years, the Pāṇḍavas left Hastināpura when Kṛṣṇa was 28. Only after that Dhṛṣṭadyumuna would

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have come to Droṇa as a student. Arjuna defeated Drupada, approximately in his 24th year, *i.e.*, 10 years after the date of their arrival at Hastināpura. Drupada took nearly 2 years for his sacrifice, *i.e.*, When Arjuna was 26. The Pāṇḍavas left for Vāraṇāvata when Arjuna was 27. Furthermore, Draupadī was ready for marriage at the time of Svayaṁvara. It is just natural. That means Arjuna was around 42 at the time of Svayaṁvara (26+16). Therefore, we can decide that Pāṇḍavas spent nearly 12-14 years in exile and incognito.

This we can confirm in another way also. Kṛṣṇa spent 12 years continuously in austerity in the Himālayas for the *darśana* of lord Śiva. A continuous spell of 12 years for Kṛṣṇa's penance can be found only at this period and nowhere else. All the other time, he was found either in Dvārakā or Hastina or Pāñcāla or Indraprastha. (The concluding table of ages at the end of this article offers further details). After the Pāṇḍavas left Vāraṇāvata and went into exile, Kṛṣṇa did not seem to appear in any situation in either of the above places. Hence we can conclude that he performed austerity in the Himālayas during the above period. Kṛṣṇa was 42 at the time of the Svayaṁvara of Draupadī. But; we have to face on anachronism here. Among those who were present at the Svayaṁvara, there was Aniruddha also and he was the grandson of Kṛṣṇa. If the grandson of Kṛṣṇa attended the Svayaṁvara as a candidate, Kṛṣṇa was at least 55 and Dharmaja should be at least 57! This seems most unnatural. Hence, for the present, we have to set aside the mention of Aniruddha at the Svayaṁvara as an interpolation. There is no other go for us, until we find a proper solution in the researches to come. Kṛṣṇa recognized the Pāṇḍavas in the Svayaṁvara. Afterwards he met them in utmost secrecy. (Bhārata Ādi. VII. 217). Then he returned to Dvārakā. After some months, the Pāṇḍavas married Draupadī and Kṛṣṇa sent them presents that evening. (Bhārata, Ādi. VIII. 7). The Pāṇḍavas lived happily in the city of Drupada for one year. (Bhārata. Ādi. VIII. 9). After this incident, Vidura came to Pāñcāla, as a messenger of Dhṛtarāṣṭra. He wanted to take the Pāṇḍavas back to Hastina.

Then Kṛṣṇa was again in Pāñcāla, (Bhārata. Adi, VIII. 57). By that time, Kṛṣṇa was 44. He accompanied the Pāṇḍavas to Hastina. The Pāṇḍavas spent a period of 5 years in Hastina. As seen from the text, it seems that Kṛṣṇa was they're all these years. But we may infer that he might have gone to Dvārakā and returned to Hastina when the situation warranted. Then Dhṛtarāṣṭra divided the kingdom and gave Indraprastha to Dharma Rāja. At the time of coronation of Dharmaja, Kṛṣṇa was 49. Then the

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Pāṇḍavas had to construct a city for themselves and had to re-establish all the affairs of the kingdom. It would take at least one year. All this time Kṛṣṇa was with them and gave his assistance and advice. Then he returned to Dvārakā and, perhaps after a few days, Nārada came to them. He stipulated a condition that Draupadī should live in turns with each of the brothers for one year. When she was with one brother, if any other one happened to see that they were alone, he should leave the city and spend one year on a trip to the many 'tīrthas'. (Bhārata. Ādi. VIII. 115). But another edition of Vyāsa Bhārata says that the time limit is twelve years and not twelve months (Vyāsa Bhārata. Ādi. Rajyalābha).

The tīrthas that Arjuna visited were too many and they extended over the whole of northern India. He spent some time with Ulūci in the Nāgaloka. He married Citrāṅgada, the princess of Manalurupura, and lived there for a considerably long time. The above edition of Vyāsa Bhārata says that he spent their more than three years. Then on his way, he came to Dvārakā, spent some months there in disguise, married Subhadrā and escaped from Dvārakā. Thereafter he again spent much time in his Tīrthayātrā. In view of all this, we can safely accept the proposal of the above edition of Vyāsa Bhārata that Arjuna spent 12 years in Tīrthayātrā. At the time of completion of Tīrthayātrā, Arjuna was 62 and Kṛṣṇa was also of the same age. After that, Arjuna begot Abhimanyu in a very short time, that means it may be at the age of 63. Afterwards the five brothers begot five children, Upa-Pāṇḍavas, each in the consecutive years. All of them learnt archery from Arjuna. For all this, it takes at least 7 years, from the date of Arjuna's return. Then took place the incident of Khāṇḍava-dahana. By that time Kṛṣṇa was 69. Then Mayāsura constructed the famous Mayasabhā in 14 months. In that court hall, Dharmaja spent some months happily. Then Nārada arrived and suggested the royal sacrifice. Dharmaja invited Kṛṣṇa to accept the royal sacrifice. Kṛṣṇa proceeded to Girivraja along with Bhīma and Arjuna and got Jarāsandha killed. Jarāsandha vadha might be at the age of 71. As a part of the royal sacrifice, the four brothers of Dharmaja conquered the whole country and it took at least two years. (Arjuna proceeded towards far-north, up to Uttara Kuru, *i.e.*, The present Tibet. Sahadeva proceeded far towards the south up to Tamilnadu.) The preparations and the introductory sacrifices of the royal sacrifice took one year. In that sacrifice, Kṛṣṇa killed Śiśupāla. By the time of the royal sacrifice, Kṛṣṇa was 74. The next year took place the game of dice and the Pāṇḍavas proceeded into exile. Then Kṛṣṇa was 75 years old.

Rākṣasa-Loka : *See* Loka.

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Rākṣasas : The 49th year in the cycle of 60 Saṁvatsara it is ruled by Rudra. Persons born during this year are fond of foul food, hunting, liquor and antisocial activities. The word, however, refers to evil spirits but not, all of them are equally bad and harmful. They are grouped in three categories, viz., (i) the Yakṣas who have a special task of testing the spiritual nature of saints and sages, (ii) the titans who are the enemies of gods and are generally at war with them, and (iii) the usual demons and fiends who haunt burial grounds, disturb sacrifices (yajñas), harass devout men and afflict mankind in several ways. The Rākṣasas are the descendants of sage Pulastya according to some scriptures they sprang from Brahmā's foot. They are not all equally bad, but have been classified as of three sorts – one as a set of beings like the Yakṣas, another as a sort of titans or enemies of the gods, and lastly, in the common acceptation of the term, demons and fiends who haunt cemeteries, disturb sacrifices, harass devout men, animate dead bodies, devour human beings, and vex and afflict mankind in all sorts of ways. These last are the Rākṣasas of whom Rāvaṇa was chief, and according to some authorities, they are descended, like Rāvaṇa himself, from the sage Pulastya. According to other authorities, they sprang from Brahmā's foot. The Viṣṇu Purāṇa also makes them descendants of Kaśyapa and Khaśa, a daughter of Dakṣa, through their son Rākṣasa; and Rāmāyaṇa states that when Brahmā created the waters, he formed certain beings to guard them who were called Rākṣasas (from the root *raksh*, to guard, but the derivation from this root may have suggested the explanation), and Viṣṇu Purāṇa gives a somewhat similar derivation. It is thought that the Rākṣasa of the Epic poems were the rude Barbarian races of India who were subdued by the Āryans.

When Hanumān entered the city of Laṅkā to reconnoitre in the form of a cat, he saw that "the Rākṣasas sleeping in the houses were of every shape and form. Some of them disgusted the eye, while some were beautiful to look upon. Some had long arms and frightful shapes; some were very fat and some were very lean : some were mere dwarfs and some were prodigiously tall. Some had only one eye and others only one ear. Some had monstrous bellies, hanging breasts, long projecting teeth, and crooked thighs' whilst others were exceedingly beautiful to behold and clothed in great splendour. Some had two legs, some three legs, and some four legs. Some had the heads of serpents, some the heads of donkeys, some the heads of horses, and some the heads of elephants." – (Rāmāyaṇa). The Rākṣasa have a great many epithets descriptive of their characters and actions. They are called Anusaras, Asaras, and Hanuṣas, 'killers or hurters;'

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Iṣṭi-pacas, 'stealers of offerings;' Sāndhya-balas, 'strong in twilight;' Kaśapatas, Naktancaras, Rātri-caras, and Samani-ṣadas, 'night-walkers;' Nṛ-jagdhas or Nṛ-cākṣas, 'cannibals;' Palalas, Paladas, Palaṅkaśas, Kravyāds, 'carnivorous;' Asra-pas, Asrik-pas, Kauna-pas, Kilala-pas, and Rakta-pas, 'blood-drinkers;' Daṇḍasukas, 'biters;' Praghasas, 'gluttons;' Malina-mukhas, 'black-faced;' Karburas, etc. But many of these epithets are not reserved exclusively for Rākṣasas.

Rākṣasaloka : One of the 8 Lokas (q.v.) recognized by Sāṅkhya and Vedānta schools of philosophy where the rākṣasas dwell.

Rakta-bīja : An Asura who's combat with the goddess Camuṇḍā (Devī) is celebrated in the Devi-Mahātmya. Each drop of his blood as it fell on the ground produced a new asura, but Cāmuṇḍā put an end to this by drinking his blood and devouring his flesh.

Rāma : There are three Rāmas : Paraśurāma, Rāmacandra, and Balarāma; but it is to the second of these that the name is specially applied.

Rāma : Eldest son of Daśaratha, a king of the solar race, reigning at Ayodhyā. This Rāma is the seventh incarnation of the god Viṣṇu, and made his appearance in the world at the end of the Tretā or second age. His story is briefly told in the Vana Parva of the Mahābhārata, but it is given in full length as the grand subject of the Rāmāyaṇa. King Daśaratha was childless, and performed the Aśvamedha sacrifice with scrupulous care, in the hope of obtaining offspring. The gods accepted his devotion, and he received he promise of four sons. At this time the gods were in great terror and alarm at the deeds and menaces of Rāvaṇa, the Rākṣasa king of Laṅkā, who had obtained extraordinary power, in virtue of severe penances and austere devotion to Brahmā. In their terror the gods appealed to Viṣṇu for deliverance, and he resolved to become manifest in the world with Daśaratha as his human father. Daśaratha was performing a sacrifice when Viṣṇu appeared to him as a glorious being from out of the sacrificial fire, and gave to him a pot of nectar for his wives to drink. Daśaratha gave half of the nectar to Kauśalyā, who brought forth Rāma with a half of the divine essence, a quarter to Kaikeyī, whose son Bharata was endowed with a quarter of the deity, and the fourth part to Sumitrā, who brought forth two sons, Lakṣmaṇa and Śatrughna, each having an eighth part of the divine essence. The brothers were all attached to each other, but Lakṣmaṇa was more especially devoted to Rāma and Śatrughna to Bharata.

The two sons of Sumitrā and the pairing off of the brothers have not passed without notice. The version of the Rāmāyaṇa given by Mr. Wheeler endeavours to account for these circumstances. It says that Daśaratha

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divided the divine nectar between his senior wives, Kauśalyā, and Kaikeyī, and that when the younger, Sumitrā, asked for some, Daśaratha desired them to share their portions with her. Each gave her half, so Sumitrā received two quarters and gave birth to two sons : "from the quarter which she received from Kauśalyā she gave birth to Lakṣmaṇa, who became the ever-faithful friend of Rāma, and from the quarter she received from Kaikeyī she gave birth to Śatrughna, who became the ever-faithful friend of Bharata." This account is silent as to the superior divinity of Rāma, and according to it all four brothers must have been equals as manifestations of the deity.] The four brothers grew up together at Ayodhyā, but while they were yet striplings, the sage Viśvāmitra sought the aid of Rāma to protect him from the Rākṣasas. Daśaratha, though very unwilling, was constrained to consent to the sage's request. Rāma and Lakṣmaṇa then went to the hermitage of Viśvāmitra, and their Rāma killed the female demon Tārakā, but it required a good deal of persuasion from the sage before he was induced to kill a female. Viśvāmitra supplied Rāma with celestial arms, and exercised a considerable influence over his actions. Viśvāmitra afterwards took Rāma and his brothers to Mithilā to the court of Janaka king of Videha. This king and a lovely daughter named Sītā, whom he offered in marriage to any one who could bend the wonderful, bow which had once belonged to Śiva. Rāma not only bent the bow but also broke it, and thus won the hand of the princess, who became a most virtuous and devoted wife. Rāma's three brothers also were married to a sister and two cousins of Sītā. This breaking of the bow of Śiva brought about a very curious incident, which is probably an interpolation of a later date, introduced for a sectarian purpose. Paraśurāma, the sixth incarnation of Viṣṇu, the Brāhmaṇa exterminator of the Kṣatriyas, was still living upon earth. He was a follower of Śiva, and was offended at the breaking of that deity's bow. Notwith-standing that he and Rāma were both incarnations of Viṣṇu, he challenged Rāma to a trial of strength and was discomfited, but Rāma spared his life because he was a Brāhmaṇa.

Preparations were made at Ayodhyā for the inauguration of Rāma as successor to the throne. Kaikeyī, the second wife of Daśaratha, and mother of Bharata, was her husband's favourite. She was kind to Rāma in childhood and youth, but she had a spiteful humpbacked female slave named Mantharā. This woman worked upon the maternal affection of her mistress until she aroused a strong feeling of jealousy against Rāma. Kaikeyī had a quarrel and a long struggle with her husband, but he at length consented to install Bharata and to send Rāma into exile for fourteen years. Rāma departed with his wife Sītā and his brother Lakṣmaṇa, and

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travelling southwards, he took up his abode at Citrakūṭa, in the Daṇḍaka forest, between the Yamunā and Godāvarī. Soon after the departure of Rāma, his father Daśaratha died, and Bharata was called upon to ascend the throne. He declined, and set out for the forest with an army to bring Rāma back. When the brothers met there was a long contention. Rāma refused to return until the term of his father's sentence was completed, and Bharata declined to ascend the throne. At length it was arranged that Bharata should return and act as his brother's vicegerent. As a sign of Rāma's supremacy Bharata carried back with him a pair of Rāma's shoes, and these were always brought out ceremoniously when business had to be transacted. Rāma passed ten years of his banishment moving from one hermitage to another, and went at length to the hermitage of the sage Agastya, near the Vindhya mountains. This holy man recommended Rāma to take up his abode at Pañcavaṭī, on the river Godāvarī, and the party accordingly proceeded thither.

This district was infested with Rākṣasas, and one of them named Śūrpaṇakhā, a sister of Rāvaṇa, saw Rāma and fell in love with him. He repelled her advances, and in her jealousy she attacked Sītā. This so enraged Lakṣmaṇa that he cut off her ears and nose. She brought her brothers Khara and Dūṣaṇa with an army of Rākṣasas to avenge her wrongs, but they were all destroyed. Smarting under her mutilation and with spretoe injuria formoe, she repaired to her brother Rāvaṇa, in Laṅkā, and inspired him by her description with a fierce passion for Sītā. Rāvaṇa proceeded to Rāma's residence in an aerial car, and his accomplice Mārīca having lured Rāma from home, Rāvaṇa assumed the form of a religious mendicant and lulled Sītā's apprehensions until he found an opportunity to declare himself and carry her off by force to Laṅkā. Rāma's despair and rage at the loss of his faithful wife were terrible. He and Lakṣmaṇa went in pursuit and tracked the ravisher. On their way they killed Kabandha, a headless monster, whose disembodied spirit counselled Rāma to seek the aid of Sugrīva, king of the monkeys. The two brothers accordingly went on their way to Sugrīva, and after overcoming some obstacles and assisting Sugrīva to recover Kiṣkindhya, his capital, from his usurping brother Vālin, they entered into a firm alliance with him. Through this connection Rāma got the appellations of Kapi-prabhu and Kapiratha. He received not only the support of all the forces of Sugrīva and his allies, but the active aid of Hanumān, son of the wind, minister and general of Sugrīva.

Hanumān's extraordinary powers of leaping and flying enabled him to do all the work of reconnoitring. By superhuman efforts their armies were

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transported to Ceylon by "Rāma's bridge," and after many fiercely contested battles the city of Laṅkā was taken, Rāvaṇa was killed and Sītā rescued. The recovery of his wife filled Rāma with joy, but he was jealous of her honour, received her coldly, and refused to take her back. She asserted her purity in touching and dignified language, and determined to prove her innocence by the ordeal of fire. She entered the flames in the presence of men and gods, and Agni, god of fire, led her forth and placed her in Rāma's arms unhurt. Rāma then returned, taking with him his chief allies to Ayodhyā. Reunited with his three brothers, he was solemnly crowned and began a glorious reign, Lakṣmaṇa being associated with him in the government. The sixth section of the Rāmāyaṇa here concludes; the remainder of the story is told in the Uttarakāṇḍa, a subsequent addition. The treatment that Sītā received in captivity was better than might have been expected at the hands of a Rākṣasa. She had asserted and proved her purity, and Rāma believed her; but jealous thoughts would cross his sensitive mind, and when his subjects blamed him for taking back his wife, he resolved, although she was pregnant, to send her tc spend the rest of her life at the hermitage of Vālmīki. There she was delivered of her twin sons Kuśa and Lava, who bore upon their persons the marks of their high paternity. When they were about fifteen years old they wandered accidentally to Ayodhyā and were recognized by their father, who acknowledged them, and recalled Sītā to attest her innocence. She returned, and in a public assembly declared her purity, and called upon the earth to verify her words. It did so. The ground opened and received "the daughter of the furrow," and Rāma lost his beloved and only wife. Unable to endure life without her, he resolved to follow, and the gods favoured his determination. Time appeared to him in the form of an ascetic and told him that he must stay on earth or ascend to heaven and rule over the gods. Lakṣmaṇa with devoted fraternal affection endeavoured to save his brother from what he deemed the baleful visit of time. He incurred a sentence of death for his interference, and was conveyed bodily to Indra's heaven. Rāma with great state and ceremony went to the river Sarayū, and walking into the water was hailed by Brahmā's voice of welcome from heaven, and entered "into the glory of Viṣṇu." The conclusion of the story as told in the version of the Rāmāyaṇa used by Mr. Wheeler differs materially. It represents that Sītā remained in exile until her sons were fifteen or sixteen years of age. Rāma had resolved upon performing the Aśvamedha sacrifice; the horse was turned loose, and Śatrughna followed it with an army. Kuśa and lava took the horse and defeated and wounded Śatrughna. Rāma then sent Lakṣmaṇa to recover the horse, but he was defeated and left for dead.

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Next Bharata was sent with Hanumān, but they were also defeated. Rāma then sent out himself to repair his reverses. When the father and sons came into each other's presence, nature spoke out, and Rāma acknowledged his sons. Sītā also, after receiving an admonition from Vālmīki, agreed to forgive her husband. They returned to Ayodhyā. Rāma performed the Aśvamedha, and they passed the remainder of their lives in peace and joy. The incidents of the first six Kāṇḍas of the Rāmāyaṇa supply the plot of Bhavabhūti's drama Mahāvīracarita. The Uttarakhāṇḍa is the basis of his Uttara-rāmacarita. This describes Rāma's jealousy, the banishment of Sītā, and the birth of her sons;—but the subsequent action is more human and affecting than in the poem. Rāma repents of his unjust treatment of his wife, and goes forth to seek her.

The course of his wanderings is depicted with great poetic beauty, and his meeting with his sons and his reconciliation with Sītā are described with exquisite pathos and tenderness. The drama closes when "all conspires to make their happiness complete." The worship of Rāma still holds its ground, particularly in Oudh an Bihar, and he has numerous worshippers. "It is noteworthy," says professor Williams, "that the Rāma legends have always retained their purity, and, unlike those of Brahmā, Kṛṣṇa, Śiva, and Durgā, have never been mixed up with indecencies and licentiousness. In fact, the worship of Rāma has never degenerated to the same extent as that of some of these other deities." This is true; but it may be observed that Rāma and his wife were pure; there was nothing in their characters suggestive of license; and if "the husband of one wife" and the devoted and affectionate wife had come to be associated with impure ideas, they must have lost all that gave them a title to veneration. The name of Rāma, as "Rāma! Rāma!' is a common form of salutation?

Rāmagiri : 'The hill of Rāma.' It stands a short distance North of Nagpur.

Rāmasetu : 'Rāma's bridge,' constructed for him by his general, Nala, son of Viśvakarmā, at the time of his invasion of Ceylon. This name is given to the line of rocks in the channel between the continent and Ceylon, called in maps "Adam's Bridge."

Rāmatāpaniyopaniṣad : An Upaniṣad of the Atharvaveda, in which Rāma is worshipped as the supreme god and the sage Yajñavalkya in his glorifier. It has been printed and translated by Weber in his Indische Studien, Vol. IX.

Rāmāyaṇa : Daśaratha was the king of Kośala. He did not have any children. He performed a great sacrifice in prayer to the gods to bless him with progeny. The gods were pleased with the king's devotion. Out of the

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sacrificial fire arose a radiant being, bearing a golden vessel with celestial ambrosia in his hand. The king received the vessel and divided the contents among his three wives : Kauśalyā, Sumitrā and Kaikeyī. The queens drank the ambrosia and in course of time had four sons. Kauśalyā's son Rāma was the eldest of them. Kaikeyī's son was Bharata. Sumitrā had two sons : Lakṣmaṇa and Śatrughna. The princes were taught all the arts and sciences relevant to the kings. When Rāma was fifteen years' old, the sage Viśvāmitra came to Daśaratha and asked the king to depute his son, Rāma, to protect the sage's hermitage in the forest from the frequent attacks of the demons. The king consented reluctantly. Rāma, accompanied by Lakṣmaṇa went with Viśvāmitra. Viśvāmitra was pleased with the services rendered by these two brothers. They fought off the demons successfully and protected the unhindered performance of rites and prayers in the hermitage. Viśvāmitra took the two princes to the court of Janaka, the king of Videha. Rāma proved his valour by lifting up and breaking the mighty of Śiva which feat no other prince could achieve. Janaka was overjoyed and gave his daughter Sītā in marriage to Rāma. Daśaratha and his two other sons and his entire retinue came to the marriage, which was performed in Janaka's capital. All the four sons were married at the same time. Lakṣmaṇa was married to Urmilā, the sister of Sītā. Bharata and Śatrughna married Sītā's cousins, the daughters of Janaka's brother. After years passed by, Daśaratha wanted to install Rāma as the king of Kośala kingdom. Preparations for the investiture were started. On the eve of the Paṭṭābhiṣekam ceremony, one of the three queens of Daśaratha, Kaikeyī wanted that her own son, Bharata should be crowned as the king and not Rāma. Daśaratha had earlier promised two boons to Kaikeyī in return for her help in a battle.

The young queen now demanded that her boons be fulfilled. She made two demands : Bharata should be anointed the king; Rāma should be banished from the country to the forests for fourteen years. There was great consternation among all the peoples in the entire kingdom; all of them desired that Daśaratha should not concede such unfair requests of his young queen. But it was Rāma who insisted that Daśaratha could not break his promise. Rāma was prepared to leave the country. Sītā was determined to accompany him into the forest. Rāma's faithful brother, Lakṣmaṇa also chose to accompany Rāma and Sītā. Daśaratha was stricken with grief at this turn of events in his family life and soon died of a broken heart after the princes Rāma and Lakṣmaṇa and the princess Sītā left Ayodhyā. When the king died, Bharata was away in his uncle's court and was not aware of the happenings in Ayodhyā. Bharata returned to the

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capital, Ayodhyā and was shocked to hear of his father's death and of Rāma's exile. He was deeply grieved that his mother was the root cause of all these happenings. He decided that he would not accept the kingdom obtained for him by unfair means. He went to his brother, Rāma and begged of him to come back and be crowned the king. Rāma refused to accede to Bharata's request. Rāma said, "I will not go back on the word I had given to our father, Daśaratha and to Kaikeyī that he would be in exile for fourteen years." Rāma would not be persuaded by Bharata's passionate pleadings. Bharata ultimately agreed to a compromise suggested by the sage Vasiṣṭha : Rāma should return after fourteen years and be the king; Bharata should act as Rāma's regent during this period of Rāma's exile. Bharata picked up Rāma's pādukā (sandals), placed them on the throne and considered himself only as the deputy of the Rāma's pādukā.

Rāma build up a hut called Citrakūṭa in the forest of Daṇḍaka. He and Lakṣmaṇa helped the sages in the forest and fought with the many Rākṣasas who would torment the sages and the performance of their religious rites. The mightiest among the Rākṣasas was Rāvaṇa, the king of Laṅkā. Rāma, Sītā and Lakṣmaṇa moved to Pañcavaṭī on the banks of the Godāvarī River and set up their abode there. Śūrpaṇakhā who was Rāvaṇa's sister, an ugly monster, became enamoured of Rāma's beauty and impudently asked Rāma, "Take me to be your wife, discard your Sītā." Rāma and Lakṣmaṇa were amused by this request. Rāma suggested that she should try to entice Lakṣmaṇa. Lakṣmaṇa remonstrated and told Śūrpaṇakhā, stay focused on Rāma and win him over. The Rākṣasī understood that the two brothers were playing games with her infatuation; she became furious and advanced towards Sītā to hill her. Lakṣmaṇa came to the rescue of Sītā by cutting of the Rākṣasī's nose and ears, thus sparing the demoness's life. The Rākṣasī with blood trickling down from her face where the nose and ears were ran away to complain to her brothers Khara and Dūṣaṇa. The twosome was positioned by Rāvaṇa at one of the outposts of his kingdom, called Janasthāna. They also controlled a large army. The two Rākṣasas came to avenge the insult heaped on their sister, Śūrpaṇakhā and fought a pitched battle with Rāma. Rāma vanquished them. Śūrpa-ṇakhā was frantic and ran to her brother Rāvaṇa and told him how Rāma routed his brother's armies, single-handed. The wicked Rākṣasī also described to Rāvaṇa, the beauty of the princess of Sītā to incite his passion, "kill Rāma and Lakṣmaṇa. Make Sītā your wife."

Actuated by revenge and also by lust, Rāvaṇa came to Pañcavaṭī with

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Mārīca, his assistant. Rāvaṇa's planned to carry away Sītā. Mārīca assumed the form of a beautiful, golden deer and attract the attention of Sītā. Sītā would ask her husband to capture the deer for her, Mārīca as the deer should elude him and allow Rāma to pursue the deer deep into the frosts and cry, "O Lakṣmaṇa" imitating Rāma's voice. Lakṣmaṇa would listen to his elder brother's cry of distress, would proceed to rescue Rāma and would leave Sītā alone in her hut. This would enable Rāvaṇa to carry off Sītā to his capital. The stratagem worked. Rāvaṇa reached his palace with Sītā and tried to coax, cajole and beg Sītā to be his wife, and the chief queen. Sītā spurned all the advances made by the Rākṣasa, calling him a liar, a coward and a thief since he had assumed the guise of an ascetic during her husband's absence. Rāvaṇa put her up in a grove of Aśoka trees within the royal compound. Sītā was protected during these days of virtual imprisonment only by her pure heart in which Rāma's image shone. Her purity alone had enabled her to endure the sufferings and she would ultimately come out triumphant. After the encounter with the Mārīca deer, Rāma and Lakṣmaṇa returned to Pañcavaṭī and found the hut empty.

They started their search for the missing Sītā. Jaṭāyu, who had known Rāma and Lakṣmaṇa, gave a clue to them. Rāvaṇa had struck Jaṭāyu on his wings when Jaṭāyu attempted to rescue Sītā from Rāvaṇa. Jaṭāyu conveyed the news and died at the feet of Rāma. Rāma and Lakṣmaṇa performed the obsequies for Jaṭāyu and started moving southwards. Rāma and Lakṣmaṇa encountered Sugīiva, the vānara chief, who was also an exile. His brother Vālī had exiled Sugīva from his kingdom of Kiṣkindhā. Vālī had also seized Rumā, the wife of Sugrīva. Rāma and Sugrīva entered into a treaty. Rāma would overthrow Vālī and restore Sugrīva to his throne of Kiṣkindhā. Sugrīva was to support Rāma in his endeavour to overthrow Rāvaṇa and rescue Sītā. Hanumān, who was the counselor of Sugrvīa, arranged this treaty.

Hanumān later became the loyal and ardent devotee of Rāma and Sītā. The vānaras of Kiṣkindhā were monkeys in appearance with tails and claws. They had extraordinary powers. They could assume any chosen form and could fly long distances. They had a sense of morality and could talk, think and judge and discriminate between right and wrong. Sugrīva was emboldened, with Rāma's support to invite Vālī to a fight. An arrow discharged by Rāma killed Vālī. Sugrīva was restored to his throne. Sugrīva kept his promise and sent out his troops to search for Sītā. Hanumān led the contingent to the south. Hanumān leaped across the ocean, which separated Laṅkā from the mainland and met Sītā in the Aśoka grove in the royal palace. He introduced himself to Sītā and gave her the signet

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ring of Rāma as a token of the Prince Rāma's message. Sītā was happy and gave a return token to Hanumān to be handed over to Rāma. She asked Hanumān to convey the message that Rāma should come with a large army and rescue her. Hanumān offered to take Sītā immediately on his shoulders and fly her to Rāma. Sītā, the heroine, wanted that her husband should come and slay Rāvaṇa and take her back home with him. She would not prefer a secret escape from the imprisonment. Hanumān bowed to Sītā's resolution and took the crest jewel given by Sītā as a return token. Before leaving Laṅkā, Hanumān gave a brief glimpse of his prowess to Rāvaṇa. Hanumān set fire to the capital of Laṅkā, destroying many palaces. Hanumān returned to Rāma and Sugrīva with the glad tiding of the location of Sītā. The army was assembled and prepared their plans to negotiate the sea. The brother of Rāvaṇa, called Vibhīṣaṇa came over to the side of Rāma and offered to help. He also tried to plead with Rāvaṇa to return Sītā and make peace with Rāma. He failed in his attempts as a peacemaker. Rāma promised to place Vibhīṣaṇa on the throne of Laṅkā after Rāvaṇa was defeated. Vibhīṣaṇa was to be faithful devotee of Rāma and an ally of Sugrīva. Rāma organized for a causeway to be built across the hundred yojanas of the sea between the mainland and the island of Laṅkā.

The vānara army crossed over to Laṅkā. Rāvaṇa had obtained from Brahmā a boon that any god, demi-god or demon would not defeat him. He had, however, not asked for including human beings in this list. Rāvaṇa gauged his enemy's strength by sending out scouts and spies. He ignored the wise counsel of his aged counsellors who told him not to persist with this immorality and to make peace with Rāma by returning Sītā. The stubborn Rāvaṇa refused to listen to them and scolded his counsellors that they were cowards. The war started. A series of battles were fought. Even Kumbhakarṇa, Rāvaṇa's brother who spent most of his life sleeping was roused and sent to fight Rāma. This mighty Rākṣasa was vanquished. The son of Rāvaṇa, called Indrajit was also vanquished. The final battle between Rāvaṇa and Rāma was fierce. Gods and sages were witness to the battle. They hoped that righteousness embodied in Rāma would succeed and that wickedness embodied in Rāvaṇa would be defeated. The king of Gods, Indra sent his chariot and charioteer to help Rāma. The sage Agastya imparted to Rāma the secret of a powerful weapon to be hurled on the Rākṣasa. Rāma hurled the mighty missile, the Brahmāstra and the killed Rāvaṇa. Vibhīṣaṇa was enthroned. Vibhīṣaṇa was permitted to perform the funeral rites of Rāvaṇa. Rāma said : "All enmity ends with death. I have fulfilled the objective. Do perform Rāvaṇa's obsequies. Henceforth, he is to me what he is to you."

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Hanumān hastened to Sītā and conveyed to her the glad news of Rāma's victory. Tears of joy trickled down Sītā's cheeks. She was overwhelmed with Hanumān's assistance to her and wondered how she could compensate him for his invaluable help. Hanumān wanted now to punish her prison-guards. Sītā said, "O Hanumān! They are only the servants of their king Rāvaṇa. They had to carry out his orders. Let us forgive them. Let us not punish them. I had sinned, so I had to undergo these sufferings. It is wise to return good for evil. To err is human" Hanumān bowed to Sītā who was like a goddess. Sītā told Hanumān that she was longing to meet with her husband. Hanumān conveyed the message to Rāma. Rāma heard Hanumān and was engrossed in deep contemplation and his eyes were filled with tears. Rāma asked Vibhīṣaṇa, "Please fetch Sītā to me." When Sītā came, Rāma told her in a cold, almost emotionless tone, "O Sītā! You are now free to go anywhere. A wicked captor has held you for a long time. I do not want to tarnish the honour of my family by receiving you back, as though nothing had happened." These words pierced Sītā's heart like arrows. Rāma's heart was weeping as he uttered these harsh words. Rāma knew of the purity of Sītā, but he wanted to be sure that the public opinion should also be satisfied with Sītā's chastity and purity. Sītā was shaking and crying.

Composing herself, she responded to Rāma, calmly, "My heart is pure. My husband who has known me for so many years should have judged her better. If he discarded her, there was no point in living a moment longer. Lakṣmaṇa! I request you to prepare a pyre for me. Let me enter the fire and end my life." Lakṣmaṇa obeyed her orders. The pyre was prepared and lighted. Sītā walked into the pyre nonchalantly. It was a sight for the gods and sages who had assembled to witness the event. The god of fire dared not burn a pure soul. Agni took human form, stepped out of the flames and conducted Sītā to Rāma, "O Prince! Accept Sītā the pure." Acclaimed by the vānaras, Rākṣasas, gods and the sages, Rāma took Sītā's hand and moved towards Ayodhyā as the period of exile of fourteen years was coming to a close. In an aerial car, Puṣpaka, the retinue flew into Ayodhyā. Bharata was reunited with his two brothers. Rāma and Sītā were coronated as king and queen. Rāma ruled the kingdom for a very long time as a noble king and his kingship was known as "Rāmarājya" which was synonymous with, "Heaven on earth." Rāmāyaṇa poem is composed of verses called *Śloka*, in high text Sanskrit and a complex meter called *Anuṣṭup*. These verses are grouped into individual chapters called *Sargas*, wherein a specific event or intent is told. These chapters or sargas are

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grouped into books called *Kāṇḍas* where Kāṇḍa means the inter-node stem of sugar cane, or also a particular phase of the story or an event in the course of story telling. Thus the structure of Rāmāyaṇa is arranged into six Kāṇḍas or Books, and they are :

1. Bāla Kāṇḍa (Book of Youth) [77 chapters]
2. Ayodhyā Kāṇḍa (Book of Ayodhyā) [119 chapters]
3. Āraṇya Kāṇḍa (Book of Forest) [75 chapters]
4. Kiṣkindhā Kāṇḍa (The Empire of Holy Monkeys) [67 chapters]
5. Sundara Kāṇḍa (Book of Beauty) [68 chapters]
6. Yuddha Kāṇḍa (Book of War) [131 chapters].

This verse expanded into mighty Rāmāyaṇa containing 24,000 verses [ślokas] arranged into numerous cantos [sargas], which are contained in 6 books called, Kāṇḍas, as, explained earlier.

Rambhā : An Apasarās or nymph produced at the churning of the ocean, and popularly the type of female beauty. She was sent by Indra to seduce Viśvāmitra, but was cursed by that sage to become a stone, and remain so for a thousand year. According to the Rāmāyaṇa, she was seen by Rāvaṇa when he went to Kailāśa, and he was so smitten by her charms that he ravished her, although she told him that she was the wife of Nala-kūvara, son of his brother KuBera.

Rāmeśvara : Formerly Viṣṇu, the favourite of the good, took his incarnation as Rāma on the earth. Rāma's wife Sītā, the daughter of Janaka, was kidnapped by Rāvaṇa the wielder of great Māyā and taken to his abode in Laṅkā. Searching for her, Rāma went to the city called Kiṣkindhā. Having alliance with Sugrīva for his benefit, he killed Vālī. After staying there for sometime, Rāma held consultations with Lakṣmaṇa, Sugrīva and others to find out about Sītā. The Prince Rāma sent Monkeys, the chief of whom was Hanumān, to various directions in order to find out Sītā. On getting the crest-jewel of Sītā, Rāma came to know from monkeys that Sītā was in Laṅkā. Accompanied by Hanumān, the chief of monkeys, Lakṣmaṇa, Sugrīva and other monkey chiefs of great might and a vast army of monkeys, eighteen thousand billion in number, Rāma reached the shores of the Southern salt ocean. Reaching there, Rāma, the favourite of Śiva, stationed himself on the shore, being served by monkeys and his brother, Lakṣmaṇa. They had to cross the ocean knowing the fact that rākṣasa of great strength and valour Rāvaṇa, uplifter of the Mountain Kailāśa had resorted to his strong hold in Laṅkā. His son was Indrajīt, the conqueror of Indra. Rāma then told his brother Lakṣmaṇa that he was desirous of

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having water and told him to get some water quickly through some monkeys. Monkeys got sweet, cool and refreshing water for Rāma. Just as Rāma was about to have water, he realized that he had not yet had the sight of Śiva and drinking water without his sight was not possible for him. He then drank water and performed the worship of Śiva's earthen image. He worshipped Śiva performing all the sixteen ancillary services like invocation etc. with devotion according to the rules. After propitiating him with obeisance, divine eulogies etc. strenuously, Rāma joyously prayed to Śiva with great devotion. Addressing Śiva as Bhavaratna (one who takes devotees across the ocean of worldly existence), Rāma expressed that ocean was very deep and Rākṣasa Rāvaṇa was heroic and mighty.

The army of monkeys was a very fickle instrument of war. He believed that it was difficult for him to achieve his tasks resulting in pleasing acquisition. He admitted that without Śiva's help, his purpose was difficult to be achieved. Rāvaṇa too was his devotee. Rāvaṇa was invincible in every respect to everyone. He was haughty due to boons granted by Śiva. Rāvaṇa was a great hero and conquered the three worlds. He begged to Sadāśiva that he too was Siva's slave and considering this Śiva would not be partial to him. After praying and bowing to Śiva again and again, Rāma shouted loudly of victory and continued to eulogies Śiva. Repeating the mantras and performing the worship again and again, he danced before the lord. With the heart drenched with devotional love, he produced the throat-sound. Lord Śiva was much delighted. Assuming his pure form, lord Śiva of brilliant form appeared before him immediately. Satisfied in his heart with Rāma's devotion, lord Śiva talked of Rāma's welfare and decided to grant him a boon too. Rāma became sanctified and interested in Siva's cult, performed the worship. Eulogizing in diverse ways and bowing to Śiva joyously, Rāma requested for his victory in the imminent fight with Rāvaṇa. Delighted in his heart at Rāma's devotion, lord Śiva granted him the boon. Securing the blessing of victory granted by Śiva and receiving the permission of the lord, he prayed again with palms joined in reverence and head bent down. Rāma told Śiva that if he were pleased, he would stay there to sanctify the world and render help to others. Thus implored, Śiva took up the phallic image named Rāmeśvara, which is now famous on the surface of the world. It was by Siva's favour that Rāma crossed the ocean soon, killed Rāvaṇa and other rākṣasas and regained his beloved Sītā. The greatness of Rāmeśvara became wonderful and unequalled in the world. It yields worldly pleasures and salvation and bestows all desires on the devotees always. One who performs the ablution of Śiva with the waters of the Divine Gaṅgā and worships Rāmeśvara

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with great devotion becomes a living liberated soul. After enjoying all pleasures there, rare even to the gods and deriving perfect knowledge in the end, one certainly achieves salvation. Rāmeśvara is thus divine. It destroys the sins of the devotees who listen to it.

Rāmopākhyāna : 'The story of Rāma,' as told in the Vana-parva of Mahābhārata. It relates many, but far from all, of the incidents celebrated in Rāmāyaṇa; it makes no mention of Vālmīki, the author of that poem, and it represents Rāma as a human being and a great hero, but not a deity.

Rāṇā : Bhārata's descendant flourished as mighty Kurus. Their kingdom extended in North India, the capital city of which was Hastināpura. The successive great kings ruled from here; great not only in material prosperity but also in their strength of character. Their whole life and activity was centered on upholding the rule of Dharma—righteousness. To these noble rulers, life was meaningless if not lived according to the Dharma. For this, they even went as far as sacrificing their own lives. The story of one such great king will illustrate this point better. The king Śibi was famous for his truthfulness, justice, and keeping his word. The king of righteousness, Dharmarāja, himself decided to test the strength of character of Śibi Rāṇā. Once when the king was alone on the terrace of his palace; he saw one dove coming towards him with great speed. An eagle was after him, and to escape from the clutches of the chasing eagle the dove made frantic effort to hide somewhere. Seeing the king on the terrace, the frightened dove took shelter in his lap. The dove said, "O king, save my life, I have come under your shelter." The king had vowed to protect anyone who took his shelter. Thus the weak and deprived could not be exploited by the rich and strong. However, this was a new experience for Śibi Rāṇā. Was he in any way obliged to protect a bird that seeks his refuge? Contemplating for a while, the king decided that even tress, animals, and birds require protection and help, as do human beings. Therefore, the king said, "have no fear my son. That eagle would not be able to touch even your feather. Relax in peace, have no worries."

So saying the king readied himself to face the rapidly approaching eagle. The eagle landed in front of the king and said, "O king, you have hidden my prey. Please release him so that I can appease my hunger." The righteous king saw the point in eagle's demand. He faced a peculiar dilemma of protecting the dove, and at the same time not to deprive the eagle of his rightful prey! He decided to resolve the issue by offering the eagle equal amount of meat from his kitchen. But the eagle insisted on having his prey—the dove—as his food. After some discussion the eagle

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agreed to set the dove free on two conditions. The eagle said, "O king, I shall let the dove go, if equal weight of flesh from your body is offered to me as food." Śibi Rāṇā was quite pleased with the adjustment. He thought that a pound (or two) of flesh from his body would not kill him and the life of the dove in his shelter would also be saved. Thus he was happy that he was saved from a great sin of 'inability to protect the weak'. The eagle then put his second condition, saying, "O king, if a single tear drops from your eye I shall be constrained to accept you flesh as my food." The king agreed and called for the knives and the balance. In one pan of the balance the dove was kept and on the other side a large chunk of flesh from the right thigh of Śibi Rāṇā. But strange as it might seem, the pan with the dove always weighed more even as additional flesh was added! Thus almost whole of the right half of the king's body was cut. Still the weight could not be equalled. At this juncture a drop of tear appeared in the left eye of the king. The eagle objected to this saying, "O king, I cannot accept the food given in distress. The tear in your eye shows that you are unhappy. So give me my prey back and you shall regain your normal health." With a faint smile on his lips, Śibi Rāṇā said, "behold, O eagle, the left eye is not crying out of grief; this is a tear of joy. Now my left half of the body will also be used to honour the word I have given to you. Otherwise, if only right had satisfied you, the left half of the body would have been denied this great opportunity of sacrifice! Therefore, my dear friend, the left eye cries out of joy!" This ultimate sacrifice of Śibi Rāṇā was unparalleled in the history. The eagle and the dove disappeared and in their places stood the king of righteousness -Dharmarāja and the king of heavens —the Indra. Gods from the heavens showered flowers, perfumes, and praise on the king. They granted many boons to this noble king. The king Śibi had passed the ultimate test to uphold Dharma, a true duty of every king. It is said that this king ruled for many years and after his death went directly to heaven to enjoy the fruits of his righteous Karma.

Raṇachordāsa : Granting Mucukunda the desired benediction, Lord Kṛṣṇa returned to Mathurā, which was still besieged by the Yavana army. He annihilated the Yavana army and carried their wealth as spoils to Dvārakā. While the wealth was being transported on the backs of men and oxen, Jarāsandha commanding an army of twenty-three Akṣauhiṇī arrived on the scene. When Jarāsandha noticed that all the wealth of Yavanas was being carried to Dvārakā, he started massacring the Yādavas escorting it and seized it all. He then returned to Mathurā (this was his eighteenth attack on Mathurā) to encounter Balarāma and lord Kṛṣṇa. Noticing Jarāsandha dashing towards them with his allied princes and their armies,

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Balarāma and lord Kṛṣṇa adopted the human way of life and quickly began to run. Because of this act, lord Kṛṣṇa is also known as Raṇachordāsa, which literally means 'one who has left the battlefield without fighting.' Though lord Kṛṣṇa left the battlefield, it was not because of fear but there was another purpose behind this move—to attend to Rukamiṇī call for help. Rukamiṇī was beautiful princess of province of Vidarbha and daughter of king Bhīṣmaka. Seeing both of them on the run for many yojanas on foot, tender like petals of lotus, king Jarāsandha laughed heartily and being ignorant of the deep designs and capacity of those two lords pursued them with the army. Being completely exhausted by running fast to such a distance.

They however ascended the Mount Gomanta, which was inhabited by Siddhas, Gandharvas, and Vidhyadharas. Both the brothers then climbed its peak known as Pravarsana, which was so known because clouds always showered rain there. They happily lived there subsisting on the fruits and roots. When Jarāsandha saw that both the brothers had hidden themselves at the top of the mountain, he laid siege to the Gomanta mountain, and ordered his army to search both brothers by climbing the mountain from all sides. But when this yielded no result, they deforested the mount by cutting down all the trees. Surmising that they must have concealed themselves somewhere on the mountain and not being able to locate their place of hiding, Jarāsandha's men set the whole mountain on fire from all sides with the fuel (the tress cut down by them during the search) strewn around. Seeing the whole mountain surrounded by fire, both lord Kṛṣṇa and Balarāma leapt from the mountain peak which was eleven yojanas in height with great velocity and descended on the plains below beyond the army of Jarāsandha. Without being noticed by the enemy, they both returned to their capital Dvārakā. Falsely believing that lord Kṛṣṇa and Balarāma must have been burnt in that fire, Jarāsandha returned to his kingdom of Magadha with his vast army.

Rantideva : A pious and benevolent king of Lunar race, sixth in descent from Bharata. He is mentioned in Mahābhārata and Purāṇas as being enormously rich, very religious, and charitable and profuse in his sacrifices. The former authority says that he had 200,000 cooks, that he had 2000 head of cattle an as many other animals slaughtered daily for use in his kitchen, and that he fed innumerable beggars daily with beef.

Rathavarta : Lake one who bath in it will obtain the merit of horse sacrifice

Rati : 'Love, desire.' The Venus of the Hindus, the goddess of sexual pleasures, wife of Kāma the god of love, and daughter of Dakṣa. She is also called

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reva, Kāmī, Prīti, Kāma-patni, 'wife of Kāma,' Kāma-kalā, 'art of Kāma;' Kāma-priyā, 'beloved of Kāma;' Rāga-latā, 'vine of love;' Māyāvatī, 'deceiver;' Kelikilā, 'wanton;' Śubhāṅgī, 'fair-limbed.'

Ratnāvalī : 'The necklace.' A drama ascribed to a king of kashmir named Śrī Harṣa Deva. The subject of the play is the loves of Udayana or Vatsa, prince of Kausambī, and Vāsavadattā, princess of Ujjayinī. It was written between 1113 and 1125 A.D., And has been translated by Wilson. There are several editions of the text.

Raucya : The thirteenth Manu. *See* Manu.

Rāvaṇa : Name means "he who makes the universe scream." According to 1st canto, Śrīmadbhāgavatam, in his war for control of the universe Rāvaṇa attempted to deploy forces to higher planets (such as the abode of Indra, king of the devas) by building a staircase from his headquarters on earth-comparison with the story of Babel comes easily to mind. He is, in the entire library of vedic writings, the greatest antihero of them all. After his death, Hanumān says, "were it not for his pride, he would have been a protector of the entire universe." In many treatises, Rāvaṇa is described as Rāma's other self, his dark side. The tragedy of Rāvaṇa is his inability to be the very thing he most wants to be : a god. In a previous life, Rāvaṇa was one of two gatekeepers who guarded the palace of lord Viṣṇu in Vaikuṇṭha, the spiritual world. Sages known as the four Kumāras approached for an audience with Viṣṇu, and the gate-keepers stopped them from entering. These Kumāras, to keep themselves chaste, kept their bodies young, looking to all appearances like small children; and the gatekeepers Jaya and Vijaya suspected them of being demons in disguise. They forbade the Kumāras to enter the palace.

The Kumāras felt offended and cursed the gatekeepers to leave the spiritual world. Viṣṇu heard the disturbance, approached, listened to what had occurred and modified the curse : the gatekeepers could choose to either spend six lives as pure souls in the material world, or three as demons. The gatekeepers chose to spend the shorter period of time, so that they could rejoin their beloved lord sooner. In one lifetime, one of the gatekeepers became king Kaṁsa, who menaced child Kṛṣṇa during his early life in Vṛndāvana. In the second, he was Hiraṇyakaśipu, the demonic father of the five-year old saint Prahlāda, and did Nṛsiṁhadeva, the half-man/half-lion incarnation of Kṛṣṇa, disembowel ultimately. And in the third life, he became Rāvaṇa. (The other gatekeeper incarnated as brother to each of these demons.) Biologically, genetically, psychologically, Kārmic ally, Rāvaṇa could never go back to his state of godliness in this lifetime.

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He was destined to play out this life before that could happen. The best he could do was dedicate himself to acquiring the trappings of godhood. Rāvaṇa had his capital built with gold. Laṅkā is consequently known as Svarṇa-Laṅkā, golden Laṅkā. The city was nestled on top of the middle of three peaks. All four sides of the mountain leading to the city were polished smooth. The city was 120 miles wide and 100 miles long, with fortifications and portals made of gold. The city was surrounded by a moat, and inside the city Rāvaṇa's palace rose high over hundreds of golden houses. Some form of electricity had also been devised that illumined the city at night. Under his administration, Laṅkā was extremely prosperous. The population consisted of those who had voluntarily followed him from other planets and slaves taken from kingdoms which Rāvaṇa and his forces have conquered. In his conquest of the universe, Rāvaṇa challenged Yama himself, the god of death, defeated him in battle, and freed the souls who were imprisoned on Yama's planet. They, too, were a part of Laṅkā's citizenry. In Laṅkā, there were beautiful temples to, and token worship of the demigods (devas) but no acceptance of a supreme lord above Rāvaṇa himself.

Rāvaṇa worshipped Śiva for powers to help him in battle. Rāvaṇa was berated by his mother, who would point to their wealthy relation Kubera and say, "why can't you be like your half-brother? You're not as pretty as he is, but you can still do something." Rāvaṇa swore to do even better and leads his brothers into the Himālayas where they meditate for 10,000 years to gain mystic abilities. Their asceticism reaches the point where the scorching sun no longer burned them, and even Indra's thunderbolt failed to harm them. Rāvaṇa and his brothers sat in silent trance. The seasons changed, the trees grew and died around them. Their bodies decayed. Ants built their hill over them. The hill began to glow burst into flames, and Rāvaṇa and Kumbhakarṇa emerged in new, youthful bodies. Rāvaṇa led the Rākṣasas on to interplanetary victories over the devas. Eventually, he stormed Laṅkā, clubbed Kubera and took control of Laṅkā and the fabled airship Puṣpaka (which appears in the Hanumān book : a mystical conveyance capable of becoming invisible, travelling at the speed of the mind, and which appears like a beautiful garden to those on the inside.) More on Rāvaṇa in the near future! **Rāvaṇa's funeral"** In the funeral ceremonies of India the fire was placed on three sides of the pyre; -the Dakṣiṇa on the south, the Gārhapatya on the west, and the Āhavanīya on the east. The funeral rites are not described in detail here, and it is therefore difficult to elucidate and explain them. The poem assigns the funeral ceremonies of Āryan Brāhmaṇas to the Rākṣasas, a race different from

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them in origin and religion, in the same way as Homer sometimes introduces into try the rites of the Grecian cult." Gorresio. Mr. Muir translates the description of the funeral from the Calcutta edition, as follows : "They formed, with Vedic rites, a funeral pile of faggots of sandal wood, with Padmaka wood, Uśira grass, and sandal, and covered with a quilt of deer's hair.

They then performed an unrivalled obsequies ceremony for the rākṣasa prince, placing the sacrificial ground to the S.E. and the fire in the proper situation. They cast the ladle filled with curds and ghee on the shoulder of the deceased; he (?) placed the car on the feet, and the mortar between the thighs. Having deposited all the wooden vessels, the [upper] and lower firewood, and the other pestle, in their proper places, they departed. The Rākṣasas having then slain a victim to their prince in the manner prescribed in the Śāstras, and enjoined by great ṛṣis, cast [into the fire] the coverlet of the king saturated with ghee. They then, Vibhīṣaṇa included, with afflicted hearts, adorned Rāvaṇa with perfumes and garlands, and with various vestments, and besprinkled him with fried grain. Vibhīṣaṇa having bathed, and having, with his clothes wet, scattered in proper form *tila* seeds mixed with *darbha* grass, and moistened with water, applied the fire [to the pile]."

Ravi : The Sun.

Reṇukā : Daughter of king Prasenajit or Reṇu, wife of Jamadagni, and mother of Paraśurāma. A sight of the connubial endearments of king Citraratha and his wife inspired her with impure thoughts, and her husband, perceiving that she had "fallen from perfection," desired her sons to kill her. Rumānvat, Suṣeṇa, and Vasu, the three seniors, declined, and their father cursed them so that they became idiots. Paraśurāma, the fourth son, cut off her head, which act so gratified his father that Jamadagni promised him whatever blessings he desired among other things, Paraśurāma asked that his mother might be brought back to life in ignorance of her death and in perfect purity. He also desired that his brothers might be restored to their senses. All this Jamadagni bestowed she was also called Konkana.

Renukā : Lake, which was restored by Siddhas.

Revā : 1. Wife of Karṇa. **2.** A name of Rati.

Revanta : A son of Sūrya and Saṅjñā. Ire is chief of the Guhyakas, and is also called Hayavāhana.

Revatī : Revatī stands for Balarāma's wife. The legend says that she was so beautiful that her father, king Raivata, sought Brahmā's advice about a possible husband for her. He directed the king to Dvārakā where Balarāma, as a portion of Viṣṇu, had to take birth as the elder brother of Kṛṣṇa. Raivata

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went and offered him Revatī's hand but Balarāma beholding her as excessively tall, shortened her with the end of his ploughshare, and she became his wife. Revatī also stands for the great womb in which sun dwells in dormancy until the impulse for the next Manvantaraic cycle begins. It is the great deluge where the seeds for future creations incubate until the following cosmic dawn. Revatī expands human consciousness and provides depth to one's spiritual understanding. She was so beautiful that her father, thinking no one upon earth worthy of her, repaired to the god Brahmā to consult him about a husband Brahmā delivered a long discourse on the glories of Viṣṇu, and directed Raivata to proceed to Dvārakā, where a portion of Viṣṇu was incarnate in the person of Balarāma. Ages had elapsed while Raivata was in heaven without his knowledge. When he returned to earth, "he found the race of men dwindled in stature, reduced in vigour, and enfeebled in intellect." He went to Balarāma and gave him Revatī, but that hero, "beholding the damsel of excessively lofty height, he shortened her with the end of his ploughshare, and she became, his wife." She had two sons. Revatī is said to have taken part with her husband in his drinking bouts. The 27th asterism extending from 346°40' to 360°00' of the zodiac. It is ruled by mercury. Its presiding deity is Pūṣan. Revatī is Sāttvik. It is classified Brahmin by class, elephant by species, god by temperament, aquatic by animal type and is related with the eastern direction. Its primary motivation comes from mokṣa. Two fishes lying in opposite directions symbolize it. It is said to be Leonine in majesty and tender in its impact.

Ṛbhu : 'Clever, skilful.' An epithet used for Indra, Agni, and the Ādityas. In Purāṇic mythology, Ṛbhu is a "son of the supreme Brahmā, who, from his innate disposition, was of a holy character and acquainted with true wisdom." His pupil was Nidāgha, a son of Pulastya, and he took especial interest in his instruction, returning to him after two intervals of a thousand years" to instruct him further in true wisdom." The Viṣṇu Purāṇa, "originally composed by the Ṛṣi (Nārāyaṇa), was communicated by Brahmā to Ṛbhu." He was one of the four Kumāras (q.v.)

Ṛbhukṣaṇa : The first of the three Ṛbhus. In the plural, the three Ṛbhus.

Ṛbhus : Three sons of Sudhanwan, a descendant of Aṅgiras, severally named Ṛbhu, Vibhu, and Vaja. Through their assiduous performance of good works they obtained divinity, exercised superhuman powers, and became entitled to receive praise and adoration. They are supposed to dwell in the solar sphere, and there is an indistinct identification of them with the rays of the sun; but, whether typical or not, they prove the admission, at

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an early date, of the doctrine that men might become divinities.—Wilson. They are celebrated in the Ṛg-veda as skilful workmen, who fashioned Indra's chariot and horses, and made their parents young again. By command of the gods, and with a promise of exaltation to divine honours, they made a single new sacrificial cup into four. They are also spoken of as supporters of the sky.

Ricikā : A Ṛṣi descended from Bhṛgu and husband of Satyāvatī, son of Urva and father of Jamadagni. (See Viśvāmitra.) In Mahābhārata and Viṣṇu Purāṇa it is related that Ṛcikā was an old man when he demanded in marriage Satyāvatī, the daughter of Rādhi, king of Kanyākubja. Unwilling to give her to so old a man, Gādhi demanded of him 1000 white horses, each of them having one black ear. Ṛcikā obtained these from the god Varuṇa, and so gained his wife. According to Rāmāyaṇa, he sold his son Śunaḥ-śephas to be a sacrifice.

Ṛddhi : 'Prosperity.' The wife of Kubera, god of wealth. The name is also used for Pārvatī, the wife of Śiva.

Ṛgveda : *See* Veda.

Ṛg-vidhāna : Writings which treat of the mystic and magic efficacy of the recitation of hymns of Ṛgveda, or even of single verses. Some of them are attributed to Śaunaka, but probably belong only to the time of Purāṇas. —Weber.

Ṛṣabha : Son of Nābhī and Meru, and father of a hundred sons, the eldest of whom was Bharata. He gave his kingdom to his son and retired to a hermitage, where he led a life of such severe austerity and abstinence, that he became I mere "collection of skin and fibres, and went the way of all flesh." The Bhāgavata Purāṇa speaks of his wanderings in the western part of the peninsula, and connects him with the establishment of the Jain religion in those parts. The name of the first Jain Tīrthaṅkara or saint was Ṛshabha.

Riśara : Rākṣasa was slained by Vṛhadratha at Magadha city. He hides in Caityaka peak. Rākṣasa hides 3 drums, which was recovered by him. The drums once beaten it will produce sound for 30 days continously.

Ṛṣava : Lake located at Kośala, fasting for 3 nights will obtain the merit of Vājapeya sacrifie and gift of thousand kine.

Ṛṣi : An inspired poet, a sage. It refers to vedic seers who spend much time in meditation, live in forests, and impart spiritual training to disciples who live with them in their hermitage. The Ṛṣis were also concerned with

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leading mankind towards spiritual regeneration and enlistment. Three levels of Ṛṣis, viz., Devarṣis, Brahmarṣis, and Rājarṣis are mentioned in the religious scriptures. The seven regents of the world, the Saptarṣis (q.v.), Are said to have a special role in the manifestation of the universe.

Ṛṣikas : King who was slained by Arjuna.

Ṛṣikula : Lake, one who bath in it will obtain the merit of 1000 kine gifts.

Ṛṣyamūka : A mountain in the Dakkhin, near the source of the Pampā river and the Lake Pampā. Rāma abode there for a time with the monkeys.

Ṛṣya-śṛṅga : 'The deer-horned.' A hermit, son of Vibhaṇḍaka, descended from Kaśyapa. According to Rāmāyaṇa and Mahābhārata he was born of a doe and had a small horn on his forehead. He was brought up in the forest by his father, and saw no other human being till he was verging upon manhood. There was great drought in the country of Aṅga, and the king, Lomapāda, was advised by his Brāhmaṇas to send for the youth Ṛṣyaśṛṅga, who should marry his daughter Śāntā, and be the means of obtaining rain. A number of fair damsels were sent to bring him. He accompanied them back to their city, the desired rain fell, and he married Śāntā. This Śāntā was the adopted daughter of Lomapāda; her real father was Daśaratha, and it was Ṛṣyaśṛṅga who performed that sacrifice for Daśaratha which brought about the birth of Rāma.

Ṛtuparṇa : A king of Ayodhyā, and son of Sarva-kāma, into whose service Nala entered after he had lost his kingdom. He was "skilled profoundly in dice."

Ṛtusaṁhāra : 'The round of the seasons.' A poem attributed to Kālidāsa. This poem was published by Sir W. Jones, and was the first Sanskrit work ever printed. There are other editions. It has been translated into Latin by Bohlen.

Ṛkṣarāja : Leaders of monkey and father of Vālī and Sugrīva.

Ṛbhavas : *See* Ṛbhus.

Rohiṇī : A red cow; a girl who has just begun menstruating. It also means lightning. As the 4th asterism, Rohiṇī extends from 40° 00' to 53° 20' of the zodiac. It is governed by Moon and Brahmā presides over it. Its basic attribute is Rajas, activity. Its symbol is chariot and its primary motivation comes from mokṣa. Rohiṇī is considered a trader by class, a serpent by species, a man by temperament, a quadruped by animal type, and is related with the eastern direction. It is Dhruva, or steadfast, in its impact. Rohiṇī prepares the individual and the world for the dawn of a new awakening, the arrival of a new spiritual influx and a radical change in one's life. The asterism directs the individual towards the physical world of illusion with all its glamour, luxuries and sensual gratification.

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Rohita : Red. A red horse. A horse in the chariot of sun, and it also refers to one of the flames of Agni, fire. Rohita is the name of a deity celebrated in the Atharvaveda, representing a form of fire or sun. Hariścandra, who was one of the ancestors of Rāma (q.v.) A king of solar dynasty, renowned for his truthfulness had a son named Rohita whose death proved to be the greatest trial for Hariścandra but he came out triumphant in his conflict between emotion and duty.

Romaharṣaṇa : *See* Lomaharṣaṇa.

Rudra : A howler or roarer; 'terrible.' In Vedas Rudra has many attributes and many names. He is the howling terrible god, the god of storms, the father of the Rudras or Maruts, and is sometimes identified with the god of fire. On the one hand he is a destructive deity who brings diseases upon men and cattle, and upon the other he is a beneficent deity supposed to have a healing influence. These are the germs which afterwards developed into the god Śiva. It is worthy of note that Rudra is first called Mahādeva in the white Yajurveda. As applied to the god Śiva, the name of Rudra generally designates him in his destructive character. In the Bṛhadāraṇyaka Upaniṣad the Rudras are "ten vital breaths (Prāṇa) with the heart (Manas) as eleventh." In Viṣṇu Purāṇa the god Rudra is said to have sprung from the forehead of Brahmā, and at the command of that god to have separated his nature into male and female, then to have multiplied each of these into eleven persons, some of which were white and gentle others black and furious. Elsewhere it is said that the eleven Rudras were sons of Kaśyapa and Surabhi, and in another chapter of the same Purāṇa it is represented that Brahmā desired to create a son, and that Rudra came into existence as a youth. He wept and asked for a name. Brahmā gave him the name of Rudra; but he wept seven times more, and so he obtained seven other names : Bhava, Śarva, Īśāna, Paśupati, Bhīma, Ugra, and Mahādeva. Other of the Purāṇas agree in this nomenclature. These names are sometimes used for Rudra or Śiva himself, and at others for the seven manifestations of him, sometimes called his sons. The names of the eleven Rudras vary considerably in different books.

Rudrakoṭi : Lake where 10 millions of Ṛṣis assembled here.

Rudra-savarṇa : The twelfth Manu. *See* Manu.

Rukmin : A son of king Bhīṣmaka and king of Vidarbha, who offered his services to Pāṇḍavas and Kauravas in turn, but was rejected by both on account of his extravagant boastings and pretensions. He was brother of Rukmiṇī, with whom Kṛṣṇa eloped. Rukmin pursued the fugitives and overtook them, but his army was defeated by Kṛṣṇa, and he owed his life to the

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entreaties of his sister. He founded the city of Bhojakata, and was eventually killed by Balarāma.

Rukmiṇī : Rukmiṇī Devī was the daughter of Bhīṣmaka, the king of Vidarbha. She had five brothers, the eldest of whom was Rukmi, a cruel prince. Rukmiṇī had longed for Kṛṣṇa having heard of his exquisite beauty and charm. All her relatives approved of her choice of Kṛṣṇa, with the exception of rukmi who wanted her to marry Śiśupāla, the king of Cedi. To defeat rukmi's evil designs, Rukmiṇī sent a messenger to Kṛṣṇa, "o my lover! Beloved of my heart! I have dreamt of you as my lord. Come to me soon and claim me as your wife. I am being married to the Cedi king against my wish. Carry me away after proving your valour. We will be proceeding in a procession to the temple of Pārvatī outside the city, the day before the marriage day. You wait outside the city of Kuṇḍina, the capital of Vidarbha and capture me. If you do not come, I will cast off my body and quit from this world if I do not unite with you in wedlock." Kṛṣṇa got the message and commanded his charioteer Dāruka to make the arrangements for the journey to Vidarbha. Kṛṣṇa's chariot raced towards Kuṇḍina with the messenger of Rukmiṇī and Kṛṣṇa himself. Preparations for the wedding of Śiśupāla and Rukmiṇī were apace in Kuṇḍina. Śiśupala's allies, Jarāñśa, Dantavakra, Pauṇḍraka were present with their retinue. All were the enemies of the Yādavas.

Balarāma learnt that Kṛṣṇa had gone alone to Kuṇḍina and assembled a large army to be prepared for all eventualities. Rukmiṇī was tormenting herself : did the messenger reach Dvārakā? Did Kṛṣṇa listen to him? What is the beloved Kṛṣṇa doing? Will he come? What if he does not come? Amidst these imaginary flights of reflections, the messenger arrived and told Rukmiṇī, that Kṛṣṇa had arrived in Kuṇḍina. Balarāma was also around with his army. Now, Rukmiṇī had nothing to fear. Her heart leapt in joy and she thanked the messenger and expressed her gratitude to him, bending down and touching his feet. All the citizens of Kuṇḍina had gathered now to get a glimpse of the famed Balarāma and Kṛṣṇa. They saw them and realized, "we now know why they are called gods. *See* their dazzling form and beauty! It is a pity that rukmin will not be marrying Kṛṣṇa, the prince of Dvārakā; it would have been an ideal match. Rukmiṇī wanted a heavenly swan and is getting a swarthy crow, thanks to her brother's evil plans. But who can overcome destiny?" The bridal procession started. The bride's companions included many women carrying vessels of gold and silver, carrying gifts and offerings to god, flowers, fruits and coconuts, camphor and incense, scents of sandal and turmeric and many other exquisite perfumes of India. Musicians played with their musical instruments joyous tunes. The royal bands and soldiers were also

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accompanying the marriage party and enroute were the citizens showering flowers and parched rice on the party, in blessing. The party reached the temple. Rukmiṇī went into the shrine; her beauty was enhanced in her devoutness and serenity. She worshipped the Goddess Gaurī and the great god Śiva. "O other! O divine!" Rukmiṇī prayed, "I pray to you to fulfil my desires. I pray that Kṛṣṇa should be my husband." The procession was now ready to return from the temple to the marriage paṇḍāla. As Rukmiṇī came out, she was Kṛṣṇa riding a chariot driven by four milk-white horses. Their eyes met. A thrill passed through the entire body of Rukmiṇī, she looked down to the earth. Before she could wink her eyes, she had been lifted up body from the ground and borne onto Kṛṣṇa's shoulder in the chariot. Before the onlookers could realize what had happened, the chariot rolled away, guarded by the Yādava army led by Balarāma. Balarāma turned Jarāsandha's army back after a pitched battle between the two armies. Kṛṣṇa consoled Rukmiṇī, "fear not, my dear princess. My men will drive the Jarāsandha's army assisted by Śiśupāla's in quick time." Kṛṣṇa had also to join the fight. He spared the life of Rukmiṇī's brother as she pleaded with Kṛṣṇa, "please spare my brother's life." Kṛṣṇa obliged; the prince of Vidarbha was not penitent, he vowed to kill Kṛṣṇa and rescue Rukmiṇī in due course. Kṛṣṇa married Rukmiṇī in Dvārakā with all fanfare. They were, a happy princely couple. Kṛṣṇa re-established Dharma in the universe. He played his part in the great war between Kauravas and Pāṇḍavas and in the battlefield of Kurukṣetra. He pronounced the Bhagavadgītā as the essence of the Dharma.

Rumā : Wife of the monkey king Sugrīva.

S

Śabalāśvas : Sons of Dakṣa, one thousand in number, brought forth after the loss of the Haryāśvas. Like their predecessors, they were dissuaded by Nārada from begetting offspring, and "scattered themselves through the regions" never to return.

Śaci : Wife of Indra. *See* Indrāṇī. **2.** Demon sprung Pulomā

Sacrifice : Central activity of the earliest Vedic religion, which was entirely structured around the performance of ritual sacrifices. Thus, for example, our readings from the Ṛgveda included an extremely detailed account of a horse sacrifice, as well as a possibly symbolic account of the sacrifice of a puruṣa, from whose parts the Four Varṇas were derived. The understanding was that sacrificial offerings would be put into the fire Agni, which is also the name of fire personified as a deity; and

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transmitted, in the form of smoke, to the gods. Further, it was thought that sacrifice had a strictly mechanical sort of efficacy; that is, a properly performed sacrifice achieved the desired effects not because it favorably inclined the gods to human interests, but simply because it was a "law of nature" that this is how things work. The gods, then, were compelled by the power of sacrifice. Sacrificial activity, then, was thought to consist not in the propitiation of transcendent gods, but as itself a constructive power; it was thought, in other words, that it was the ritual activity of sacrifice that caused time and the world to continue as processes. Moreover, what the adherents of Vedic religion seem to have wanted out of sacrifice was, in a way, more time. That is, the concerns recurrently expressed in the early Vedic hymns are concerns for prolonged existence, material prosperity, etc. with the Upaniṣads; the understanding of sacrifice was fundamentally altered. In particular, it is characteristic of the Upaniṣads to interpret sacrifice symbolically, and to think that the mechanical performance of ritual activity is not nearly as important as correct understanding of the true nature of the self.

Thus, we see in the Upaniṣads many instances of the figurative interpretation of sacrifice. For example, while the horse sacrifice described in the Ṛgveda is described in the kind of detail that suggests the literal hacking-to-pieces of a real horse, the very beginning of the Bṛhadāraṇyaka Upaniṣad treats the horse sacrifice in purely symbolic terms, drawing connections between the various parts of a "horse" and the larger cosmos. And again, the Kauṣītaki Upaniṣad finds the symbolic performance of a "sacrifice" in the ongoing activity of breathing : "clearly, a man is unable to breathe while he is speaking. So, during that time he offers his breath in his speech. A man is, likewise, unable to speak while he is breathing. So, during that time he offers his speech in his breath. One offers these two endless and deathless offerings without interruption, whether one is awake or asleep. All other offerings, on the other hand, are limited, for they consist of ritual activities." this transformation in the understanding of sacrifice relates closely to the change in the understanding of karma which can be detected in the Upaniṣads. Thus, in the Ṛgveda, karma ("action") refers particularly to ritual action. In the Upaniṣads, we see the development of the idea that all actions have religiously significant consequences : "What a man turns out to be depends on how he acts and on how he conducts himself. If his actions are good, he will turn into something good. If his actions are bad, he will turn into something bad. A man turns into something good by good action and into something bad by bad action." There are two

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ways we could express this change : we could say that the understanding of karma has been broadened, so that it now refers not only to the ritual action of sacrifice, but to all action (and indeed, even to the intentions behind actions). But we might also say that, insofar as the earliest Vedic literature basically equated karma with sacrifice, it is the understanding of sacrifice that has been broadened beginning with the Upaniṣads. In other words, not only do the Upaniṣads broaden the conception of karma, but they also retain the equation of karma with sacrifice, and so the more generalized understanding of karma is also expressible as a more generalized understanding of sacrifice. If it is indeed the case that the Upaniṣads thus retained the equation of karma with sacrifice, then we would expect the language and imagery of "sacrifice" to persist even when it is no longer the case that the literal performance of ritual sacrifices is going on. And indeed, this is precisely what we see. Thus, for example, the passage from the Kauṣītaki Upaniṣad is basically saying that all actions are, in some sense, instances of "sacrifice." This fact, together with its relation to the developing doctrine of rebirth, has been very well expressed by the scholar Mircea Eliade : "If one's entire life is a sacrificial performance, then every action will have the results which sacrificial performance has—that is, every act will have its effect on the next life." Moreover, we have seen that the language of sacrifice continues also in the Bhagavad Gītā. Eliade again puts this well : "It may be said that the Bhagavad Gītā attempts to 'save' all human acts, to 'justify' all profane activity; for, by the very fact that he no longer enjoys their 'fruits,' man transforms his acts into sacrifices (which contribute) to the maintenance of cosmic order. Kṛṣṇa reveals that man, too, can collabourate in the perpetuation of the divine work—not only by sacrifices, properly speaking (those which compose the Vedic cult), but by all his acts, of whatever nature. It is in this sense that the various ascetics and yogins 'sacrifice' their physiological and psychic activities : they detach themselves from these activities, give them a transpersonal value; and, doing so, 'all of (them), conversant with the sacrifice, have their sins destroyed by the sacrifice.'" As Kṛṣṇa urges Arjuna in the Bhagavad Gītā, "Action imprisons the world unless it is done as sacrifice; freed from attachment, Arjuna, perform action as sacrifice!" Thus, while the understanding of sacrifice changes a great deal from the time of the Ṛgveda (where the literal performance of actual sacrificial offerings was central) to the time of the Upaniṣads and after, the language and imagery of sacrifice nevertheless remain central to the tradition.

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Sadhyas : A Gaṇa or class of inferior Deities; the personified rites and prayers of the Vedas who dwell with the gods or in the intermediate region between heaven and earth. Their number is twelve according to one authority, and seven teen according to another, and the Purāṇas make them sons of Dharma and Sadhyā, daughter of Dakṣa.

Sadi : Ogree, actively participated in the war.

Sagara : King of Ayodhyā, belongs to solar race, and son of king Bāhu, who was driven out dominions by Haihayas. Bāhu took refuge in the forest with his wives. Sagara's mother was then pregnant, and a rival wife, wing jealous, gave her a drug to prevent her delivery. This poison confined the child is the womb for seven years, and in the interim Bāhu died. The pregnant wife wished to ascend his pyre, but the sage Aurva forbad her, predicting that she would give birth to a valiant universal monarch. "When the child was born, Aurva gave him the name of Sagara (Sa, 'with,' and Gara, 'poison'). The child grew up, and having heard his father's history, he vowed that he would exterminate the Haihayas and the other barbarians, and recover his ancestral kingdom. He obtained from Aurva the Agneyastra or fire weapon, and, armed with this, he put nearly the whole of the Haihayas to death and regained his throne. He would also "have destroyed tile Śakas, Yavanas, Kambojas, Pāradas, and Pahlavas," but they applied to Vasiṣṭha, Sagara's family priest, and he indeed Sagara to spare them, but "he made the Yavanas shave their heads entirely; the Śakas he compelled to shave (the upper) half of their heads; the Pāradas wore their hair long; and the Pahlavas let their beards grow in obedience to his commands." Sagara married two wives, Sumati, the daughter of Kaśyapa, and Keśinī, the daughter of Rājā Vidarbha, but having no children, he besought the sage Aurva for this boon. Aurva promised that one wife should have one son; the other, sixty thousand. Keśinī chose the one, and her son was Asamañjas, through whom the royal line was continued. Sumatī had sixty thousand sons. Asamañjas was a wild immoral youth, and his father abandoned him. The other sixty thousand sons followed the courses of their brother, and their impiety was such that the gods complained of them to the sage Kapila and the god Viṣṇu. Sagara engaged in the performance of an Aśva-Medha or sacrifice of a horse, but although the animal was guarded by his sixty thousand sons, it was carried off to Pātāla. Sagara directed his sons to recover it. They dug their way to the infernal regions, and there they found the horse grazing and the sage Kapila seated close by engaged in meditation. Conceiving him to be the thief, they menaced him. With

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their weapons. Disturbed from his devotions," he looked upon them for an instant, and they were reduced to ashes by the (sacred) flame that darted from his person.

"Their remains were discovered by Aṁśumat, the son of Asamañjas, who prayed Kapila that the victims of his wrath might be raised through his favour to heaven. Kapila promised that the grandson of Aṁśumat should be the means of accomplishing this by bringing down the river of heaven. Aṁśumat then returned to Sagara, who completed his sacrifice, and he gave the name of Sagara to the chasm which his sons had dug, and Sagara means 'ocean.' the son of Aṁśumat was Dilīpa, and his son was Bhagīratha. The devotion of Bhagīratha brought down from heaven the holy Ganges, which flows from the toe of Viṣṇu, and its waters having laved the ashes of the sons of Sagara, cleansed them from all impurity. Their manes were thus made fit for the unequal ceremonies and for admission into Swarga. The Ganges received the name of Sagara in honour of Sagara, and Bhagīrathī from the name of the devout king who's prayers brought her down to earth. (See Bhagīrathī) The Harivaṁśa adds another marvel to the story. Sagara's wife Sumati was delivered of a gourd containing sixty thousand seeds, which became embryos and grew. Sagara at first placed them in vessels of milk, but afterwards each one had a separate nurse, and at ten months they all ran about. The name of Sagara is frequently cited in deeds conveying grants of land in honour of his generosity in respect of such gifts.

Sagara : Great grandson of Bhagīratha. During his period Ayodhyā raised its prominence's into entire world.

Sahadeva : Youngest of the Pāñca Pāṇḍavas, was asked by Kṛṣṇa, in strict privacy, how to avert the impending battle between the Kauravas and the Pāṇḍavas at Kurukṣetra. Śrī Kṛṣṇa was set to make a last-ditch attempt as the Pāṇḍava emissary to prevent a holocaust at all costs. He had, earlier, consulted the other four brothers Dharmaputra, Bhīmasena, Arjuna and Nakula in this context. When Sahadeva's turn came, the lord took him aside and asked for his views and advice. A little while earlier, he had been pleasantly surprised that Bhīmasena, of all persons, advocated peace. The great scholar and formidable devotee that Sahadeva was, as he had been endowed with prescience (pre-science : foresight, inner vision, etc.), he replied thus : "My lord Śrī Kṛṣṇa! In order to prevent the war, we must fulfill four essential conditions. One, Karṇa must be crowned the emperor of Bharata Varṣa. Two, Arjuna must be killed. Three, Draupadī's hair must be cut totally. And lastly, my

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lord, you must be bound hand and foot inescapably. If these four prerequisites can be accomplished, then, the war can be easily averted." Śrī Kṛṣṇa laughed aloud and said, "My Dear Sahadeva, you can accomplish the first three conditions, but how, in the name of the almighty, you are going to bind me! I challenge you to do that." Sahadeva accepted the challenge. Whereupon, the lord assumed thousands and thousands of forms, permeating everything, everywhere.It was a totally different kind of Viśvarūpa.

Sahadeva sat in a tranquil pose (Padmésana), meditated on the lord with all his sense faculties under perfect control and, with pure unalloyed devotion, forced the lord to come within him bound inextricably. Is not the lord acclaimed as the indweller in all, the Hṛdayakamalavāsī? He is the resident within the heart that is his lotus! The lord found that he could not move at all. The bonds of Sahadeva's concentrated devotion were too strong. He conceded his defeat. He always loved to accept defeat at the hands of his devotees. He pleaded with Sahadeva to release him promising him that he would grant him whatever he wanted. Sahadeva woke up from his trance and the lord was able to move now. Sahadeva said, "Lord, you are always bound within my heart. You can never release yourself from there. You are deeply entrenched there. My lord, please grant us victory in the battle that is definitely going to ensue in the next few days. I know that it is your will, none can change that. Your incarnation is only to fulfil that mission on earth—to protect the virtuous and annihilate the wicked enemies. Please protect us." The lord embraced Sahadeva affectionately and said, "Young Sahadeva, it shall be as you said it will be. I am here only to protect you all. Have no doubt. Let us go now. But one thing. Do not reveal what transpired between us to anyone. It shall remain a divine secret." Sahadeva fell at the feet of the lord yet again, and earned his blessings in abundant measure.

Sahajanyā : Name of an Apasarās.

Sahasrākṣa : 'Thousand-eyed.' An epithet of Indra.

Sahitya-darpaṇa : 'The mirror of composition.'A celebrated work on poetry and rhetoric by Viśvanātha Kavirāja, written about the fifteenth century. It has been translated into English for the Bibliotheca Indica. There are several editions of the text.

Sahya : Mountain identified with in Western Ghats and has thick forest.

Śaibya : Wife of Hariścandra. **2.** Wife of Jayamagha. *3.* Wife of Śatadhanu.

Śailūṣā : Name of an Apasarās.

Saindhava : Wood used for manufacturing furniture items.

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Saindhavas : People of Sindhu or Sindh, of the country between the Indus and the Jhelum.

Sairhandrī : Deliberation of the Pāṇḍavas decided to seek employment in the palace of king Virāṭ of the kingdom of Matsya. They disguised themselves as servants of the exiled Yudhiṣṭhira and approached the king. Yudhiṣṭhira got a job as Kaṅk, an expert dice player. Bhīma became Volala and got a job in the royal kitchen. Arjuna had been cursed by Urvaśī, a celestial dancer, and had to spend one year as a eunuch. He chose this year to accept the curse and became Bṛhannalā. He got the job of instructing Virāṭ's daughter, Uttarā, in dance and music. Nakula named himself Damagran while Sahadeva became Tantrīpāla and took jobs in the stable and cowshed respectively. Empress Draupadī became Sairhandrī and approached queen Sudeṣṇā for a job as her chambermaid. The queen was reluctant to have a woman of such dazzling beauty within the palace, fearing that her own beauty would be diminished by comparison. Sairhandrī argued that she was Draupadī's personal maid and would reveal to the queen the secrets of the empress's beauty. Besides she would leave at the end of the year. She got the job. The Pāṇḍavas had been sure that they would endear themselves to the royal household of Matsya. But Draupadī exceeded all expectations. "I've mixed this perfume for you which the empress uses for especially romantic occasions" or "The empress Draupadī braids her hair in this manner" or "See! the application of this lotion has already made your skin fresher, and it has been only two weeks since you began using it".

Soon she became the close companion and confidante of queen Sudeṣṇā. "You must always accompany me wherever I go," the queen would say. Sairhandrī would saucily reply, "Even when you go to the king's chamber at night," and Sudeṣṇā would blush. But the queen was not the only one who wanted Draupadī to come close. There was Kīcaka, the queen's brother. When Draupadī had started her duties, she had spread the rumour that she was married to five Gandharva men, who were extremely possessive about her. They were under a curse and had to spend a year away from her and this is the reason she had to take up this job. But they were watching from the skies and would kill any man who made a pass at her. This deterred the other men in the palace, but not Kīcaka. Kīcaka was the commander of the armies and the power behind the throne. It was because of his presence in Matsya that the neighbouring kings kept their distance. The king knew this and hence was forced to give complete freedom to Kīcaka. Under the guise of the adage "to keep

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a wife happy one must keep her brother happy" he allowed Kīcaka access to all the wealth, wine and women in the kingdom.

Śaiva : Weapon used in warfare.

Śaivya : Name of a horse. **2.** Name of a king.

Śaka : An era commencing 78 A.D., and called the era of Śālivāhana. Cunningham supposes its epoch to be connected with a defeat of the Śākas by Śālivāhana.

Śākala : City of the Bāhikas or Madras, in the Panjab. It has been identified with the Śāgala of Ptolemy on the Hyphasis (Byas), south-west of Lahore. Cunningham says it is the Śaṅgala of Alexander. **2.** Island conquered by the king Sumandala from Preitivindhya.

Śākalya : An old grammarian and expositor of Vedas who lived before the time of Yāska. He is said to have divided a Saṁhitā of the Veda into five, and to have taught these portions to as many disciples. He was also called Veda-mitra and Deva-mitra.

Śakas : Northern people usually associated with the Yavanas. Wilson says, "These people, the Śākai and sacred of classical writers, the Indo-Scythians of Ptolemy, extended, about the commencement of our era, along the west of India, from the Hindu koh to the mouths of the Indus." They were probably turk or Tātār tribes, and were among those recorded as conquered by king Sagara, who compelled them to shave the upper half of their heads. They seem to have been encountered and kept back by king Vikramāditya of Ujjayinī, who was called Śākārī, 'foe of the Śākas.'

Sāketa : Name of Ayodhyā kingdom.

Śākinīs : Female demons attendant on Durgā.

Śakra : A name of Indra.

Śakrani : Wife of Indra. *See* Indrāṇī.

Śakra-prastha : Same as Indra-prastha.

Śakravāpin : Serpent and son of Vāsuki.

Śākta : Worshipper of the Śaktis.

Śakti : Priest and eldest son of Vasiṣṭha. King Kalmāṣa-pāda struck him with a whip, and he cursed the king to become possessed by a man-eating Rākṣasa. He himself became the first victim of the monster he had evoked.

Śakuni : Brother of Queen Gāndhārī, and so uncle of the Kaurava princes. He was a skilful gambler and a cheat, so he was selected to be the opponent of Yudhiṣṭhira in the match in whom that prince was induced to stake

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and lose his all. He also was known by the patronymic Saubala, from Subala, his father.

Śakuntalā : Nymph who was the daughter of Viśvāmitra by the nymph Menakā. She was born and left in a forest, where she was nourished by birds until found by the sage Kaṇva. She was brought up by this sage in his hermitage as his daughter, and is often called his daughter. The loves, marriage, separation, and re-union of Śakuntalā and king Duṣyanta are the subject of the celebrated drama Śakuntalā. She was mother of Bharata, the head of a long race of kings, who has given his name to India (Bhārata-Varṣa), and the wars of whose descendants are sung in the Mahābhārata. The story of the loves of Duṣyanta and Śakuntalā is, that while she was living in the hermitage of Kaṇva she was been in the forest by king Duṣyanta, who fell in love with her. He induced her to contract with him A Gandharva marriage, that is, a simple declaration of mutual acceptance. On leaving her to return to his city, he gave her a ring as a pledge of his love. When the nymph when back to the hermitage, she was so engrossed with thoughts of her husband that she heeded not the approach of the sage Durvāsās, who had come to visit Kaṇva, so that choleric saint cursed her to be forgotten by her beloved. He afterwards relented, and promised that the curse should be removed as soon as Duṣyanta should see the ring. Śakuntalā, finding herself with child, set off to her husband; but on her way she bathed in a sacred pool, and there lost the ring. On reaching the palace, the king did not recognise her and would not own her, so she was taken by her mother to the forest, where she gave birth to Bharata. Then it happened that a fisherman caught a large fish and in it found a ring which he carried to Duṣyanta. The king recognised his own ring, and he soon afterwards accepted Śakuntalā and her son Bharata. Kālidāsa's drama of Śakuntalā was the first translation made from Sanskrit into English. It excited great curiosity and gained much admiration when it appeared. There are several recessions of the text extant. The text has been often printed, and there are many translations into the languages of Europe. Professor Williams has published a beautifully illustrated translation.

Sāl : Tree found in Laṅkā.

Sālaratha : Name of a king.

Śālivāhana : A celebrated king of the south of India, who was the enemy of Vikramāditya, and whose era, the Śaka, dates from A.D. 78. His capital was Pratiṣṭhāna on the Godāvarī. He was killed in battle at Karūr.

Śallaki : Tree found in Laṅkā.

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Śalmali : Tree noted for its knots character in steam of the tree. **2.** River flows from Himālaya Mountain.

Śalwa : Name of a country in the west of india, or Rajasthan; also the name of its king.

Śālwas : Maharaṭhās tribes.

Salwayn : Name of tribal people.

Śalya : King of the Madras, and brother of Madrī, second wife of Pāṇḍu. In the Great War he left the side of Pāṇḍavas and went over the Kauravas. He acted as charioteer of Karṇa in the great battle. At the death of Karṇa he succeeded him as general, and commanded the army on the last day of the battle, when he was slain by Yudhiṣṭhira.

Śalya : An arrow wtih a long head.

Śalyakarṣaṇa : Village, so called because it is a bounded in an herb possessing the virtue of extracting throne.

Sama : Name of a lake.

Samaṅga : River who's earlier name was Madhuvilā. King Śaci was fallen into misery, being slained by Vṛtra.

Sāmaveda : The third Veda. *See* Veda.

Sāmba : Son of Kṛṣṇa by Jāmbavatī, but the Liṅga Purāṇa names Rukmīṇī as his mother. At the Swayaṁvara of Draupadī he carried off that princess, but he was pursued by Duryodhana and his friends and made prisoner. Balarāma undertook to obtain his release, when that hero thrust his ploughshare under the ramparts of Hastināpura and threatened it with ruin, the Kauravas gave up their prisoner. Balarāma took him to Dvārakā, there he lived a dissolute life and scoffed at sacred things. The devotion of the three great sages, Viśvāmitra, Durvāsās, and Nārada, excited the ridicule of Sāmba and his boon companions. They dressed Sāmba up to represent a woman with child and took him to the sages, inquiring whether he would give birth to a boy or a girl. The sages answered, "this is not a woman, but the son of Kṛṣṇa, and he shall bring forth an iron club which shall destroy the whole race of Yadu, ...and you and all your people shall perish by that club." Sāmba accordingly brought forth an iron club, which Ugrasena caused to be pounded and cast into the sea. These ashes produced rushes, and the rushes when gathered turned into clubs, or into reeds which were used as swords. One piece could not be crushed. This was subsequently found in the belly of a fish, and was used to tip an arrow, which arrow was used by the hunter Jaras, who with it unintentionally killed Kṛṣṇa. Under the curse of Durvāsās, Sāmba

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became a leper and retired to the Panjab, where by fasting, penance, and prayer he obtained the favour of Sūrya (the Sun), and was cured of his leprosy. He built a temple to the sun on the banks of the Candra-Bhāgā (Chenāb), and introduced the worship of that luminary.

Śambara : Demon known for his tricky character.

Śambarain : Demon, known as a Dasyu, who fought against king Divodāsa, but was defeated and had his many castles destroyed by Indra. He appears to be a mythical personification of drought, of a kindred character to Vṛtra, or identical with him. In Purāṇas a Daitya who carried off Pradyumna and threw him into the sea, but was subsequently slain by him. (See Pradyumna) He was also employed by Hiraṇyakaśipu to destroy Prahlāda.

Sāmbasadana : Demon who oppressed the people killed by Kesarī.

Sāmbha : Duryodhana, the son of Dhṛtarāṣṭra, had a marriageable daughter by the name of Lakṣmaṇa. She was a very highly qualified girl of the Kuru dynasty, and many princes wanted to marry her. In such cases, the Svayaṁvara ceremony is held so that the girl may select her husband according to her own choice. In Lakṣmaṇa's Svayaṁvara assembly, when the girl was to select her husband, Sāmba appeared. He was a son of Kṛṣṇa's by Jāmbavatī, one of the chief wives of lord Kṛṣṇa. This son Sāmba is so named because he was a very bad child, and he always lived close to his mother. The name Sāmba indicates a son who is very much his mother's pet. Ambā means mother, and Sa means with. So this special name was given to him because he always remained with his mother. He was also known as Jāmbavatī-suta for the same reason. As previously explained, all the sons of Kṛṣṇa were as qualified as their great father, Lord Kṛṣṇa. Sāmba wanted the daughter of Duryodhana, Lakṣmaṇa, although she was not inclined to have him. Therefore Sāmba kidnapped Lakṣmaṇa by force from the svayamvara assembly.

Because Sāmba took Lakṣmaṇa away from the assembly by force, all the members of the Kuru dynasty, namely, Dhṛtarāṣṭra, Bhīṣma, Vidura, Bhīma and Arjuna, thought it an insult to their family tradition that the boy, Sāmba, could possibly have kidnapped their daughter. All of them knew that Lakṣmaṇa was not at all inclined to select him as her husband and that she was not given the chance to select her own husband; instead she was forcibly taken away by this boy. Therefore, they decided that he must be punished. They unanimously declared that he was most impudent and that he had degraded the Kurus' family tradition. Therefore, all of them, under the counsel of the elderly members of the

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Kuru family, decided to arrest the boy but not kill him. They concluded that the girl could not be married to any boy other than Sāmba since she had already been touched by him. (According to the Vedic system, once being used by some boy, a girl cannot be married or given to any other boy. Nor would anyone agree to marry a girl who had already thus associated with another boy.) The elderly members of the family, such as Bhīṣma, wanted to arrest him. All the members of the Kuru dynasty, especially the great fighters, joined together just to teach him a lesson, and Karṇa was made the commander-in-chief for this small battle. While the plan was being made to arrest Sāmba, the Kurus counseled amongst themselves that upon his arrest, the members of the Yadu dynasty would be very angry with them. There was every possibility of the Yadus' accepting the challenge and fighting with them. But they also thought, "If they came here to fight with us, what could they do? The members of the Yadu dynasty cannot equal the members of the Kuru dynasty because the kings of the Kuru Dynasty are the emperors whereas the kings of the yadu dynasty are able to enjoy their landed property." The Kurus thought, "If they come here to challenge us because their son was arrested, we will nevertheless accept the fight. All of us will teach them a lesson, so that automatically they will become subdued under pressure, as the senses are subdued by the mystic yoga process, *prāṇāyāma*." (In the mechanical system of mystic yoga, the airs within the body are controlled, and the senses are subdued and checked from being engaged in anything other than meditation upon lord Viṣṇu.)

After consultation and after receiving permission from the elder members of the Kuru Dynasty, such as Bhīṣma and Dhṛtarāṣṭra, six great warriors—Karṇa, Śala, Bhūriśravā, Yajñaketu and Duryodhana, the father of the girl—all mahārathīs and guided by the great fighter Bhīṣmadeva, attempted to arrest the boy Sāmba. There are different grades of fighters, including mahārathī, ekarathī and rathī, classified according to their fighting capacity. These mahārathis could fight alone with many thousands of men. All of them combined together to arrest Sāmba. Sāmba was also a mahā-rathī, but he was alone and had to fight with the six other mahā-rathīs. Still he was not deterred when he saw all the great fighters of the Kuru dynasty coming up behind him to arrest him. Alone, he turned towards them and took his nice bow, posing exactly as a lion stands adamant in the face of other animals. Karṇa was leading the party, and he challenged Sāmba, "why are you fleeing? Just stand and we shall teach you a lesson!" when challenged by another Kṣatriya to stand and fight, a Kṣatriya cannot go away; he must fight. Therefore,

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as soon as Sāmba accepted the challenge and stood alone before them, he was overpowered by showers of arrows thrown by all the great warriors. As a lion is never afraid of being chased by many wolves and jackals, similarly, Sāmba, the glorious son of the Yadu dynasty, endowed with inconceivable potencies as the son of lord Kṛṣṇa, became very angry at the warriors of the Kuru dynasty for improperly using arrows against him.

He fought them with great talent. First of all, he struck each of the six charioteers with six separate arrows. Another four arrows he used to kill the charioteers' horses, four on each chariot. One arrow was used to kill the driver and one arrow was used for Karṇa as well as the other celebrated fighters. While Sāmba was so diligently fighting alone with the six great warriors, they all appreciated the inconceivable potency of the boy. Even in the midst of fighting, they admitted frankly that this boy Sāmba was wonderful. But the fighting was conducted in the Kṣatriya spirit, so all together, although it was improper, they obliged Sāmba to get down from his chariot, now broken to pieces. Of the six warriors, four took care to kill Sāmba's four horses, and one of them managed to cut the string of Sāmba's bow so that he could no longer fight with them. In this way, with great difficulty and after a severe fight, Sāmba was left bereft of his chariot, and they were able to arrest him. Thus, the warriors of the Kuru dynasty accepted their great victory and took their daughter, Lakṣmaṇa, away from him. Thereafter, they entered the city of Hastināpura in great triumph. The great sage Nārada immediately carried the news to the Yadu dynasty that Sāmba was arrested and told them the whole story. The members of the Yadu dynasty became very angry at Sāmba's being arrested, and improperly so by six warriors. Now, with the permission of the head of the Yadu dynasty's king, Ugrasena, they prepared to attack the capital city of the Kuru dynasty. Although lord Balarāma knew very well that by slight provocation people are prepared to fight with one another in the age of Kali, he did not like the idea that the two great dynasties, The Kuru dynasty and the Yadu dynasty, would fight amongst themselves, even though they were influenced by Kali-Yuga. "Instead of fighting with them," he wisely thought, "Let me go there and see the situation, and let me try to see if the fight can be settled by mutual understanding." Balarāma's idea was that if the Kuru dynasty could be induced to release Sāmba along with his wife, Lakṣmaṇa, then the fight could be avoided. He therefore immediately arranged for a nice chariot to go to Hastinā-pura,

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accompanied by learned priests and Brāhmaṇas, as well as by some of the elderly members of the Yadu dynasty.

He was confident that the members of the Kuru dynasty would agree to this marriage and avoid fighting amongst themselves. As lord Balarāma preceded towards Hastināpura in his chariot, accompanied by the learned Brāhmaṇas and the elderly members of the Yadu dynasty, he looked like the moon shining in the clear sky amongst the glittering stars. When lord Balarāma reached the precincts of the city of Hastināpura, he did not enter, but stationed himself in a camp outside the city in a small garden house. Then he asked Uddhava to see the leaders of the Kuru dynasty and inquire from them whether they wanted to fight with the Yadu dynasty or to make a settlement. Uddhava went to see the leaders of the kuru dynasty, and he met all the important members, including Bhīṣmadeva, Dhṛtarāṣṭra, Droṇācārya, Bali, Duryodhana and Bahlīka. After offering them due respects, he informed them that lord Balarāma had already arrived at the garden, outside the city door. The leaders of the Kuru dynasty, especially Dhṛtarāṣṭra and Duryodhana, were very joyful because they knew very well that lord Balarāma was a great well-wisher of their family. There were no bounds to their joy on hearing the news, and so immediately they welcomed Uddhava. In order to properly receive lord Balarāma, they all took auspicious paraphernalia for his reception in their hands and went to see him outside the city door. According to their respective positions, they welcomed lord Balarāma by giving him in charity nice cows and Arghya (an assortment of articles such as Aratrika water, sweet preparations of honey, butter, etc., and flowers, and garlands scented with pulp). Because all of them knew the exalted position of lord Balarāma as the supreme personality of godhead, they bowed their heads before the lord with great respect.

They all exchanged words of reception by asking one another of their welfare, and when such formality was finished, lord Balarāma, in a great voice and very patiently, submitted before them the following words for their consideration. "My dear friends, this time I have come to you as a messenger with the order of the all-powerful king Ugrasena. Please, therefore, hear the order with attention and great care. Without wasting a single moment, please try to carry out the order. King Ugrasena knows very well that you warriors of the Kuru dynasty improperly fought with the pious Sāmba, who was alone, and that with great difficulty and tactics you have arrested him. We have all heard this news, but we are not very agitated because we are most intimately related to each other. I do not

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think we should disturb our good relationship; we should continue our friendship without any unnecessary fighting. Please, therefore, immediately release Sāmba and bring him, along with his wife, Lakṣmaṇa, before me." When lord Balarāma spoke in a commanding tone full of heroic assertion, supremacy and chivalry, his statements were not appreciated by the leaders of the Kuru dynasty. Rather, all of them became agitated, and with great anger they said : "Hello! These words are very astonishing but quite befitting the age of Kali; otherwise how could Balarāma speak so vituperatively?

The language and tone used by Balarāma are simply abusive, and due to the influence of this age, it appears that the shoes befitting the feet want to rise to the top of the head where the helmet is worn. We are connected with the Yadu dynasty by marriage, and because of this they have been given the chance to come live with us, dine with us, and sleep with us; now they are taking advantage of these privileges. They had practically no position before we gave them a portion of our kingdom to rule, and now they are trying to command us. We have allowed the Yadu dynasty to use the royal insignias like the whisk, fan, conch shell, white umbrella, crown, royal throne, sitting place, bedstead and everything befitting the royal order. They should not have used such royal paraphernalia in our presence, but we did not check them due to our family relationships. Now they have the audacity to order us to do things. Well, this is enough of their impudence! We cannot allow them to do any more of these things, nor shall we allow them to use these royal insignias. It would be best to take all these things away; it is improper to feed a snake with milk, since such merciful activities simply increase his venom. The Yadu dynasty is now trying to go against those who have fed them so nicely. Their flourṣing condition is due to our gifts and merciful behaviour, and still they are so shameless that they are trying to order us.

How regrettable are all these activities! No one in the world can enjoy anything if the members of the Kuru dynasty like Bhīṣma, Droṇācārya and Arjuna do not allow them to. Exactly as a lamb cannot enjoy life in the presence of a lion, without our desire it is not even possible for the demigods in heaven, headed by king Indra, to find enjoyment in life, what to speak of ordinary human beings!" Actually the members of the Kuru dynasty were very puffed up due to their opulence, kingdom, aristocracy, family tradition, great warriors, family members and vast expansive empire. They did not even observe common formalities of civilized society, and in the presence of lord Balarāma they uttered

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insulting words about the Yadu dynasty. Speaking in this unmannerly way, they returned to their city of Hastināpura. Although lord Balarāma patiently heard their insulting words and simply observed their uncivil behaviour, from his appearance it was clear that he was burning with anger and was thinking of retaliating with great vengeance. His bodily features became so agitated that it was difficult for anyone to look at him. He laughed very loudly and said : "It is true that if a man becomes too puffed up because of his family, opulence, beauty and material advancement, he no longer wants a peaceful life but becomes belligerent toward all others. It is useless to give such a person good instruction for gentle behaviour and peaceful life, but on the contrary, one should search out the ways and means to punish him." Generally, due to material opulence a man becomes exactly like an animal.

To give an animal peaceful instruction is useless, and the only means is *argumentum baculum*. In other words, the only means to keep animals in order is a stick. "Just see how impudent the members of the Kuru dynasty are! I wanted to make a peaceful settlement despite the anger of all the other members of the Yadu dynasty, including lord Kṛṣṇa himself. They were preparing to attack the whole kingdom of the Kuru dynasty, but I pacified them and took the trouble to come here to settle the affair without any fighting. Still these rascals behave like this! It is clear that they do not want a peaceful settlement, but that they are factually warmongers. With great pride they have repeatedly insulted me by calling the Yadu dynasty ill names. "Even the king of heaven, Indra, abides by the order of the Yadu dynasty; and you consider king Ugrasena, who is the head of the Bhojas, Vṛṣṇis, Andhakas and Yādavas, to be the leader of a small phalanx! Your conclusion is wonderful! You do not care for king Ugrasena, whose order is obeyed even by king Indra. Consider the exalted position of the Yadu dynasty. They have forcibly used both the assembly house and the Pārijāta tree of the heavenly planet, and still you think that they cannot order you. Don't you even think that lord Kṛṣṇa, the supreme personality of godhead, can sit on the exalted royal throne and command everyone? All right! If your thinking is like that, then you deserve to be taught a very good lesson. You have thought it wise that the royal insignias like the whisk, fan, white umbrella, royal throne and other princely paraphernalia not be used by the Yadu dynasty. Does this mean that even lord Kṛṣṇa, the lord of the whole creation and the husband of the goddess of fortune, cannot use this royal paraphernalia? The dust of Kṛṣṇa's lotus feet is worshiped by all the great demigods.

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The Ganges water is inundating the whole world, and since it is emanating from his lotus feet, its banks have turned into great places of pilgrimage. The principal deities of all planets engage in his service and consider them most fortunate to take the dust of the lotus feet of Kṛṣṇa on their helmets. Great demigods like lord Brahmā, Lord Śiva, and even the goddess of fortune and I are simply plenary parts of his spiritual identity, and still you think that he is not fit to use the royal insignia or even sit on the royal throne? Alas, how regrettable it is that these fools consider us, the members of the Yadu dynasty, to be like shoes and themselves like helmets. It is clear now that these leaders of the Kuru dynasty have become mad over their worldly possessions and opulence. Every statement they made was full of crazy proposals. I should immediately take them to task and bring them to their senses. If I do not take steps against them, it will be improper on my part. Therefore, on this very day, I shall rid the whole world of any trace of the Kuru dynasty. I shall finish them off immediately!" While talking like this, lord Balarāma seemed so furious that he looked as if he could burn the whole cosmic creation to ashes. He stood up steadily, and taking his plow in his hand, began striking the earth with it. In this way the whole city of Hastināpura was separated from the earth. Lord Balarāma then began to drag the city toward the flowing water of the river Ganges. Because of this, there was a great tremor throughout Hastināpura, as if there had been an earthquake, and it seemed that the whole city would be dismantled. When all the members of the Kuru dynasty saw that their city was about to fall into the water of the Ganges and when they heard their citizens howling in great anxiety, they immediately came to their senses and understood what was happening. Thus without waiting another second they brought forward their daughter Lakṣmaṇa. They also brought Sāmba, who had forcibly tried to take her away, keeping him in the forefront with Lakṣmaṇa at his back. All the members of the Kuru dynasty appeared before lord Balarāma with folded hands just to beg the pardon of the supreme personality of godhead.

Now using good sense, they said : "O lord Balarāma, you are the reservoir of all pleasures. You are the maintainer and support of the entire cosmic situation. Unfortunately we were all unaware of your inconceivable potencies. Dear lord, please consider us most foolish. Our intelligence was bewildered and not in order. Therefore we have come before you to beg your pardon. Please excuse us. You are the original creator, sustainer and annihilator of the whole cosmic manifestation, and still your position is always transcendental. O all-powerful lord, great sages speak about

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you. You are the original puppeteer, and everything in the world is just like your toy. O unlimited one, you have a hold on everything, and like child's play you hold all the planetary systems on your head. When the time for dissolution comes, you close up the whole cosmic manifestation within yourself. At that time nothing remains but you lying in the causal ocean as Mahā-Viṣṇu. Our dear lord, you have appeared on this earth in your transcendental body just for the maintenance of the cosmic situation. You are above all anger, envy and enmity. Whatever you do, even in the form of chastisement, is auspicious for the whole material existence. We are offering our respectful obeisance unto you because you are the imperishable supreme personality of godhead, the reservoir of all opulence and potencies.

O creator of innumerable universes let us fall down and offer you our respectful obeisances, again and again. We are now completely surrendered unto you. Please, therefore, be merciful upon us and give us your protection." When the prominent members of the Kuru dynasty, beginning with grandfather Bhīṣmadeva down to Arjuna and Duryodhana, had offered their respectful prayers in that way, the supreme personality of godhead, lord Balarāma, immediately became softened and assured them that there was no cause for fear and that they need not worry. For the most part it was the practice of the Kṣatriya kings to inaugurate some kind of fighting between the parties of the bride and bridegroom before the marriage. When Sāmba forcibly took away Lakṣmaṇa, the elder members of the Kuru dynasty were pleased to see that he was actually the suitable match for her. In order to see his personal strength, however, they fought with him, and without any respect for the regulations of fighting, they all arrested him. When the Yadu dynasty decided to release Sāmba from the confinement of the Kurus, lord Balarāma came personally to settle the matter, and as a powerful Kṣatriya, he ordered them to free Sāmba immediately. The Kauravas became superficially insulted by this order, so they challenged lord Balarāma's power. They simply wanted to see him exhibit his inconceivable strength. Thus with great pleasure they handed over their daughter to Sāmba, and the whole matter was settled.

Duryodhana, being affectionate towards his daughter Lakṣmaṇa, had her married to Sāmba in great pomp. For her dowry, he first gave 1,200 elephants, each of which were at least sixty years old; then he gave 10,000 nice horses, 6,000 chariots, which were dazzling just like the sunshine, and 1,000 maid-servants who were decorated with golden ornaments.

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Lord Balarāma, the most prominent member of the Yadu dynasty, acted as guardian of the bridegroom, Sāmba, and very pleasingly accepted the dowry. Balarāma was very satisfied after his great reception from the side of the Kurus, and accompanied by the newly married couple, he started towards his capital city of Dvārakā. Lord Balarāma triumphantly reached Dvārakā, where he met with many citizens who were all his devotees and friends. When they all assembled, lord Balarāma narrated the whole story of the marriage, and they were astonished to hear how Balarāma had made the city of Hastināpura tremble. It is confirmed by Śukadeva Gosvāmī that the site of Hastināpura is now known as new Delhi, and the river flowing through the city was called the Yamunā, although in those days it was known as the Ganges. From authorities like Jīva Gosvāmī it is also confirmed that the Ganges and Yamunā are the same river flowing in different courses. The part of the Ganges which flows through Hastināpura to the area of Vṛndāvana is called the Yamunā because it is sanctified by the transcendental pastimes of lord Kṛṣṇa. The part of Hastināpura which slopes towards the Yamunā becomes inundated during the rainy season and reminds everyone of lord Balarāma's threatening to cast the city into the Ganges.

Śambhu : A name of Śiva; also one of the Rudras.

Sambrada : Minister in Rāvaṇa Empire.

Śaṁbūka : Śūdra, mentioned in Raghuvaṁśa, who performed religious austerities and penances improper for a man of his caste, and was consequently killed by Rāmacandra.

Saṁdhanī : Herbs found in Ṛṣabha Mountain. This herbs is capable of jointing severed limbs or fractured bones.

Saṁhrādī : Ogree actively participated in the war. Ṛṣabha killed him in the war.

Śamī : Tree found in Ṛṣabha Mountain.

Samicī : Name of an Apasarās.

Samitiñjaya : Maharaṭhās tribes.

Saṁjīvakaraṇī : Herbs found in Ṛṣabha Mountain. This herbs is capable of bring back unconscious person to conscious.

Samī : The acacia suma, the wood of which is used for obtaining fire by friction. So Agni, or fire, is called Samī-garbha, 'having the Samī for its womb.' It is sometimes personified and worshipped as a goddess, Samī-Devī.

Sampāti : A mythical bird that appears in the Rāmāyaṇa as son of Viṣṇu's bird

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Garuḍa, and brother of Jaṭāyus. According to another account he was son of Aruṇa and Śyenī. He was the ally of Rāma.

Saṁsāra : Literally, "cycle" or "going around." in particular, the round of repeated death, rebirth, redeath, etc. One of the principal changes that takes place from the time of the Ṛgveda to that of the Upaniṣads (in connection with which we first encountered the idea of Saṁsāra) is the emergence of the idea that prolonged existence (though of course certainly desirable!) Ought not to be the ultimate goal of religious life. This is in contrast to the Ṛgveda, in which one of the most prominently recurrent concerns is with prolonged life (together with the material prosperity that makes this possible). The Upaniṣads introduce the idea that people are reborn after death, and that this means repeated death. Thus, rebirth is not something to be desired, since it only keeps one in the cycle (Saṁsāra) of rebirth and redeath; rather, what is to be desired is Mokṣa, "release" from this cycle.

Samudra manthanam : 'Ocean-churning'. In very ancient times, there was a mighty mountain called mount Meru. Sun's rays struck the shining summit of this mountain, shivered and fell. One day, the gods gathered in council on the summit. They wished to obtain the ambrosia which would make them immortal like the three supreme deities, Brahmā, Viṣṇu and Śiva. The jar in which the ambrosia was kept lay at the bottom of the ocean and the gods could not agree upon a plan by which they could get possession of the jar. The gods asked Viṣṇu for advice. Viṣṇu answered, "Call the demons to your aid and churn the ocean. You will not only get the ambrosia, but also a wealth of jewels and other precious objects." Following Viṣṇu's counsel, the gods retired to another mountain named mount Mandara. This mountain was covered with forests and full of wild elephants, lions, tigers and leopards. The gods tried to uproot this mountain to use it as the churning rod to churn the ocean. Despite all their efforts, they could not move the mount Mandara even a hair's breadth. The celestial gods turned to both Viṣṇu and Brahmā for help, "O great gods! Tell us how we may uproot mount Mandara with which we can churn the ocean to get the ambrosia."

Lord Viṣṇu called Vāsuki, the king of snakes and said, "O snake king Vāsuki! I give you this command. Go with the gods and help them uproot the mount Mandara." Vāsuki obeyed Viṣṇu's instructions. Vāsuki fastened himself around the mountain with his endless coils. Pressing the coils against the base of the mountain, Vāsuki tore up mount Mandara by the roots. The gods, led by Vāsuki, rolled the mountain to the shores

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of the ocean. "Lord Ocean!" they said, "We desire the ambrosia which lays fathoms deep below your surface. To win this, we shall churn your water with the mount Mandara." The ocean agreed, "As you wish! Give me but a draught of the ambrosia and I will gladly allow you to churn my waters. "The gods were happy with the lord ocean's response. They invited the demons to join them. Together, the gods and the demons went to the king of the tortoises. Finding him in his palace, they said to him, "O tortoise king! Come to our aid, we pray to you. We want to win the ambrosia. If we place the mount Mandara on the bottom of the ocean, it will sink into the sands. We need you, O king of the tortoises, to lie at the bottom of the ocean. If you bear the mountain on your mighty back, we shall be able to pull mount Mandara to and fro and so churn the ocean." The tortoise king consented and walked with the gods and the demons to the shore of the ocean. When they reached the edge of the waters, the god Indra, the king of gods, placed mount Mandara upon the back of the tortoise king. Bearing the burden of the mountain, the tortoise king entered the ocean and walked along its bottom until he reached the deepest part. Then, Vāsuki the snake king swam out across the surface of the water until he reached the spot where the top of mount Mandara stood high above he waves. Coiling himself round the mountain, he bade the gods to hold him by the tail and the demons hold his head. The demons and gods seized Vāsuki, as he bade them, and pulling him forwards and backwards, they began to churn the ocean, together. Great masses of foam rose upon the waters. Clouds of vapor issued from the mouth of the snake king Vāsuki and scorched the faces of the demons that pulled the snake king's head.

Then raising higher the vapor descended in cooling rain to refresh the gods. The forest flowers torn from the sides of mount Mandara by the coils of the snake king were wafted abroad by the winds and fell softly upon their faces. The gods and the demons kept on churning so swiftly that the forests upon the mountain caught fire. The god Indra opened the windows of heaven and the rain fell in torrents on the fire and extinguished it. Despite the valiant and sustained efforts of the gods and the demons, nothing rose from the surface of the ocean. The gods and the demons appealed to the court of Brahmā, "O father of the gods! We are exhausted with labour and can work no more, yet the ambrosia has not been won. "Brahmā requested lord Viṣṇu to give the gods and the demons greater strength, that they might continue the churning. This the lord Viṣṇu did. They swung the mountain to and fro until the foam of the churned ocean rose almost higher than the great mountain itself.

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At last, a pale yellow disk began slowly to rise from the ocean. It rose right out of the waters high into the sky, and, ever since, as his moon, has at night time shed its pale light over the earth. Next there rose from the waters an elephant larger than mortal mind could have imagined. Two enormous white tusks stretched many yards in front of the elephant, whose eyes were like red ponds and whose trunk seemed to rival in length the coils of the snake king. Indra called the mighty elephant and caressing it, said, "You shall be known hereafter as Airāvata and shall be my servant always." Still, the churning continued and there rose from the sea the prettiest damsel who had ever been seen in the three worlds. Her long black lashes drooped upon a pair of rosy cheeks. Her hair curled in golden rings over an ivory forehead. Heer eyes were bluer than the sky above. Indra called to her, "You shall hereafter be called Rāmabhā. You shall be the chief among my dancing girls."

The gods and the demons kept on churning, until there rose from the waters the most awful vision of beauty that eyes human or divine had ever seen. From a perfect face two eyes of deepest grey looked out. They glazed unblinking into space. So grave was their expression and so full of wisdom, that neither demon nor god, except Viṣṇu alone, dared meet their look. A moment later, amid an awed hush, Viṣṇu stepped forward and took the lovely lady by the hand, "You shall be called Lakṣmī and you shall be my queen. "The continued churning kept the mount Mandara swinging to and fro. From a distance, the gods and demons saw a fair woman coming towards them. In each hand, she carried a jar, but when she came close, they saw that her expression was evil and that great lines marred her features and that black pits lay under her eyes. They let the strange woman pass, and she made her way to the dry earth. There, known as Surā or the wine goddess, se has dwelt ever since. Again they churned until there rose above the waves a white horse. It was the most beautifully shaped horse that has ever lived on earth before or since. It swam through the billows until it reached the shore, when it thundered out of sight at full gallop. "Let it be called Uccaiśrava," said Indra. The churning continued. Then, there rose above the foam the most marvelous jewel that eyes have every beheld. Set in a vast plate of gold were emeralds like the green pools of an Indian village and sapphires like the blue lakes in the Himālaya Mountains.

Vast rubies shone out of masses of diamonds huge as rocks of crystal. Lord Viṣṇu stepped forward and fastened the sea jewel round his neck. There, known as Kaustubha, it has hung ever since. Still, they churned,

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the gods and demons, until a strange ripple spread over the waters and a terrible stench rose from it. The head and tail of the giant snake dropped gradually out of the hands of the fainting churners. Even Vāsuki's eyes became dull and his coils began to slip inertly off mount Mandara's sides. Suddenly, god Śiva placed his mouth on the waves near the ripple, and sucking it in, saved the three worlds. The terrible Viṣa (poisonous) fluid which overlaid the ambrosia to guard it. If lord Śiva had not drunk this Viṣa, it would have destroyed the gods, demons and men. As lord Śiva swallowed it, it burnt a deep blue mark on his throat. He has ever since been known as Nīlakaṇṭha or blue-throat. When the foams of the Viṣa had passed away, the gods and demons churned again. At last, an aged man rose slowly through the masses of the ocean foam. In his right hand he carried a gold jar of exquisite workmanship from which issued a perfume of delicious fragrance. At the sight of the aged man, whom they knew to be Dhanvantarī, the demons snatched the ambrosia from his hands, trying to rob the gods of their share. Lord Viṣṇu intervened and took it back from tem. To punish them for their greed, he poured out the ambrosia to the gods only, ho drank it and at once became immortal, while the demons, which drank none of it, have remained mortal to this day. But, one of the demons, Rāhu by name, took the form of a celestial, and deceiving lord Viṣṇu received a draught of the ambrosia. As the demon drank, the Sun-god pierced his disguise and told lord Viṣṇu of Rāhu's deceit. Viṣṇu, lifted his discus, sheared off the head of Rāhu with it before the ambrosia had passed his throat. Rāhu's body fell to the ground, and, being mortal, soon rotted. But his head, having taken the ambrosia, is immortal and still endures on the universe as a planet. But because the Sun-god detected him as he drank the divine liquid and told Viṣṇu, Rāhu's head bears to the sun-god, an undying hatred.

Sometimes, he steals up unperceived close to the bright sun-god and with a single bite swallows him. But because Rāhu has no body, the sun-god in due course reappears through his enemy's throat and once again begins to shine upon the earth in his entire former splendor. And then men gather together and say that there has been an eclipse of the sun.

Saṁvaraṇa : Son of Rakṣa, fourth in descent from Iakṣvāku, and father of Kuru. According to Mahābhārata he was driven from Hastināpura by the Pāñcālas, and forced to take refuge among the thickets of the Indus. When the sage Vasiṣṭha joined his people and became the Rājā's family priest, they recovered their country under Kuru.

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Samvarta : Writer of a Dharma-śāstra or code of law bearing his name.

Saṁvat, Saṁvatsara : 'Year.' the era of Vikramāditya, dating from 57 B.C.

Samvodhana : Weapon used in warfare.

Samvṛtta : Serpent and son of Vāsuki.

Samyodhakantaka : Army, leader of Rāvaṇa Empire.

Sanaiś-cara : 'Slow-moving.' A name of Śani or Saturn.

Sanaka, Sananda, Sanātana, Sanat-kumāra : Four Kumāras or mind-born sons of Brahmā. Some specify seven. Sanat-kumāra (or Sanat-Sujāta) was the most prominent of them. They are also called by the patronymic Vaidhātra. *See* Kumāra.

Sanandha : A Ṛṣi one of four mental sons of the creator, Brahmā.

Sanātana : Name of a Ṛṣi.

Sanatkumāra : One of the four mental sons of the creator, Brahmā.

Sanatkūmāra : Sage whose hermitage located at Kaṅkhala range in Mainata Mountain.

Sandhyā : 'Twilight.' It is personified as the daughter of Brahmā and wife of Śiva. In the Śiva Purāṇa it is related that Brahmā having attempted to do violence to his daughter, she changed herself into a deer. Brahmā then assumed the form of a stag and pursued her through the sky. Śiva saw this, and shot an arrow which cut off the head of the stag. Brahmā then reassumed his own form and paid homage to Śiva. The arrow remains in the sky in the sixth lunar mansion, called Ārdrā, and the stag's head remains in the fifth mansion, Mṛga-Śirās.

Sandhyā-bala : 'Strong in twilight.' Rākṣasas and two Aśvins and other demons, supposed to be most powerful at twilight.

Śāṇḍilya : A descendant of Śāṇḍila. A particular sage who was connected with the Chandogya Upaniṣad; one who wrote a book of sūtras, one who wrote upon law and one who was the author of the Bhāgavata heresy : two or more of these may be one and the same person. The sūtras or aphorisms have been published in the bibliotheca Indica.

Śāṇḍilya : Name of a Ṛṣi.

Sāndipanī : A master-at-arms who gave instruction to Balarāma and Kṛṣṇa.

Saṅghrāda : River flows from Himālaya Mountain.

Saṅgkunī : Saṅgkunī, he was handsome when he was young, his name was Harya Suman. At his first year in Hastināpura, he did not have any position, although he was a trusted friend of Duryodhana. But he was so smart to find ways in the central power if necessary by defamation.

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One of his victims was the Patiḥ Gandamana. Another faithful friend to Kaurava was Saṅgkunī or Harya Suman. He was a man full of intrigue, very tricky. In order to satisfy Duryodhana to oppress Pāṇḍva, he would do gladly. Due to his mastering to twist words he was appointed as Patiḥ (chief minister) of Hastināpura under Pāṇḍu and Dhṛtarāṣṭra. Upset by slanderous attacks of Harya Suman, the honest Patiḥ Gandamana under king Pāṇḍu, beat him up black and blue, his handsome face became ugly. After that trashing, Gandamana left the palace. King Pāṇḍu Dewanata then appointed his brother in law, the younger brother of Gāndhārī (wife of Dhṛtarāṣṭra) to be his chief minister.

Saṅgrāmjit : Name of a king.

Śani : Planet Saturn.The regent of that planet, represented as a black man in black garments. Śani was a son of Sun and Chāyā, but another statement is that he was the offspring of Balarāma and Revatī. He is also known as Ara, Kona, and Kroda and by the patronymic Saura. His influence is evil, hence he is called Krūra-dṛṣ and Krūra-Locana, the evil-eyed one.' He is also Manda, 'the slow;' Paṅgu, 'tile lame;' Sanaiś-cara, 'slow-moving; 'Saptarṣi, I seven-rayed;' and Asita, 'the dark.'

Sañjaya : Charioteer of Dhṛtarāṣṭra. He was minister also, and went as ambassador to the Paṇḍavas before the Great War broke out. He is represented as reciting to Dhṛtarāṣṭra the Bhagavad-Gītā. His patronymic is Gavalgani, son of Gavalgana. **2.** A king of Ujjayinī and father of Vāsavadattā.

Sañjaya : An advisor to the blind king Dhṛtarāṣṭra.

Sañjīvī : Hill containing life-giving herbs for healing located in the Droṇa Mountain.

Saṅjñā : 'Conscience.' according to Purāṇas, she was daughter of Viśva-karmā and wife of the Sun. She had three children by him, the Manu Vaivaswata, Yama, and Yamī (goddess of the Yamunā River). "Unable to endure the fervours of her lord, Saṅjñā gave him Chāyā (shade) as his—handmaid, and repaired to the forests to practise devout exercises." The sun beheld her engaged in austerities in the form of a mare, and he approached her as a horse. Hence sprang the two Aśvins and Revanta. Sūrya then took Saṅjñā back to his own dwelling, but his effulgence was still so overpowering, that her father, Viśvakarmā, placed the sun upon his lathe, and cut away an eighth part of his brilliancy. She is also calling Dyu-Mayī, 'the brilliant,' and Mahāvīrya, 'the very powerful.'

Saṅkāsya : Kingdom of ancient India; capital city of Kuśadhvaja, who was Sītā's uncle.

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Śaṅkara : 'Auspicious.' A name of Śiva in his creative character or as chief of the Rudras.

Saṅkarṣaṇa : A name of Balarāma.

Saṅkasya : Name of a Ṛṣi.

Śaṅkha : Serpent and son of Vāsuki. **2.** River flows from Himālaya Mountain.

Śaṅkha-śirha : Serpent and son of Vāsuki.

Sankṛti : Name of a Ṛṣi.

Śaṅkukarṇeśvara : Name of god, worshipping, may acquire ten times of merit of horse sacrifice.

Sannihati : Lake, bath in it will obtain the merit of 1000 kine as gift.

Sannihitsarovar : This dwelling of Lord Viṣṇu is also believed to be the meeting point of all seven sacred Sarasvatīs. Having a both in these water tanks on Amāvasyā days or on eclipses is said to be as sacred as performing the 'Aśvamedha Yajña'. This site is also a place of Mokṣa for unhappy and wandering souls.

Saṁnyās : Brāhmaṇa in the fourth and last stage of his religious life. In the present day the term has a wider meaning, and is applied to various kinds of religious mendicants who wander about and subsist upon alms, most of them in a filthy condition and with very scanty clothing. They are generally devotees of Śiva.

Saṁnyāstapadas : Name of tribal people.

Śāntā : Daughter of Daśaratha, son of Aja, but adopted by Lomapāda or Romapāda, king of Aṅga. She was married to Ṛṣyaśṛṅga.

Santana : Weapon used in warfare.

Sāntanaka : Climbers with celestial odors and delicious substance.

Śāntanu : King of lunar race, son of Pratīpa, father of Bhīṣma and in a way the grandfather of Dhṛtarāṣṭra and Pāṇḍu. Regarding him it is said, "Every decrepit man whom he touches with his hands becomes young." (See Mahābhārata.) He was called Satya-Vac, 'truth-speaker,' and was remarkable for his "devotion and charity, modesty, constancy, and resolution."

Sānti-śataka : Century of verses on peace of mind. A poem of repute written by Śrī Sihlana.

Sapphire : Mountain, found in middle of the earth.

Saptacchada : Tree found in Laṅkā.

Saptaparanas : Tree found in Himālaya Mountain.

Saptarṣi (Sapta-ṛṣi) Seven great Ṛṣis. *See* Ṛṣi.

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Sapta-śati : Poem of 700 verses on the triumphs of Durgā. It is also called Devī-Māhātmya.

Sapta-sindhava : 'The seven rivers.' the term frequently occurs in the Vedas, and has been widely known and somewhat differently applied. It was apparently known to the Romans in the days of Augustus, for Virgil says—"Ceu Septem Surgens Sedates Amnibus Altusper : Tacitum Ganges."—Eneid, ix. 30. In the Mahābhārata the seven rivers are named in one place Vaśvokasāra, Nalinī, Pāvani, Gaṅgā, Sītā, Sindhu, and Jambu-Nadī; and in another, Gaṅgā, Yamunā, Plakṣaga, Rathastha, Saryū (Sarjū), Gomatī, and Gaṇḍakī (Gaṇḍak). In the Rāmāyaṇa and the Purāṇas the seven rivers are the seven streams into which the Ganges divided after falling from the brow of Śiva, the Nalinī, Hlādinī, and Pāvanī going cast, the Cakṣu, Sītā, and Sindhu to the west, while the Ganges proper, the Bhagīrathī, flowed to the south? The term is also used for the seven great oceans of the world, and for the country of the seven rivers.

Sapta-vādhrī : Vedic Ṛṣi. In a hymn he says, "Aśvins, by your devices sunder the wickerwork for the liberation of the terrified, imploring Ṛṣi Sapta-Vādhrī." concerning this the following old story is told. Sapta-Vadhri had seven brothers who determined to prevent his having intercourse with his wife. So they shut him up every night in a large basket, which they locked and sealed, and in the morning they let him out. He prayed to the Aśvins, who enabled him to get out of his cage during the night and to return to it at daybreak.

Śara : A type of grass used as sacrificial fire.

Śarabha : A fabulous animal represented as having eight legs and as dwelling in the Himālayas. It is called also Utpādaka and Kuñjararati. **2.** One of Rāma's monkey allies.

Sarabha : Monkey and friend of Aṅgada.

Śarabhaga : Name of sage. **2.** Forest where Rāma first entered after leaving Ayodhyā.

Śara-bhaṅga : Hermit visited by Rāma and Sītā in Daṇḍaka forest. When he had seen Rāma he declared that his desire had been granted, and that he would depart to the highest heaven. He prepared a fire and entered it. His body was consumed, but there came forth from the fire a beautiful youth, and in this form Śara-Bhaṅga departed to heaven.

Śaradaṇḍa : River visited by number of birds.

Śaradvat : Ṛṣi said to be the father of Kṛpa. He is also called Gautama. *See* Kṛpa.

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Saralas : Kind of pine tree mostly found in Laṅkā.

Saramā : In Ṛgveda the dog of Indra and mother of the two dogs called, after their mother, Śārameyas, who each had four eyes, and were the watchdogs of Yama. Saramā is said to have pursued and recovered the cows stolen by the Paṇis, a myth which has been supposed to mean that Saramā is the same as Uṣās, the dawn, and that the cows represent the rays of the sun carried away by night. **2.** The wife of Vibhīṣaṇa, who attended upon Sītā, and showed her great kindness when she was in captivity with Rāvaṇa. **3.** In the Bhāgavata Purāṇa, Saramā is one of the daughters of Dakṣa, and the mother of wild animals.

Saramā : Name of a dog which crosses the river Ras in search of captured cows, reappears as a demons who consoles Sītā when she was imprisoned by Rāvaṇa in Laṅkā.

Saramā : Wife of Vibhīṣaṇa. Ogre in nature, who supported Mandodarī.

Śarameyas : The two children of Saramā, Indra's watch-dog; they were the watch-dogs of Yama, and each had four eyes. They have been compared with the Greek Hermes.

Saraṇā : Ogre, actively participated in the war.

Saraṇyu : 'The fleet runner.' A daughter of Tvaṣṭṛ. She has been identified with the Greek Erinnys. The beginning of this myth is in a hymn of the Ṛgveda, which says—"1. Tvaṣṭṛ makes a wedding for his daughter. (Hearing) this, the whole world assembles. The mother of Yama, the wedded wife of great Vivasvat (the Sun), disappeared; **2.** They concealed the immortal (bride) from mortals. Making (another) of like appearance, they gave her to Vivasvat. Saraṇyu bore the two Aśvins, and when she had done so she deserted the two twins." in the Nirukta the story is expanded as follows : Saraṇyu, the daughter of Tvaṣṭṛ, bore twins to Vivasvat, the son of Aditi. She then substituted for herself another female of similar appearance, and tied in the form of a mare. Vivasvat in like manner assumed the shape of a horse and followed her. From their intercourse sprang two Aśvins, while Manu was the offspring of Savarṇa (or the female of like appearance)." the Bṛhad-Devatā has another version of the same story : "Tvaṣṭṛ had twin children, (a daughter) Saraṇyu and (a son) Tri Śirās. He gave Saraṇyu in-marriage to Vivasvat, to whom she bore Yama and Yamī, who also were twins. Creating a female like herself without her husband's knowledge, and making the twins over in charge to her, Saraṇyu took the form of a mare and departed. Vivasvat, in ignorance, begot on the female who was left Manu, a royal Ṛṣi, who resembled his father in glory; but discovering that the real Saraṇyu,

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Tvaṣṭṛ's daughter, had gone away, Vivasvat followed her quickly, taking the shape of a horse of the same species as she. Recognising him in that form, she approached him with the desire of sexual connection, which he gratified. In their haste his seed fell on the ground, and she, being desirous of offspring, smelled it. From this act sprang the two Kumāras (youths), Nāsatya and Dasra, who were lauded as Aśvins (sprung from a horse)"—Muir's. *See* the Purāṇic version under "Saṅjñā."

Sarasa : Serpent and son of Vāsuki

Sarasvatī : An underground river, originating in the upper Indus river basin and joining the Gaṅgā and Yamunā and rivers at Prayāga or Allahabad. Also, goddess of learning and eloquence, a daughter of Brahmā.

Sārasvata : In Mahābhārata the Ṛṣi Sārasvata is represented as being the son of the personified river Sarasvatī. In a time of great drought he was fed with fish by his mother, and so was enabled to keep up his knowledge of Vedas, while other Brāhmaṇas were reduced to such straits for the means of subsistence that study was neglected and the Vedas were lost. When the drought was over, the Brāhmaṇas flocked to him for instruction, and 60,000 acquired knowledge of the Vedas from him. "This legend," says Wilson, "appears to indicate the revival, or, more probably, the introduction of the Hindu ritual by the race of Brāhmaṇas, or the people called Sārasvata," which dwelt near the Sarasvatī River. Sārasvata Brāhmaṇas still dwell in the Panjab, and are met with in many other parts. **2.** The country about the Sarasvatī River. **3.** A great national division of the Brāhmaṇa caste.

Sāraswat : 'Watery, elegant.' In the Vedas, Sarasvatī is primarily a river, but is celebrated in the hymns both as a river and a deity. The Sarasvatī river was one boundary of Brāhmīvartta, the home of the early Āryans, and was to them, in all likelihood, a sacred river, as the Ganges has long been to their descendants. As a river goddess, Sarasvatī is lauded for the fertilising and purifying powers of her waters, and as the bestowed of fertility, fatness, and wealth. Her position as Vac, the goddess of speech, finds no mention in the Ṛgveda, but is recognised by the Brāhmaṇas and the Mahābhārata. Dr. Muir endeavours to account for her acquisition of this character. He say, "when once the river had acquired a divine character, it was quite natural that she should be regarded as the patroness of the ceremonies which were celebrated on the margin of her holy waters, and that her direction and blessing should be invoked as essential to their proper performance and success. The connection into which she was thus brought with sacred rites may have led to the further

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step of imagining her to have an influence on the composition of the hymns which formed so important a part of the proceedings and of identifying her with Vac, the goddess of speech." In later times Sarasvatī is the wife of Brahmā, the goddess of speech and learning, inventers of the Sanskrit language and Devanāgarī letters, and patroness of the arts and sciences. "She is represented as of a white colour, without any superfluity of limbs, and not infrequently of a graceful figure, wearing a slender crescent on her brow and sitting on a lotus."—Wilson. The same authority states that "the Vaiṣṇavas of Bengal have a popular legend that she was the wife of Viṣṇu, as were also Lakṣmī and Gaṅgā. The ladies disagreed; Sarasvatī, like the other prototype of learned ladies, Minervā, being something of a termagant, and Viṣṇu finding that one wife was as much as he could manage, transferred Sarasvatī to Brahmā and Gaṅgā to Śiva, and contented himself with Lakṣmī alone. (See Vac.) Other names of Sarasvatī are Bhāratī, Brāhmī, Puṭkarī, Śāradā, and Vagīśvarī. The river is now called Sarsutī. It falls from the Himālayas and is lost in the sands of the desert. In ancient times it flowed on to the sea. A passage in the Ṛgveda says of it, "She who goes on pure from the mountains as far as the sea."—Max Müller, Veda. According to the Mahābhārata it was dried up by the curse of the sage Utathya. *See* Sapta-Sindhava.

Sarava : Name of a Ṛṣi.

Sarayu : River flows from Mainata Mountain.

Sarayū : Stream flowing in Ayodhyā.

Śārdūla : King of ogre and spy of Rāvaṇa. Son of Rākṣasarāja, killed in warfare by Hanumān.

Sārika : Name of a Ṛṣi.

Śarkarāvarta : River flows from Mainata Mountain.

Sarmā : Ogre and wife of Vibhīṣaṇa.

Sarmakas : Name of a king.

Śarmiṣṭhā : Daughter of Vṛṣaparvan the Dānava, second wife of Yayāti and mother of Puru. see Devayānī.

Śārṅga : Bow of Kṛṣṇa.

Sarpamati : Name of a Ṛṣi.

Śarra : Name of Kṛṣṇa.

Sarvabhauma : Name of an elephant.

Sarvakāmauga : Kine who was born in the southern quarters of Surabhi. She had 3 sisters; they were Haṁsikā, Subhadrā and Surūpā.

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Śavarī : Woman of low caste, who was very devout and looked for the coming of Rāma until she had grown old. In reward of her piety a sage raised her from her low caste, and when she had seen Rāma she burnt herself on a funeral pile. She ascended from the pile in a chariot to the heaven of Viṣṇu.

Sarvarṇyakaraṇī : Herbs found in Himālaya Mountain.This herbs has the property of counteracting the discolourification caused by a wound, burn and restoring the original colour of the skin.

Sarvatobhadra : House with 4 rooms, one in each quarter with an equal number of exists.

Śaryāti : King of earth and father of Sukanyā.

Śaśabindu : A powerful king after king Citraratha. In Śaśibindu's leadership, the Kroṣṭa Yādavas won the states from king Puru's dynasty in addition to some part of land from his brother Druhu's estates. He was from the same timeline as king Mandhātā, the great grand father of king Daśratha and Rāma. Śaśabindu's daughter, Bindumatī was married to Mandhātā; however, they were great enemies. King Mandhātā won the Kānyakubja from Anu's dynasty along with parts of land from Pauravas and Druhavas. The king of Druhavas, Gandhāra, fled to what is now known as Afganistan and took shelter there. Later on, this same place was named Gandhāra. Śaśibindu, in an endless mode to acquire more land, created several problems in the states of Pauravas, Anuvas and Druhavas, resulting in highly unstable states. Therefore, all the lands from the generations of king Yayāti and his second wife, queen Śarmiṣṭhā : Puru, Anu and Druhyu—were acquired by king Śaśibindu and king Mandhātā. Due to the rise of Kroṣṭha Yādava king Śaśibindu,—the Haihaiya Yādavas had a wrong impact on society as well. Under the leadership of King Arjun Kīrtivīrya (Sahasrabāhu), the Haihaiya Yādavas forced the Bhārgava Brāhmins of Narmadā river to leave Kānyakubja and attain shelter in Ayodhyā. The Haihaiya took the Kāmadhenu cow of Ṛṣi Jamdagni by force. This was the primary cause of the enmity between Haihaiya Yādavas and Brāhmins. Under the leadership of Paraśurāma, son of the Ṛṣi Jamdagni, the Brāmhins attacked the Kṣatriyas twenty one times. Every time, the Kṣatriyas lost. Therefore, they accepted the defeat as their ill fate and the Brāhmins over took the ruling. During the Brāhmin ruling, the Vaiśyas and Śūdras became troublesome broke away from the established caste system. Teasing and harassing Brāhmin ladies became a normal act. Due to the lack of peace and law and order, the high caste society became highly sensitive and unstable from the lower

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caste. During these tough times, by the advice of Ṛṣi Kaśyapa and other ṛṣis, king Viduratha—a Puruvaṁśī—overtook the ruling and brought back the peace to the Brāhmins from the lower caste.

Śaśada : 'Hare-eater.' A name given to Vikukṣī.

Śaśa-Vindhu : Name of a king.

Sastra : 'A rule, book, treatise.' Any book of divine or recognised authority, but more especially the law-books.

Śaśva : Name of a ṛṣi.

Śatabalī : Monkey and friend of Aṅgada. He supported Vālī towards excavating Sugrīva from his kingdom. Later on Rāma in the Vālī and Rāma war killed him.

Śatadhanu : A king who had a virtuous and discreet wife named Śaibya. They were both worshippers of Viṣṇu. One day they met a heretic, with whom Śatadhanu conversed; but the wife "turned away from him and east her eyes up to the sun." After a time Śatadhanu died and his wife ascended his funeral pile. The wife was born again as a princess with knowledge of her previous existence, but the husband received the form of a dog. She recognised him in this form and placed the bridal garland on his neck. Then she reminded him of his previous existence and of the fault, which had caused his degradation. He was greatly humiliated and died from a broken spirit. After that, he was born successively as a jackal, a wolf, a crow, and a peacock. In each form his wife recognised him, reminded him of his sin, and urged him to make efforts for restoration to his former dignity. At length "He was born as the son of a person of distinction," and Śaibya then elected him as her bridegroom; and having "Again invested him with the character of her husband, they lived happily together." When he died she again followed him in death, and both "ascended beyond the sphere of Indra to the regions where all desires are for ever gratified." "This legend," says Wilson, "is peculiar to the Viṣṇu Purāṇa, although the doctrine it inculcates is to be found elsewhere.

Śatadhanwan : 'Having a hundred bows.' A Yādava and son of Hṛdika. He killed Satrājit, father of Satyabhāmā, the wife of Kṛṣṇa, in his sleep, and was himself killed in revenge by Kṛṣṇa, who struck off his head with his discus.

Śatadru : Flowing in a hundred (channels).' The name of the river Sutlej, the Zaradrus of Ptolemy, the Hesudrus of Pliny

Śataghni : Sharp edged weapon, which has four cubits long and bristle with

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iron spikes, called because they are supposed to kill hundred at a time slaying hundreds.' A missile weapon used by Kṛṣṇa. It is described in the Mahābhārata as a stone set round with iron spikes, but many have supposed it to be a rocket or other fiery weapon.

Śatakratu : 'The god of a hundred rites'; Indra.

Śatakumbha : River flows from Himālaya Mountain.

Śatanīka : Son of Nakula and Draupadī. 2. Son of king Virāṭa.

Śataparvā : Wife of Sukha.

Śatarūpa : 'The hundred-formed.' The first woman. According to one account she was the daughter of Brahmā, and from their incestuous intercourse the first Manu, named Swayaṁbhuva, was born. Another account makes her the wife, not the mother, of Manu. The account given by Manu is that Brahmā divided himself into two parts, male and female, and from them sprang Manu. She is also called Savitrī.

Śataśīrṣa : Wife of Vāsuki.

Śatatapa : An old writer on law.

Śatavāhana : Name by which Śālivāhana is some-times called.

Śaṭha : Ogre actively participated in the war.

Satyāvathī : Sister of Viśvāmitra.

Sati : Daughter of Dakṣa and wife of Rudra, i.e., Śiva. The Viṣṇu Purāṇa states that she "abandoned her body in consequence of the anger of Dakṣa. She then became the daughter of Himavat and Menā; and the divine Bhava again married Umā, who was identical with his (Śiva's) former spouse." The authorities generally agree that she died or killed herself in consequence of the quarrel between her husband and father; and the Kāśī Khaṇḍa, a modern work, represents that she entered the fire and became a Satī. *See* Pīṭha-Sthāna.

Satrājit, Satrājita : Son of Nighna. In return for praise rendered to the sun he beheld the luminary in his proper form, and received from him the wonderful Syāmantaka gem. He lust the gem, but it was recovered and restored to him by Kṛṣṇa. In return he presented Kṛṣṇa with his daughter Satyabhāmā to wife. There had been many suitors for this lady's hand, and one of them, named Śatadhanwan, in revenge for her loss, killed Satrājit and carried off the gem, but he was afterwards killed by Kṛṣṇa.

Śatrughna : 'Foe destroyer.' Twin-brother of Lakṣmaṇa, and half-brother of Rāma, whom an eighth part of the divinity of Viṣṇu was incarnate. His wife was Śrutakīrtti cousin of Sītā. He fought on the side of Rāma and killed the Rākṣasa chief Lavaṇa. *See* Daśaratha and Rāma.

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Śatruñjaya : Princes of Sauvīra king who occupied the prince Sindhu in order to hostile the mind of Draupadī.

Sāttwata : Name of Kṛṣṇa.

Sātvatta : Name of a king. He had six sons named princes Bhajan, Bhajmān, Divya, Devārdh, Andhak, Mahābhoja and Vraṣṇī. The dynasties of Sātvatta, Andhak and Vṛṣṇi were known as "Sātvatta Yādava", "Andhak Mahābhoja Yādava" and "Vṛṣṇi Yādava" respectively. King Sātvatta was from the same time period as king Rāma of Ayodha. After lord ram disappeared, the Ayodha kingdom lost its prestige. In a few generations, the states of Yādavas and Pauravs excelled and took the lead. The Yādavas mainly had four states of which Andhaka and Vṛṣṇi were most significant. King Andhaka's state was in Mathura and had two sons, prince Kukur and Bhajman. The generations of Kukur were Draśaṇu, Kapot-Rome, Devatta Viloman, Nal, Abhijit, Punarvasu and Āhuka. Āhuka had two sons, Devaka and Ugrasen. Devakī's daughter, Devakī was married to king Vāsudeva and gave us lord Kṛṣṇa. Ugrasena, king of Mathurā had a son named Kansa, who by force, dethroned his father from his kingdom and became the new king. Furthermore, Kansa locked his father Ugrasena, cousin sister Devakī and Vasudeva in jail. The king of Magadha state, Jarāsandha was Kansa's father in law. Kṛṣṇa killed Kansa and returned the kingdom back to Ugrasena. Later on, Jarāsandha was killed by Bhīma. King Bhajmān's generations included Viduratha, Rajdhideva, Śūra, Ṣoḍaśava, Śamī, Pratikṣrat, and Hṛdayak. Hṛdayak had five sons named Kṛtvarmā, Darvaḥ, Devarath, Śatdhanvā and Devgarbha. The eldest son of Hṛdayak, prince Kṛtvarmā, in spite of being a Bhojavaṁśī, took Kauravas side during the great battle of Mahābhārata. His younger brother, Śatdhanvā killed Satrājita, a Vraṣṇī Yādava as well as father of Kṛṣṇa's queen Satyabhāmā. Retroactively, Kṛṣṇa eliminated Śatdhanvā.

Satya : Name of Kṛṣṇa. **2.** Name of a Ṛṣi.

Satyabhāmā : Daughter of Satrājita and one of the four chief wives of Kṛṣṇa. She had ten sons, Bhānu, Subhānu, Swarbhānu, Prabhānu, Bhānumat, Candrabhānu, Bṛhadbhānu, Atibhānu, Śrībhānu, and Pratibhānu. Kṛṣṇa took her with him to Indra's heaven, and she induced him to bring away the Pārijāta tree.

Satyadhṛti : Son of Śaradwat and grandson of the sage Gautama. According to Viṣṇu Purāṇa he was father by the nymph Urvaśī of Kṛpa and Kṛpi.

Sātyaki : Kinsman of Kṛṣṇa's, who fought on the side of Pāṇḍavas, and was Kṛṣṇa's charioteer. He assassinated Kṛtavarmā in a drinking bout at

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Dvārakā, and was himself cut down by the friends of his victim. He is also called Dāruka and Yuyudhana; and Saineya from his father.

Satya-loka : See Loka.

Satyapala : Name of a Ṛṣi.

Satyavān : See Sāvitrī.

Satyāvatī : Daughter of Uparicara, king of Cedī, by an Apsarās named Ādrikā, who was condemned to live on earth in the form of a fish. She was mother of Vyāsa by the Ṛṣi Parāśara, and she was also wife of king Śāntanu, mother of Vicitravīrya and Citrāṅgada, and grandmother of the Kauravas and Pāṇḍavas, the rivals in the Great War. The sage Parāśara met her as she was crossing the river Yamunā when she was quite a girl, and the offspring of their illicit intercourse was brought forth on an island (Dwīpa) in that river, and was hence called Dvaipāyana. (See Vyāsa.) She was also called Gandhakālī, Gandhavatī, and Kālāṅganī; and as her mother lived in the form of a fish, she is called Daśanandinī, Dāseyī, Jhajhodarī, and Matsyodarī, 'fish-born.' **2.** Daughter of king Gādhi, wife of the Brāhmaṇa Ṛcika, mother of Jamadagni and grandmother of Paraśu-Rāma. She was of the Kuśika race, and is said to pave been transformed into the Kauśikī river. *See* Ṛcikā and Viśvāmitra.

Satyavrata : Name of the seventh Manu. *See* Manu. **2.** King of the solar race, descended from Ikṣavāku. He was father of Hariścandra, and is also named Veda and Triśaṅku. According to the Rāmāyaṇa he was a pious king, and was desirous of performing a sacrifice in virtue of which he might ascend bodily to heaven. Vasiṣṭha, his priest, declined to perform it, declaring it impossible. He then applied to Vasiṣṭha's sons, and they condemned him to become a Cāṇḍāla for his presumption. In his distress and degradation he applied to Viśvāmitra, who promised to raise him in that form to heaven. Viśvāmitra's intended sacrifice was strongly resisted by the sons of Vasiṣṭha, but he reduced them to ashes, and condemned them to be born again as outcasts for seven hundred births. The wrathful sage bore down other opposition, and Triśaṅku ascended to heaven. Here his entry was opposed by Indra and the gods, but Viśvāmitra in a fury declared that he would create "Another Indra or the world should have no Indra at all." The gods were obliged to yield, and it was agreed that Triśaṅku, an immortal, should hang with his head downwards, and shine among some stars newly called into being by Viśvāmitra. The story is differently told in the Harivaṁśa. Satyavrata or Triśaṅku, when a prince, attempted to carry off the wife of a citizen, in consequence of which his father drove him from home, nor did Vasiṣṭha,

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the family priest, endeavour to soften the father's decision. The period of his exile was a time of famine, and he greatly succoured the wife and family of Viśvāmitra, lower in deep distress while the sage was absent far away. He completed his twelve years' exile and penance, and being hungry one day, and having no flesh to eat, he killed Vasiṣṭha's wondrous cow, the Kāmadhenu, and ate thereof himself, and gave some to the sons of Viśvāmitra. In his rage Vasiṣṭha gave him the name Triśaṅku, as being guilty of three great sins. Viśvāmitra was gratified by the assistance which Satyavrata bad rendered to his family; "He installed him in his father's kingdom, and, in spite of the resistance of the gods and of Vasiṣṭha, exalted the King alive to heaven."

Śātyāyana : Name of a Brāhmaṇas.

Satyopayacana : Place located near the Saradānā River.

Saubha : Magical city, apparently first mentioned in the Yajurveda. An aerial city belonging to Hariścandra and according to popular belief still visible occasionally. It is called also Kha-Pura, Pratimārgaka, and Traṅga. In Mahābhārata an aerial or self-supporting city belonging to Daityas, on the shore of the ocean, protected by the Śālva king.

Saubhadra : Son of Arjuna and Subhadrā. Though very young, he was famous for his bravery and valour. He actively participated in the great Bhārata war and had exhibited extraordinary military skill by killing renowned warriors of Kaurava army. On the thirteenth day of the war he drove his chariot into the Cakravyuha and performed unequaled velour but at last was overpowered and killed by six warriors. His wife Uttarā was pregnant. At the end of the war Droṇa's son Aśvatthāmā blinded by his revengeful madness hurled his dreadful mystic weapon called Brahmāstra to kill Uttarā's child in her womb. But lord Kṛṣṇa used his divine disc to nullify the weapon and protected the child, which was the only Survivor of the Pāṇḍava's race, known as Parīkṣita. He was later crowned by Yudhiṣṭhira when Pāṇḍavas decided to retire to the forest after war. He died of snake-bite and his son Janamejaya, the great grand son of Arjuna performed a serpent sacrifice in order to destroy the whole serpent-race. All the serpents were burnt except Takṣaka, who was saved by the intervention of a sage Astika at whose request the sacrifice, was closed.

Saubharī : A devout sage, who, when he was old and emaciated, was inspired with a desire of offspring. He went to king Māndhātrī, and demanded one of his fifty daughters. Afraid to refuse, and yet unwilling to bestow a daughter upon such a suitor, the king temporised, and endeavoured

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to evade the request. It was at length settled that, if anyone of the daughters should accept him as a bridegroom, the king would consent to the marriage. Saubharī was conducted to the presence of the girls; but on his way he assumed a fair and handsome form, so that all the girls were captivated, and contended with each other as to who should become his wife. It ended by his marrying them all and taking them home. He caused Viśvakarmā to build for each a separate palace, furnished in the most luxurious manner, and surrounded with exquisite gardens, where they lived a most happy life, each one of them having her husband always present with her, and believing that he was devoted to her and her only. By his wives he had a hundred and fifty sons; but as he found his hopes and desires for them to daily increase and expand, he resolved to devote himself wholly and solely to penance and the worship of Viṣṇu. Accordingly, he abandoned his children and retired with his wives to the forest. *See* Viṣṇu Purāṇa.

Saudāsa : Son of king Sudās. Their descendants are all Saudāsas. *See* Kalmāṣapāda.

Saudymnī : Wife of king Śaivya.

Saugandhika : Tree found in Kubera garden.

Saughanhi Kānana : Garden guarded by Rākṣasas located in Laṅkā.

Śaunaka : Sage, son of Śunaka and grandson of Gṛtsamada. He was author of Bṛhaddevatā, Anukramaṇī, and other works. He was teacher of Atharva-Veda. His pupil was Aśvalāyana.

Śaunaka : Brāhmaṇa who was learned the Sāṅkhya Yoga system.

Saunanda : A club shaped, like a pestle, which was one of the weapons of Balarāma.

Saurāṣṭra : Kingdom surrounded the Kuru country.

Saurāṣṭas : The people of Surāṣṭra.

Sauraveyī : Name of an Apasarā.

Saurī : Surname of Hṛṣikeśa.

Sautanakas : Celestial tree found in Saugandhi Kānana garden.

Sautaśravas : Name of a Ṛṣi.

Śauti : The story-teller was one of those fortunate enough to attend the snake sacrifice of king Janamejaya. He was returning from this snake sacrifice passing through the Naimiṣa forest when he saw Śaunaka's fire and made his way toward it. On being welcomed by Śaunaka and all the sages of his hermitage, Śautī told them of snake sacrifice where king Janamejaya had made peace with the Nāga prince. He told them that he

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had just heard Vyāsa's Mahābhārata, which was written down by Gaṇeśa for the poet Vyāsa. When Śaunaka expressed his desire to hear more, Śautī continued : Janamejaya, although he had made his peace with the Nāga, was not of a calm mind. The thought of his father, who had been killed by the Nāga prince, continued to trouble him. "You knew my ancestors," said Janamejaya to Vyāsa, "Tell me about them." Vyāsa said that he had already told the story of the Bharata race to his disciple Vaiśampāyana in the forest. So, while Vyāsa rested and listened, Vaiśampāyana narrated the Epic to all of us. Takṣaka, Astika, king Janamejaya and all those present at the snake sacrifice sat enthralled as we heard the Mahābhārata, which I will presently start to narrate. Thus did Sautī narrate the Epic to the group of sages gathered around Śaunaka's fire in the Naimiṣa forest.

Sauvīras : A people connected with Saindhavas or people of Sindh, and probably inhabitants of Western and Southern parts of the Panjab. Cunningham says that Sauvīra was the plain country.

Savāhu : Serpent and son of Vāsuki.

Savala : Tree found in Sahya Mountain.

Savarṇā : Wife of the sun. "The female of like appearance," whom Saraṇyu, wife of Vivasvat, substituted for herself when she fled. (See Saraṇyu.) Manu was the offspring of Savarṇā. This is the version given in Nirukta. In Viṣṇu Purāṇa, Savarṇa is the daughter of ocean, wife of Pracīnabarhis, and mother of ten Pracetasas.

Savarṇa, Savarṇī : Eighth Manu. The name used either alone or in combination for all the succeeding Manu to the Fourteenth and last. *See* Manu.

Sāvitrī : The holy verse of the Veda, commonly called Gāyatrī. **2.** Name of Śatarūpa daughter and wife of Brahmā, who is sometimes regarded as a personification of the holy verse. **3.** Daughter of king Aśvapati, and lover of Satyavān, whom she insisted on marrying, although she was warned by a seer that he had only one year to live. When the fatal day arrived, Satyavan went out to cut wood, and she followed him. There he fell, dying, to the earth, and she, as she supported him, saw a figure, who told her that he was Yama, king of the dead, and that he had come for her husband's spirit. Yama carried off the spirit towards the shades, but Sāvitrī followed him. Her devotion pleased Yama, and he offered her any boon except the life of her husband. She extorted three such boons from Yama, but still she followed him, and he was finally constrained to restore her husband to life.

Savraveyī : Name of an Apasarās.

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Savyasācin : 'Who pulls a bow with either hand.' A title of Arjuna.

Seduka : King. He gave 1000 horses to a Brāhmin and he had 3 brothers. They were Aṣṭaka, Pratarddhana and Vasumanas. He belongs to Viśvāmitra race.

Senavindu : Kingdom ruled Byvrihantra.

Śeṣa : King of serpent race or Nāgas and of infernal regions called Pātāla. A serpent with a thousand heads which is the couch and canopy of Viṣṇu whilst sleeping during the intervals of creation. Sometimes Śeṣa is represented as supporting the world, and sometimes as upholding, the seven Pātālas or hells. Whenever he yawns causes, the earth-quake. At the end of each Kalpa he vomits venomous fire, which destroys all creation. When god churned the ocean they made use of Śeṣa as a great rope, which they twisted round the mountain Mandara, and so used it as a churn. He is represented clothed in purple and wearing a white necklace, holding in one hand a plough and in the other a pestle. He is also called Ananta, 'the endless,' as the symbol of eternity. His wife was named Ananta-śirṣa. He is sometimes distinct from Vāsuki but generally identified with him. In Purāṇas he is said to be the son of Kaśyapa and Kadru, according to some authorities he was incarnation of Balarāma. His hood is called Maṇi-dwīpa, 'the island of jewels,' and his palace Maṇi-bhitti, 'jewel-walled,' or Maṇi-maṇḍapa, 'jewel palace.'

Setu-bandha : 'Rāma's bridge.' the line of rocks between the continent and Ceylon called in maps "Adam's bridge." It is also know as Samudraru. There is a poem called Setu-bandha or Setu-kāvya on the subject of the building of the bridge by Rāma's allies.

Shāntā : Daughter of king Romapādha who wed the sage Ṛṣyaśṛṅga.

Shabarī : On their way Southwards Rāma and Lakṣmaṇa passed through many difficult terrains. The forests were sparsely populated. Occasionally one encountered an Āśrama of a sage with a small village around it. One such Āśrama belonged to Ṛṣi Mataṅga whose heart grieved for the lowly and downtrodden. In his Āśrama, one tribal devotee of Rāma, named Śabarī, used to stay. She used to keep the place clean and tidy, and along with that she also performed her Japa—repeating the holy name of god, did her ritualistic worship by offering flowers etc., sang many songs in the glory of the Lord. Her chosen ideal was Rāma for whose meeting she was waiting for long time. Years passed by; Ṛṣi Mataṅga became old. When he was on his death-bed, he called Śabarī near him and said, "Look, O devotee of Rāma, your Tapasyā—austerities—spiritual longing for Rāma would not go in vain. Rāma is sure to visit this Āśrama, this I

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can say on the basis of my spiritual power. Therefore, after my departure, I plead you to wait for Rāma's arrival. Hence take charge of this Āśrama and live in peace and as a devotee of Rāma. Your efforts would be rewarded in due course of time." So saying the Ṛṣi passed away. Simple hearted, poor, and belonging to lower caste, Śabarī did not know much about running the Āśrama. Soon everyone left her. The birds, the flowers, the shrubs and occasional domesticated animal became her friends. But she had full faith in the words of her guru Mataṅga. When he had said Śrī Rāma would come to that Āśrama, she could not disbelieve those words. Hence Śabarī used to clean the place early in the morning, collect fruits, and would wait looking at the distant road for her Rāma to come. Every day this was her routine. Every day she thought "Rāma would definitely come today!" She was eager and expected to see Rāma, she forgot all about her rituals, worship, japa or songs! She forgot about day and night, month and year as well as the seasons. Rains were replaced by the winter, winter turned into summer of scorching heat, but Śabarī had lost her interest in everything. For her the sun rose with the definite hope that Her Rāma would come that day and she would be able to serve him. These long years of wait turned Śabarī into an old woman. Her eyesight became dim and the hearing was affected. She had no remorse. She continued to keep her tiring body busy in her routine of cleaning the Āśrama and collecting fruits for Rāma.

One day, at last, Śrī Rāma arrived the Āśrama. Pleasure of Śabarī knew no bounds. The long awaited desire was fulfilled. Falling at the feet of Rāma she said, "O Rāma, I cannot describe your kindness in words. When so many great Sādhakas (Ṛṣis and Munis and Yogīs), cannot seek your grace even in many births, you have come to me so soon." So saying she washed the holy feet of her chosen ideal and offered him berries which she had collected from the forest that morning. The beauty of relation between the true Bhakta and Lord was such that Rāma was happy in eating the same fruit that had been tasted by Śabarī herself, lest the fruit should be bitter. Lakṣmaṇa, with tears rolling down his cheeks, was silently observing the pure love between god and devotee. Until now he used to think that there was nobody on the earth or heaven who loved Rāma as dearly as she did. When tears dried down in the eyes of Śabarī, when her voice was not choking, when she lifted her eyes from the holy feet of Rāma then Lakṣmaṇa bowed down at the feet of Śabarī and said, "O mother, your love for Rāma will be remembered for ever in this world. I bow down in reverence to the great devotee of Śrī Rāma. "Then Śabarī inquires about the purpose of their hard journey. Rāma

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recounts about me kidnapping of Sītā, etc. Reflecting upon the facts, Śabarī directs them to go further Southwards to Pampā lake and to Kiṣkindhā where the monkey king Sugrīva and monkey Hanumān would be of great help for them you.

Shaḍ-darśana : See Darśana.

Shaḍ-viṁśa : 'Twenty-Sixth.' One of the Brāhmaṇas of the Sāma-Veda. It is called "The Twenty-Sixth" because it was added to the Prauḍha Brāhmaṇa, which has twenty-five sections.

Shambūk : Rāvaṇa was killed by Rama and he was welcomed by sages in Ayodhya, Śrī Rāma returned to Ayodhyā. Many sages had arrived there to bless him on the occasion of his crowning ceremony. Sage Vasiṣṭha was one of them. As Śrī Rāma was conversing with the sages a Brāhmin arrived there with the corpse of his son and wailed—"O son! Your death is certainly due to some flaw of Śrī Rāma. Now, your mother and I have decided to give up our lives as there is no point in living."Śrī Rāma's heart was filled with grief and he asked Sage Vasiṣṭha as to how the Brāhmin could be helped. Sage Vasiṣṭha revealed to Śrī Rāma that the Brāhmin's son had died a premature death because of Śambūka. Vasiṣṭha said—"Śambūka is a Śūdra by birth, but he is doing an austere penance. Śūdras are not entitled to do penance in all the three yugas, except the Kaliyuga. So, only his death can bring back the Brāhmin's son alive." Śrī Rāma instructed both his younger brothers—Lakṣmaṇa and Bharata, to look after the state's affairs in his absence and went in search of Śambūka boarded on his Puṣpaka Vimāna. Rāma saw a man doing penance at the shore of a reservoir. He landed his Puṣpaka Vimāna and went near that man. He introduced himself and enquired about the man's identity—Śrī Rāma asked—Why are you doing such an austere penance. Who are you? Without moving the man replied that he was a Śūdra named Śambūka. He said, I am desirous of attaining to devaloka and hence I am doing this penance. Śrī Rāma took out his sword and severed Śambūka's head. All the deities hailed Śrī Rāma and the Brāhmin's child became alive once again.

Shami : Name of a tree. On day, Pāṇḍavas after a long exile took up their weapons (hidden in the Śami tree) to fight with the Kauravas. Thus all instruments—pens, pencils, and knives are worshipped on this day, because they are the means to fight injustice, ignorance and evil. Objects that are used to progress and prosperity like cars, machinery etc are worshipped too. Leaves of the Śami tree are distributed as symbols of God and goodwill.

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Shāntanu : Kuru king. Once king Śāntanu went for hunting. He reached deep into the forest across a river. After many hours of horse ride and labourious chase the tired king instructed his attendants to carry his horse and other obsessions, and he decided to return to his palace in a ferryboat. The boatman, fisherman by caste, recognized the king and felt honoured to have such a distinguished guest on his boat. Such occasions did not come in his life very often. He decided to make most of it. Therefore, he requested the king to accept his hospitality in his humble hut. The king agreed. Together they reached the boatman's house for refreshments. The boatman tried to make the king as comfortable as he could by offering the king soft cushion seat, fruits and milk. He called his daughter to serve the honoured guest. The fate had it, the king fell in love with the fisherman's daughter (Satyāvatī) at first sight! Their eyes met and love was exchanged. King Śāntanu made hasty departure and returned to his palace. But the love bug had made his nights sleepless. The constant thought of beautiful daughter of fisherman made him restless and lovesick. The king started making secret visits to the fisherman's house. Fisherman did not object, why he should! The love between the king and Satyāvatī blossomed into the dreams of conjugal bliss. The king wanted to marry her. Śāntanu already had one son, named Bhīṣma, the most powerful, intelligent, and glorious of all the Kurus. His personality was unique and impressive in many ways. His truthfulness, bravery, and righteousness were beyond reproach. If once he decided anything, he was sure to stick to his word at any cost. The king wanted to marry the daughter of fisherman— Satyāvatī. The father was accordingly informed. Here the fisherman became greedy! He thought, "as the tradition goes, Bhīṣma is elder and will succeed the throne of Hastināpur.

My daughter's son will be younger and hence will be denied the chance to become the king. Moreover, when Bhīṣma marries, his son will succeed to the throne and not my daughter's son. "Hence, the greedy fisherman told her daughter to marry the king only on the condition that (1) Bhīṣma should never aspire for the throne of Hastināpur, and (2) secondly, he should never marry. The two conditions were too harsh for king Śāntanu to accept. This was clearly a great injustice towards his beloved son Bhīṣma. Therefore, the king did not accept the conditions immediately. He bought some time to give his final decision. The days passed by. The king could not forget Satyāvatī, nor could he do injustice to Bhīṣma. This dilemma told on his health and performance of royal duties. He lost his appetite and took no interest in the affairs of his kingdom. These

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changes did not remain unknown to the intelligent eyes of Bhīṣma. Bhīṣma decided to go to the root cause of the unhappiness of his father. He soon came to know all about his father's love for Satyāvatī and his desire to marry her. Bhīṣma decided to bring cheers in the life of his father. He went to Satyāvatī and, after introducing himself, requested her (would be step mother) to marry his father. Satyāvatī repeated her two conditions to Bhīṣma now : that (1) Bhīṣma should never aspire for the throne of Hastinapur, and (2) secondly, he should never marry. The firm-minded Bhīṣma vowed in front of her saying, "O mother, I, upon my word and in presence of this river Ganges, pledge never to marry and never to aspire for the throne of Hastināpur. In addition, till my last breath, I promise that I shall be loyal to the throne of Hastināpur whosoever occupies it." Thus indirectly Bhīṣma assured the fisher-woman that her son would be accepted as the future king of Hastināpur. Happy days returned as the king Śāntanu married Satyāvatī. The queen gave birth to two sons named Citrāṅgad and Vicitravīrya.

Sharabhaṅga : A sage blessed with immolation in Rāma's presence.

Shardwān : Maharṣi Gautama had a son called Śardwān. Śardwān was born with arrows and archer. He was from his early childhood, more interested in archery than in study of Vedas. He meditated and attained the art of all types of warfare. He was such a great archer that no one could defeat him. This created panic amongst the gods and especially Indra, the king of the gods felt the most threatened. He then sent a beautiful divine nymph from the heaven to distract the celibate saint. The nymph called Janpadī came to the saint and tried to seduce him in various ways. Śardwān was distracted and the sight of such a beautiful woman made him lose control. As he was a great saint he still managed to resist the temptation and controlled his desires. But his concentration was lost and he dropped his bow and arrows. His semen fell on some weeds by the wayside and divided the weeds into two from which a boy and a girl were born. The saint himself left the hermitage his bow and arrow went to the forest for penance. Coincidentally, king Śāntanu, the great-grandfather of the Pāṇḍavas was crossing from there and saw the children by the wayside. One look at them and he realised that they were the children of a great archer Brāhmin. He named them Kṛpa and Kṛpi and decided to take them back with him to his palace. When Śardwān came to know of this he came to the palace and revealed the identity of the children and performed the various rituals which are performed for the children of Brāhmins. He also taught the children

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archery, Vedas, other śāstras—the secrets of the universe. The children grew up to become experts in the art of warfare and this boy Kṛpa came to be known as Kṛpācārya who was now assigned the task of teaching the young princes all about warfare. Bhīṣama decided that the Pāṇḍavas and Kauravas should be trained by someone of exceptional talent and so he took then to the great saint Droṇācārya.

A long time ago, there lived in a place called Gaṅgādwār a great saint called Maharṣi Bhārdwāja. He was a great and renowned saint. One day he was performing a Yajña and to prepare for it he went to the river to take his holy bath. There he saw this divine nymph coming out of the water after having a bath. Seeing such a beautiful woman, he felt desire within him and deposited his semen in a pot used for the Yajña called the Droṇa. This is from where Droṇācārya was born and named after the vessel. Droṇācārya tutored himself and soon became and expert in all forms of warfare, especially archery and learnt the Vedas. He also learnt a form of warfare using the divine firearms called Agneyastra from Agniveśya, who was the pupil of saint Bhārdwāja. Saint Bhārdwāja had a friend who was king Priśat. When Droṇācārya was born P riśat also had a son, whom he named Drupada. Drupada and Droṇācārya studied together and were best of friends. Droṇācārya married Kṛpī, the sister of Kṛpācārya and Droṇācārya and Kṛpī had a son called Aśvatthāmā. He was called so because when he was born he made a sound like the neighing of the divine horse Ucchaiśrava. Droṇācārya was very pleased with the birth of his son and taught him various forms of warfare too. He was now also assigned the task of teaching archery and other forms of warfare to the Pāṇḍavas.

Sharmiṣṭhā : Śarmiṣṭhā was daughter of demon king Vṛṣparvā and Devayānī. They were very good friends and spent most of their time together. One day, they were bathing in the lake and enjoying themselves playing with the water when Indra, the god of thunder and lightening saw them. In order to play a prank on them, he turned himself into a strong gust of wind and mixed all their clothes. He then disappeared from there. When the girls came out from the water, it was difficult for them to differentiate their clothes. Śarmiṣṭhā wore the clothes of Devayānī by mistake. When Devayānī saw her clothes on Śarmiṣṭha, she lost her temper. She said that being the daughter of a demon she had no right to wear her clothes. At this Śarmiṣṭhā too lost her cool and retorted that she had every right to do as she pleased because she was the daughter of a king where Devayānī's father was a mere employee. Things went out of hand as the

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two women started scuffling and pulling at each other's clothes. The short-tempered Śarmiṣṭhā lost all control over reason and pushed her friend in a well and thinking that Devayānī must be dead went back to the palace. So it happen that king Yayāti came along this way while hunting. He came to the well as he and his horse needed a drink. When he looked inside the well, he saw a beautiful woman instead of the water. The king was intrigued and asked who she was and how she fell into the well. Devayānī introduced herself and narrated her unfortunate story. She then requested the king to pull her out holding her right hand as saving her life would be the duty of a king.

Yayāti, thinking she was a Brāhmin's daughter pulled her out of the well. Devayānī was hurt and angry and went to the kingdom of Vṛṣparvā and sent a message to her father Śukrācārya that after this insult she would not enter the city. Śukrācārya came to meet his daughter and asked her whether she has said something which irked Śarmiṣṭhā enough to do what she did. Devayānī then narrated the whole incident and asked her father if it was true that he was a mere employee of the king and lived on his charity. On this Śukrācārya said that he was no mere employee but the head priest of the king and did not live on charity. He said that he was a chaste Brāhmin was revered by all the kings, had within his power nature and the ability to breathe life into a dead person. Śukrācārya then went to the court of Vṛṣparvā and told him that arrogance and anger destroy the soul of a person and nothing good happens to them. He narrated the whole incident to the king and said that he will have to leave his kingdom as his daughter was not ready to stay. Vṛṣparvā was contrite and apologised to the saint, pleaded with him not to leave his kingdom. Śukrācārya then told him to placate his daughter and only then he would stay. Vṛṣparvā went to Devayānī and pleaded with her to stay. Devayānī said that she would stay only on the condition that Śarmiṣṭhā become her maid with one thousand other maids. Vṛṣparvā then went to his daughter and told her that she will have to become the maid of Devayānī as he could not afford to anger Śukrācārya. He told her that she would have to make this sacrifice for the well being of her subjects for whose welfare she too was responsible. Śarmiṣṭhā then went to Devayānī and told her that she would serve as her maid for as long as she wishes. Devayānī asked her why she had agreed to serve as a maid to the daughter of a mere employee who lived on her father's charity. Śarmiṣṭhā replied that she had done so because if Śukrācārya left, then her whole clan would be in trouble. So to safe her father's kingdom she had agreed to serve Devayānī. This pleased

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Devayānī, she agreed to enter the city, and went to live with her father in his Āśrama.

Sharvaṇa : Long ago, nobody knows when the ancient kingdom of Ayodhyā, there ruled a powerful but noble and wise king, king Daśaratha. He belonged to the Raghu Dynasty where "keeping promises was cherished as more important than life itself". It was all too well known a fact that his forefathers had sacrificed their lives for upholding the path of righteousness and truth–Dharma. Once during his youth, this king Daśaratha went for hunting. He was expert in archery. He had also acquired a peculiar gift of hitting the arrow even in the dark or blindfolded at the sound of the movement of the target or the prey. On the fateful day, as it happened, the king could not hunt any animal. He was tired and was bit dejected and irritated at this failure. Just then, from a distant pond there arose the sound, as if some animal were drinking water. The king could not directly see who was there, but he guessed that it must be some animal—his hunting prey! The usually well balanced mind of the king thought for a while to reach the pond and then hunt down the prey. But the king was so much tired that he decided to use his skill of hitting the arrow at the sound and finish his job. He put the arrow on the bow, waited for the next sound to reach his ear, and hit the target in a flash and what a tragedy! The arrow did hit the target, but the cry which tore the peace and tranquility of the jungle was not of an animal, but of a young boy!

The kind heart of the king melted like the butter over fire. Disturbed, he rushed to the pond and saw, as feared, a young boy fatally wounded with his arrow in the chest. Tears flowed down the eyes of the king. He took the boy in his lap, put a few drops of water in his mouth to wet his drying lips, and inquired : "O, young one, what brought you to this lonely place? Are you alone or, are there any co-travelers with you? What a grave mistake I have committed! How can I rectify this now? "On hearing the king spoke thus, the boy pacified the king and said : "O, king, I am a Brāhmin boy. My name is Śravaṇa. My parents are old and blind. I am taking them to pilgrimage all over this noble land of Bhārata (India). I carry them on my shoulders in huge baskets attached to the bamboo with the ropes (Kawad in our dialect). My parents are waiting at some distance for me. I was here to fetch water for them. I am their only support. Now I am worried that they may not survive after hearing the news of my death. I am also not sure whether you can help them because sooner or later they would come to know that you are responsible

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for all this. O, noble king, please take me to them as I am afraid my life-force may leave the body any time now." With these words of great remorse and pathos, the young Śravaṇa died in the lap of the king. Confused and with heavy heart, tortured by the sought of the ignoble deed for which his impatience and indiscretion were responsible, the king slowly went to the old parents. He put the body of the Śravaṇa in front of them. The sensitive ears of the father immediately guessed that something was amiss. Said the old man : "Who is there? Surely these heavy steps are not of Son." The king replied, "O, noble Brāhmin, you are right. I am king Daśaratha." "Where is my son, O king? What has happened to him?" inquired the mother. With great sorrow and heavy heart the king narrated the unfortunate event that led to the sad death of their son. Hearing this tragic news the mother collapsed there only, never to come back to life again. The father, under great agitation and distress, thus cursed the king : "O king, you have indiscriminately killed a Brāhmin boy. Our sorrow cannot be described in words; our son was our only support. You have left us with no choice but to die. You have separated us from our most beloved son. I send a curse to you, O king, that you shall also die experiencing the pain and suffering of separation from your son." soon the old man also left his body for good. What could the king do, but shed tears and return back to his palace! Years passed by and the king started forgetting this sad incidence in his life about which he did not mention to anyone including his three wives.

Shaśibindus : Descendents of king Śaśabindhu, son of Cithraratha.

Shatānanda : Son of Gautama and Ahalyā, high priest of Janaka who officiated at Rāma and Sītā's wedding.

Shatruñjaya : Name of an elephant found in Daśaratha's court.

Shaṭ-pura : 'The six fold cities,' or 'the six cities' granted by Brahmā to the Asuras, and of which Nikumbha was king. It was taken by Kṛṣṇa and given to Brahmadatta, a Brahman.—Harivaṁśa.

Sheṣa : Serpent. His body is like that of White Mountain.

Shṛṅgiberapuram : Sacred place ruled by king Guha of Niṣadha.

Shrutakīrti : Wife of Śatrughna, daughter of Kuśadhvaja and nice of Janaka.

Sidahartha : Minister in Asmañja kingdom.

Siddha : Name of a Ṛṣi.

Siddharatha : Councillor in Ayodhyā kingdom.

Siddhas : Class of semi-divine beings of great purity and holiness, which dwell in the regions of sky and earth. They are said to be 88,000 in number.

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Siddhatha : Minister in Śatrughna kingdom.

Śikhaṇḍī : Daughter of Rājā Drupada. According to another statement she was one of the two wives whom Bhīṣma obtained for his brother Vicitravīrya. "She (the widow) perished in the jungle, but before her death she had been assured by Paraśurāma that she should become a man in a future birth, and cause the death of Bhīṣma, who had been the author of her misfortunes." Accordingly she was born again as Śikhaṇḍi, son of Drupada. Bhīṣma fell in battle pierced all over by the arrows of Arjuna, but according to this story the fatal shaft came from the hands of Śikhaṇḍi. On the seventh day of the war, Bhīṣma made Maṇḍala Vyūha. It was circular formation very difficult to penetrate. The Pāṇḍavas countered it by Vajra Vyūha. Droṇa attacked Virāṭa and Draupada. His son Aśvatthāmā went after Śikhaṇḍi. Duryodhana was facing Dhṛṣṭadhyumna. Nakula and Sahadeva were fighting with their uncle Śalya. Vinda and Aṇuvinda engaged Arjuna. A large number of soldiers again met their deaths at the hands of Bhīṣma. Arjuna was going for him but was checked by the Trigarta's, their King Suśarmā, came to fight with Arjuna. But Bhīṣma chose to attack Arjuna and he came upon him. A very terrible fight took place. Neither of them was ready to withdraw. Bhīṣma was surrounded by the Trigartas and from the rear he was protected by Duryodhana. Droṇa and Virāṭa met Śaṅkha, the son of Virāṭa was killed by Droṇa. Śikhaṇḍi fought a terrible fight with Aśvatthāmā. Śikhaṇḍi inflicted many wounds on his opponent.

A big event was the fight between Ghaṭotkaca and Bhagadatta in which Bhagadatta proved his mettle and forced, Ghaṭotkaca to leave the field. Yudhiṣṭhira too was in terrific form. Seeing him in this role everyone was quite surprised. It was a rare sight to see an enraged Yudhiṣṭhira chasing his enemies. He chased away Śutāyu. Abhimanyu again proved his skills. He single handedly tackled several brothers of Duryodhana. Even Bhīṣma faced him and admired his prowess. Bhīṣma today had a tough fight with Yudhiṣṭhira. Various attempts of Śikhaṇḍi to get at Bhīṣma were repeatedly thwarted by alert Kauravas. Whenever Śikhaṇḍi reached Bhīṣma he turned his face away to fight someone else. He thought of Śikhaṇḍi as Ambā. Ambā was trying to free Bhīṣma from the self-imposed curse of eternal bachelorhood. That was only possible when Bhīṣma could be freed from his body. Ambā wanted to make him free but Bhīṣma continued to ignore her. Ambā was even more determined, "I will kill him tomorrow", she thought. *See* Ambā.

Śikhavarta : Name of an Apasarās.

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Śikhāvat : Name of a Ṛṣi.

Śikhi : Serpent and son of Vāsuki.

Śikṣā : Phonetics; one of the Vedāṅgas. The Science which teaches the proper pronunciation and manner of reciting the Vedas. There are many treatises on this subject.

Śilavāha : River that carry the rocks along its swift stream.

Śilimukha : An arrow with its head shaped like the feathers of a buzzard.

Śilivaka : Name of a Ṛṣi.

Siṁhikā : Ogre stands in the ocean, by opening its mouth on the way of Hanumān. He adopted the Yoga system and destroyed the ogre.

Śiṁśapa : Tree found in middle of Himālaya region.

Sindhu : River Indus. From Sindhu came the Hind of the Arabs, the Hindoi or Indoi of the Greeks, and our India. **2.** A river in Mālwā. Their are others of the Dame. Sacred spot where Lopāmudrā, sage accepted Agastya as his guru. **3.** Prince and son of Vṛddhakṣatra, who was dressed like prince and informed Draupadī stating that he was prince named Koṭika, as son of king Suratha.

Sindhuranātha : Minister of Rāvaṇa.

Sindhuttama : Lake, one who bath in it will destroy all sins.

Sinduvara : Tree found in interior of Laṅkā. Tree is being used for manufacturing Chariot's spare parts

Siṁhāsana : Dwātriṁśat the Thirty-two stories told by the images which supported the throne of King Vikramāditya. It is the Singhāsan Battīsī in Hindustānī, and is current in most of the languages of India.

Siṁhikā : Daughter of Dakṣa and wife of Kaśyapa; also a daughter of Kaśyapa and wife of Vipracittī. **2.** A Rākṣasī who tried to swallow Hanumān and make a meal of him. He allowed her to do so and then rented her body to pieces and departed. Her habit was to seize the shadow of the object she wished to devour and so drag the prey into her jaws.

Śiprā : The River on which the city of Ujjayinī stands.

Sīradhwaja : An epithet for Janaka.

Siriśaka : Serpent and son of Vāsuki.

Śiśumara : 'A Porpoise.' the planetary sphere, which, as Viṣṇu Purāṇa, has the shape of a porpoise, Viṣṇu being seated in its heart, and Dhruva or the pole star in its tail. "As Dhruva revolves, it causes the sun, moon, and other planets to turn round also; and the lunar asterisms follow in its

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circular path, for all the celestial luminaries are, in fact, bound to the polar star by aerial cords."

Śiśupāla : Son of Damaghoṣa, king of Cedī, by Śrutadeva, sister of Vasudeva; He was therefore cousin of Kṛṣṇa, but he was Kṛṣṇa's implacable foe, because Kṛṣṇa had carried off Rukmīṇī, his intended wife. He was slained by Kṛṣṇa at the great sacrifice of Yudhiṣṭhira in punishment of opprobrious abuse. The Mahābhārata states that Śiśupāla was born with three eyes and four arms. His parents were inclined to cast him out, but were warned by a voice not to do so, as his time was not come. It also foretold that his superfluous members should disappear when a certain person took the child into his lap, and that he would eventually die by the hands of that same person. Kṛṣṇa placed the child on his knees and the extra eye and arms disappeared; Kṛṣṇa also killed him. The Viṣṇu Purāṇa contributes an additional legend about him. "Śiśupāla was in a former existence the unrighteous but valiant monarch of the Daityas, Hiraṇyakaśipu, who was killed by the divine guardian of creation (In the Man-lion Avatāra). He was next the ten-headed (sovereign Rāvaṇa), whose unequalled prowess, strength, and power were overcome by the Lord of the three worlds (Rāma). Having been killed by the deity in the form of Rāghava, he had long enjoyed the reward of his virtues in exemption from an embodied state, but had now received birth once more as Śiśupāla, The son of Damaghoṣa, king of Cedī. In this character he renewed with greater inveteracy than over his hostile hatred towards Puṇḍarikākṣa (Viṣṇu), and was in consequence blain by him. But from the circumstance of his thoughts being constantly engrossed by the supreme being, Śiśupāla was united with him after death, for the Lord bestows a heavenly and exalted station even upon those whom he slays in his displeasure," he was called Sunītha, 'virtuous.'

Śiśupāla-badha : 'The death of Śiśupāla.' An Epic poem by Māgha, in twenty cantos. It has been often printed, and has been translated into French by Fauche.

Sītā : Once king Janaka was ploughing a piece of land to prepare it for conducting a Yajña. He unearthed a golden casket in which he found a beautiful girl and was overjoyed. A land ploughed by the yoke is called 'Sītā', and so he named the baby as Sītā. With the arrival of the baby, the king's good luck appeared to soar up. His queen also gave birth to a daughter who was named Urmilā. The royal couple brought up the children with great affection. They gave them a good education. The two beautiful girls, by their noble qualities, good behaviour and intelligence, endeared

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themselves to one and all and grew to become ideal princesses. King Janaka decided to marry off his daughter to one who could lift a bow (blessed by Lord Śiva) and charge its arrow. It so that one day, revered sage Paraśurāma came to visit king Janaka. He carried a bow with him. He left it at the doorstep of the royal hall and went inside. Sītā (very young then) saw the bow, ran to it and began playing with it. When Paraśurāma came out, the bow was missing. Ordinary persons could not lift it with ease because this was bow given by Lord Śiva. He, curiously looking around, spotted Sītā playing with it as if it was a play-horse. The sage and the king were astonished. The great Sage Paraśurāma then blessed Sītā and said to king Janaka : "My dear king, only a great and strong person can wed this girl of such capacity. Arrange a 'Swayaṁvara' (where the brides choose their spouses for their prowess) for her and let the most suitable person in the three worlds marry her." Thus King Daśaratha prepared for a Swayaṁvara (wedding competition) for her daughter Sītā. Many noble princes from several kingdoms came aspiring for the hand of the beautiful damsel Sītā. But they were awed by the mighty bow and, saluting it turned away. Lord Rāma and Lakṣmaṇa were present there along with his guru Vasiṣṭha. When asked by sage Vasiṣṭha, Lord Rāma raised the bow with ease and thrust an arrow.

As he bent the bow, it broke. Sītā came and garlanded him and accepted him as her husband. The news reached king Daśaratha who rushed to Mithilā with his entourage. The marriage of Rāma and Sītā Devī was solemnized in a grand manner. King Daśaratha had three wives, third being Kaikeyī. She too was very affectionate towards Rāma. But carried away by the advice of her maid Mantharā, she claimed that her son Bharata should succeed as the next king, and that Rāma should go to forest for fourteen years. Daśaratha was shocked to hear this. All his pleadings with Kaikeyī to change her mind proved in vain. Rāma eventually had to leave for the forest. Sītā also insisted on going with him and serving him there. They wondered from one place to another in jungle and fulfilled several missions. Eventually she was kidnapped by Rāvaṇa with the help of Mārīca. Lord Rāma and Lakṣmaṇa were greatly distressed with this incidence and they started looking for her everywhere. With the help of Jaṭāyu, they found out that Rāvaṇa took Sītā to Laṅkā. Rāvaṇa would torture Sītā and keep forcing her to accept his invitation to marry with him. He kept her in the Aśoka garden. Once Hanumān flew to Laṅkā in search of Mother Sītā. He saw her beneath the Aśoka tree. She looked weak and pale. Hanumān came down from the tree top and stood before Sītā singing the praise of Rāma. Sītā,

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surprised, feared that this too might be a ruse of Rāvaṇa. But Hanumān assured her and revealed his real self. He gave her the ring given by Rāma as a sign of recognition and told her about the welfare of the brothers. Sītā felt relieved. She reverently touched her eyes with the ring. She explained her experiences to him and said : "If Rāma does not come within two months, my life will be finished. Tell Rāma to come soon and save me." Hanumān said : "O Mother, why should we wait that long? I can carry you on my shoulders and fly to Rāma now itself." But Sītā did not agree and said : "Hanumān, it is Rāma's duty. I will suffer all the hardships here till he comes. Give this ring to him as a sign of recognition. Hanumān returned. Then, Rāma accompanied by the army the monkeys, immediately preceded towards Laṅkā. A bridge was built across the sea. The armies of Rāma and Rāvaṇa fought a fierce battle. Rāvaṇa was also a man of extraordinary power. It was a long fight, ending in the death of Rāvaṇa. Rāma installed Vibhīṣaṇa, a younger brother of Rāvaṇa, as the king of Laṅkā. Thereafter on Lord Rāma's request, Vibhīṣaṇa brought Sītā to Rāma. Out of fear for public scandal, Lord Rāma spoke to Sītā the following words "What man of spirit and born in a noble family for his part would take back with an eager mind a woman who has dwelt in another's house. While boasting of my lineage, how can I accept again you who were squeezed into arms of Rāvaṇa? There is no more attachment for you in my heart.

You may therefore go wherever you like." Can such a kind-hearted soul as Rāma speak so cruelly? Sītā could not believe her ears. She spoke to Lord Rāma "O' mighty-armed one, be restored to confidence about me. I swear to you by my own character. I was helpless when I came into contact with Rāvaṇa. I did not act ion my own free will." Speaking in a voice choked with tears, Sītā appealed to Lakṣmaṇa" please prepare a fire pyre for me, the only antidote against this calamity. I no longer desire to live." With tears in his eyes, Lakṣmaṇa prepared the fire. Sītā bowed to her husband and prayed : "O Fire God, if I am pure, unsullied and faithful to my husband, please protect me on all sides." So saying, she walked into the flames with a fearless mind". All were shocked and the women present wailed. But the fire subsided and the Fire God stepped out carrying Sītā. He told Rāma : "Here is your Sītā. No sin exists in her and she has never been unfaithful to you. Therefore please accept the sinless princess of Mithilā." Bugles blew, flowers were showered on them. Rāma then said, "I know Sītā is pure. Still, she undoubtedly needed this purificatory ordeal in the eyes of the people." He gladly accepted Sītā. Finally Lord Rāma, Sītā, Lakṣmaṇa and others then flew to Ayodhyā in

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'Puṣpaka-vimāna'. On their arrival at Ayodhyā, Bharata and the citizens accorded a grand welcome to Rāma. Everybody was filled with happiness. All were talking about Sītā. Already, preparations for Rāma's coronation were complete. He was ceremonially crowned the king. By chance one night Lord Rāma heard a man talking to his wife who had gone to another man's house. In the course of rebuking his wife, the man spoke detrimentally about the character of Mother Sītā, saying that he (the husband) is not like Rāma who allows his wife to come back even after staying at another's house. Rāma immediately returned home, and fearing such rumours, he externally decided to give up the company of his beloved wife, Sītā. He sent her away to the 'asrama' of Vālmīki Muni, even though she was pregnant at the time. She later gave birth to twin sons named Lava and Kuśa. Lord Rāma continued to perform many sacrifices during his ruling Ayodhyā. At one such sacrifice, some fifteen years later, two boys came into the arena of the sacrifice while Rāma was sitting on his 'asana'. Vālmīki had taught the boys the whole poem of the Rāmāyaṇa and had put the story to a very beautiful and melodious 'swara', tune. Vālmīki, accompanying the two boys, asked Rāma's permission so the boys could recite his poem. Rāma gave permission, and the boys commenced in perfect unison.

Lord Rāma was deeply stirred by the depth of the knowledge of him and his pastime. Night after night the recital continued until it came to Sītā's abandonment to Vālmīki's 'āśrama'. Rāma was then convinced they were his very own sons born to Mother Sītā. He sent word to Vālmīki that he should come with Sītā and vouch for her purity and faithfulness. If Sītā was willing to come before the assembly and give proof of her innocence, she could resume her rightful place at her Lord's side. Everyone agreed and the next day Mother Sītā came. Everyone was touched at the sight of her, her head and eyes downcast, tears running down her beautiful face, her long hair chastely adorning her back. Vālmīki Muni respectfully approached Śrī Rāma saying, "O son of Daśaratha, here is your wife Sītā. She has been staying in my 'asrama' since you abandoned her, performing austerities. She is completely without blame and is pure and innocent. Due to your position as King you played the part that you feared public opinion may be detrimental for you, and so you have also performed severe austerities. However, it is now proper that your impeccable wife be allowed to prove her own innocence." (Vālmīki Rāmāyaṇa Uttarakāṇḍa) Sītā stood in silence, her eyes transfixed on the ground without blinking. With folded hands she said, "If Rāma has always been foremost in my heart, then may my

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Mother Earth herself deliver me. If I have been only true to him, wholly, mind, body and soul, then may my Mother Earth deliver me? If I have loved none but him, then let my Mother Earth deliver me." Then while Sītā was taking oath, the earth rumbled, shook and cracked open and a divine throne of wonderful beauty rose from the earth carrying Mother Earth personified, and she invited Sītā to take her seat along side her. Seeing Mother Sītā thus seated entering the nether-world, a divine shower of flowers in succession covered Sītā.

Śiva : Name of Śiva unknown to the Vedas, but Rudra, another name of this deity, and almost equally common, occurs in the Veda both in the singular and plural, and from these the great deity Śiva and his manifestations, the Rudras, have been developed. In the Ṛgveda the word Rudra is used for Agni, and the Maruts are called his sons. In other passages he is distinct from Agni. He is lauded as "the lord of bongs, the lord of sacrifices, who hea1s remedies, is brilliant as the sun, the best and most bountiful of gods, who grants prosperity and welfare to horses and sheep, men, women, and cows; the lord of nourishment, who drives away diseases, dispenses remedies, and removes sin; but, on the other hand he is the wielder of the thunderbolt, the bearer of bow and arrows, and mounted on his chariot is terrible as a wild beast, destructive and fierce." In the Yajurveda there is a long prayer called Śatarudrīya which is addressed to him and appeals to him under a great variety of epithets. He is "auspicious, not terrible;" "the deliverer, the first divine physician;" he is "blue-necked and red-coloured, who has a thousand eyes and bears a thousand quivers;" and in another hymn he is called "Tryaṁbaka, the sweet-scented in- creaser of prosperity;" "a medicine for kine and horses, a medicine for men, and a (source of) ease to rams and ewes." In the Atharva-veda he is still the protector of cattle, but his character is fiercer. He is "dark, black, destroying, and terrible."

He is the "fierce god," who is besought to betake himself elsewhere, "and not to assail mankind with consumption, poison, or celestial fire." The Brāhmaṇas tell that when Rudra was born he wept, and his father, Prajāpati, asked the reason, and on being told that he wept because he had not received a name, his father gave him the name of Rudra (from the root rod, 'weep'). They also relate that at the request of the gods he pierced Prajāpati because of his incestuous intercourse with his daughter. In another place he is said to have applied to his father eight successive times for a name, and that he received in succession the names Bhava, Śarva, Paśupati, Ugradeva, Mahādeva, Rudra, Īśāna, and as Ani. In the

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Upaniṣads his character is further developed. He declares to the inquiring gods, "I alone was before (all things), and I exist and I shall be. No other transcends me. I am eternal and not eternal, discernible and Undiscernibly, I am Brahma and I am not Brahma." Again it is said, "He is the only Rudra, he is Īśāna, he is divine, he is Maheśvara, and he is Mahādeva." "There is only one Rudra; there is no place for a second. He rules this fourth world, controlling and productive; living beings abide with him, united with him. At the time of the end he annihilates all worlds, the protector." "He is without beginning, middle, or end; the one, the pervading, the spiritual and blessed, the wonderful, the consort of Umā, the supreme lord, the three-eyed, the blue-throated, the tranquil. he is Brahmā, he is Śiva, he is Indra; he is undecaying, supreme, self-resplendent; he is Viṣṇu, he is breath, he is the spirit, the supreme lord; he is all that hath been or that shall be, eternal knowing him, a man overpasses death. There is no other way to liberation."

In the Rāmāyaṇa Śiva is a great god, but the references to him having more of the idea of a personal god than of a supreme divinity? He is represented as fighting with Viṣṇu, and as receiving worship with Brahmā, Viṣṇu, and Indra, but he acknowledges the divinity of Rāma, and holds a less exalted position than Viṣṇu. The Mahābhārata also gives Viṣṇu or Kṛṣṇa the highest honour upon the whole. But it has many passages in which Śiva occupies the supreme and receives the homage and worship of Viṣṇu and Kṛṣṇa. "Mahādeva," it says, "is an all-pervading god yet is nowhere seen; he is the creator and the lord of Brahmā, Viṣṇu, and Indra, whom the gods, from Brahmā to the Piśācas, worship." The rival claims of Śiva and Viṣṇu to supremacy are clearly displayed in this poem; and many of those powers and attributes are ascribed to them which were afterwards so widely developed in the Purāṇas. Attempts also are made to reconcile their conflicting claims by representing Śiva and Viṣṇu, Śiva and Kṛṣṇa, to be one, or, as it is expressed at a later time in the Harivaṁśa, there is "no difference between Śiva who exists in the form of Viṣṇu, and Viṣṇu who exists in the form of Śiva." The Rudra of the Vedas has developed in the course of ages into the great and powerful god Śiva, the third deity of the Hindu triad, and the supreme god of his votaries. He is shortly described as the destroying principle, but his powers and attributes are more numerous and much wider. Under the name of Rudra or Mahākāla, he is the great destroying and dissolving power. But destruction in Hindu belief implies reproduction; so as Śiva or Śaṅkara, 'the auspicious,' he is the reproductive power which is perpetually restoring that which has been

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dissolved, and hence he is regarded as Īśvara, the supreme lord, and Mahādeva, the great god. Under this character of restorer he is represented by his symbol the Liṅga or phallus, typical of reproduction; and it is under this form alone, or combined with the yoni, or female organ, the representative of his Śakti, or female energy, that he is everywhere worshipped. Thirdly, he is the Mahāyogī, the great ascetic, in whom is centred the highest perfection of austere penance and abstract meditation, by which the most unlimited powers are attained, marvels an miracles are worked, the highest spiritual knowledge is acquired, and union with the great spirit of the universe is eventually gained. In this character he is the naked ascetic digambara, 'clothed with the elements,' or Dhūrjaṭi, 'loaded with matted hair,' and his body smeared with ashes. His first or destructive character is sometimes intensified, and he becomes Bhairava, 'the terrible destroyer,' who takes a pleasure in destruction. He is also Bhūteśvara, the lord of ghosts and goblins. In these characters he haunts cemeteries and places of cremation, wearing serpents round his head and skulls for a necklace, attended by troops of imps and trampling on rebellious demons.

He sometimes indulges in revelry, and, heated with drink, dances furiously with his wife Devī the dance called Tāṇḍava, while troops of drunken imps caper around them. Possessed of so many powers and attributes, he has a great number of names, and is represented under a variety of forms. One authority enumerates a thousand and eight names, but most of these are descriptive epithets, as Trilocana, 'the three-eyed,' Nīlakaṇṭha, 'the blue-throated,' and Pañcānana, 'the five-faced.' Śiva is a fair man with five faces and four arms. He is commonly represented seated in profound thought, with a third eye in the middle of his forehead, contained in or surmounted by the moon's crescent; his matted locks are gathered up into a coil like a born, which bears upon it a symbol of the river Ganges, which he caught as it fell from heaven; a necklace of skulls (Muṇḍamālā), hangs round his neck, and serpents twine about his neck as a collar (Nāga-kuṇḍala); his neck is blue from drinking the deadly poison which would have destroyed the world, and in his hand he holds a Triśūla or trident called Pināka. His garment is the skin of a tiger, a deer, or an elephant, hence he is called Kṛttivāsas; sometimes he is clothed in a skin and seated upon a tiger-skin, and he holds a door in his hand. He is generally accompanied by his bull Nandī. He also carries the bow Ajagava, a drum (Ḍamaru) in the shape of an hour-glass the Khaṭvāṅga or club with a skull at the end, or a cord (Pāśa) for binding refractory offenders. His Pramāthas or attendants are numerous, and

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are imps and demons of various kinds. His third eye has been very destructive. With it he reduced to ashes Kāma, the god of love, for daring to inspire amorous thoughts of his consort Pārvatī while he was engaged in penance; and the gods and all created beings were destroyed by its glance at one of the periodical destructions of the universe. He is represented to have cut off one of the heads of Brahmā. Has only four heads instead of five. Śiva is the great object of worship at Benares under the name of Viśveśvara. His heaven is on mount Kailāśa. There are various legends respecting Śiva's garments and weapons. It is said that. He once visited a forest in the form of a religious mendicant and the wives of the Ṛṣis residing there fell in love with his great beauty, which the Ṛṣis, perceiving, resented; in order, therefore, to overpower him, they first dug a pit, and by magical arts caused a tiger to rush out of it, which he slew, and taking his skin wore it as a garment; they next caused a deer to spring out upon him, which he took up in his left hand and ever after retained there. They then produced a red-hot-iron, but this too he took up and kept in his hand as a weapon. ... The elephant's skin belonged to an Asura named Gaya, who acquired such power that he would have conquered the gods, and would have destroyed the Munis had they not fled to Benares and taken refuge in a temple of Śiva, who then destroyed the Asura, and, ripping up his body, stripped off the (elephant) hide, which he cast over his shoulders for a cloak."—Williams.

Other names or epithets of Śiva are Aghora, 'horrible; Babhru, Bhāgavat, 'divine;' Candraśekhara, 'moon-crested;' Gaṅgādhara, 'bearer of the Ganges;' Girīśa, 'mountain lord;' Hara, 'seizer;' Īśāna, 'ruler;' Jaṭādhara, 'wearing matted hair;' Jala-Mūrtti, 'whose form is water;' Kāla, 'time;' Kālan-jara; Kapāla-mālin, 'wearing a garland of skulls;' Mahā-kāla, 'great time;' Maheśa, 'great lord;' Mṛtyuñjaya, 'vanquisher of death;' Paśupati, 'lord of animals;' Śaṅkara, Śarva, Sadāśiva or Śaṁbhū, 'the auspicious;' Sthāṇu, 'the firm;' Tryaṁbaka, 'three-eyed;' Ugra, 'fierce;' Virūpākṣa, 'of mis-formed eyes;' Viśvanātha, 'lord of all.'

Śivi : Son of Uśīnara, Uśīnara, near Gandhāra. The great charity and devotion of Śivi are extolled in Mahābhārata by the sage Mārkaṇḍeya. Agni having assumed the form of a pigeon was pursued by Indra in the shape of a falcon. The pigeon took refuge in the bosom of Śivi, and the falcon would accept nothing from Śivi instead of the pigeon but an equal weight of the king's own flesh. Śivi cut a piece of flesh from his right thigh and placed it in the balance, but the bird was the heavier. He cut again and again, and still the pigeon drew the scale, until the king placed his whole body in the balance. This outweighed the pigeon and the falcon flew

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away. On another occasion Viṣṇu went to Śivi in the form of a Brāhmaṇa and demanded food, but would accept no food but Śivi's own son Vṛhadgarbha, whom he required Śivi to kill and cook. The king did so, and placed the food before the Brāhmaṇa, who then told him to eat it himself. Śivi took up the head and prepared to eat. The Brāhmaṇa then stayed his hand, commended his devotion, and restoring the son to life, vanished from sight.

Skambha : 'The supporter.' A name sometimes used in the Ṛgveda to designate the supreme deity. There is considerable doubt and mystery about both this name and deity. "The meaning of the term," says Goldstucker, "is 'the fulcrum,' and it seems to mean the fulcrum of the whole world in all it. Physical, religious, and other aspects."—Muir's texts, v. 378.

Skanda : Name of the god of war, also known as Kārttikeya (so called because he was reared by the six Pleiades, Kṛttikās), hence he is described as six-headed. For the purpose of destroying the Daitya Taraka, who had become a potential source of trouble to the deities because of the austerities he had performed and his strict religious observances, Skanda was produced, springing from the seed of Śiva which had been cast into the fire and then carried to Gaṅgā (the Ganges River). He is represented riding in peacock, Paravani holding a bow in one hand and an arrow in the other.

Śilpa-śāstra : The science of mechanics; it includes architecture. Any book or treatise on this science.

Smanatapañcaka : Lake full of blood.

Smārta : Appertaining to the smṛti the smarta-sūtras. *See* sūtras.

Smṛti : 'What was remembered.' Inspiration, as distinguished from śruti, or direct revelation. What has been remembered and handed down by tradition. In its widest application, the term includes the Vedāṅgas, sūtras, Rāmāyaṇa, Mahābhārata, Purāṇas, Dharma-śāstras, especially, works of Manu, Yājñavalkya, inspired lawgivers, and the Nīti-śāstras or ethics, but its ordinary application is to the Dharma-śāstras; as Manu says, "By Śruti is meant the Veda, and by Smṛti the institutes of law'.

Snakes : In Satyuga or the age of truth, there lived a king called Dakṣa Prajāpati. He had two daughters called Kadru and Vinatā. Both were married to Ṛṣi Kaśyapa. The ascetic was happy with his wives and one day said to them, "ask me a wish and I shall grant it." Kadru said that she wanted one thousand powerful snakes to be born to her. Vinatā wanted only two sons who would be born powerful, intelligent and very strong. She

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wanted them to be more powerful than Kadru's sons. Kaśyapa agreed and granted them their respective wishes. After that the Ṛṣi went to the forest to continue his spiritual pursuits. When the time came Kadru gave birth to one thousand eggs and Vinatā had two eggs. The maids kept them in warm jars to keep them safe till they hatched. After 500 years all the thousand eggs of Kadru hatched and a thousand snakes were born to Kadru. But the two eggs of Vinatā didn't hatch. Impatient and eager to see her child Vinatā broke open one of the eggs. The child within the egg was only half formed, the upper half of his body was complete with strong limbs but the lower half was still unformed. The new born, having been thus disturbed by own mother, was very angry and cursed his mother. "Mother, you have by your impatience destroyed my life. Therefore you will serve Kadru, whom you are jealous of, as a slave for five hundred years. If you do not try to break open the other egg, till the time is ripe, then my brother will rid you of the curse. If you want your child to be strong and powerful then you must wait patiently for another five hundred years." Thus cursing his mother, the child flew heavenwards and became the charioteer of Sūrya, the sun god. The colour of dawn is due to the radiance of this boy who is called Arun. Vinatā waited for another five hundred years and her second son was born. He was called Garuḍa and rid her of the curse of Aruṇa.

Soma : The juice of a milky climbing plant (Asclepias Acida), extracted and fermented, forming a beverage offered in libations to the deities, and drunk by the Brāhmaṇas. Its exhilarating qualities were grateful to the priests, and the gods were represented as being equally fond of it. Astronomically, the moon—an occult mystery, for the moon as a symbol stands for both good and evil. "Soma is the mystery god and presides over the mystic and occult nature in man and the universe". In mystical phraseology Soma is a sacred and mystic beverage that was drunk by Brāhmaṇas and initiates, during their mysteries and sacrificial rites, producing mystic visions. "The partaker of Soma finds himself both linked to his external body, and yet away from it in his spiritual form. The latter, freed from the former, soars for the time being in the ethereal higher regions, becoming virtually 'as one of the gods,' and yet preserving in his physical brain the memory of what he sees and learns. "The Soma-drink known to Europeans is not the genuine beverage, but its substitute; for the initiated priests alone can taste of the real Soma; and even kings and Rajas, when sacrificing, receive the substitute."

Somadatta : A favorite name in ancient times : many kings bore this appellation.

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Somadheya : Name of a king.

Somaka : Grandfather of Drupada, who transmitted his name to his descendant.

Soma-loka : See Loka.

Somapās : 'Soma-drinkers.' A class of Pitṛs or manes who drink the Soma juice. *See* Pitṛs.

Son of Kṛṣṇa : Sons of Kṛṣṇa, of the 16,108 queens of Kṛṣṇa, each of whom had ten sons; there is the following list of the sons of the first eight queens. By Rukmīṇī, Kṛṣṇa had ten sons : Pradyumna, Cārudeṣṇā, Sudeṣṇā, Cārudeha, Sucāru, Cārugupta, Bhadrācāru, Cārucandrā, Vicāru and Cāru. None of them were inferior in their qualities to their divine father, lord Kṛṣṇa. Similarly, Satyabhāmā had ten sons, and their names are as follows : Bhānu, Subhānu, Svarbhānu, Prabhānu, Bhānumān, Candrabhānu, Bṛhadbhānu, Atibhānu, Śrībhānu and Pratibhānu. The next queen, Jāmbavatī, had ten sons headed by Sāmba. Their names are as follows : Sāmba, Sumitra, Purujit, Śatajit, Sahasrajit, Vijaya, Citraketu, Vasuman, Draviḍa and Kratu. Lord Kṛṣṇa was specifically very affectionate to the sons of Jāmbavatī. By his wife Satyā, the daughter of king Nagnajit, lord Kṛṣṇa had ten sons. They are as follows : Vīra, Candra, Aśvasena, Citragu, Vegavān, Vṛṣa, Ama, Śaṅku, Vasu and Kuntī. Amongst all of them, Kuntī was very powerful. Kṛṣṇa had ten sons by Kālindī, and they are as follows : Śruta, Kavi, Vṛṣa, Vṛra, Subāhu, Bhadrā, Śānti, Darśa, Pūrṇamāsa and the youngest, Somaka. For his next wife, Lakṣmaṇā, the daughter of the king of Madras province, he begot ten sons, of the names : Praghoṣa, Gatravan, Siṁha, Bala, Prabala, Urdhvaga, Mahāśakti, Saha, Oja and Aparājita. Similarly, his next wife, Mitravindā, had ten sons. They are as follows : Vṛka, Harṣa, Anila, Gṛdhra, Vardhana, Unnāda, Mahāṁśa, Pavana, Vahni and Kṣudhi. His next wife, Bhadrā, had ten sons, of the names : Saṅgrāmajit, Bṛhatsena, Śūra, Praharana, Arijit, Jaya, Subhadra, Vāma, Ayur and Sātyaka. Besides these eight chief queens, Kṛṣṇa had 16,100 other wives, and all of them had ten sons each. The eldest son of Rukmīṇī, Pradyumna, was married with Māyāvatī from his very birth, and afterwards he was again married with Rukmāvatī, the daughter of his maternal uncle, Rukmī. From this Rukmāvatī, Pradyumna had a son named Aniruddha. In this way, Kṛṣṇa's family—Kṛṣṇa and his wives, along with their sons and grandsons and even great-grandsons—all combined together to include very nearly one billion family members. Rukmī, the elder brother of Kṛṣṇa's first wife, Rukmīṇī, was greatly harassed and insulted in his fight with Kṛṣṇa, but on the request of Rukmīṇī his life was saved. Since then Rukmī had held

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a great grudge against Kṛṣṇa and was always inimical toward him. Nevertheless, his daughter was married with Kṛṣṇa' son, and his granddaughter was married with Kṛṣṇa's grandson, Aniruddha. This fact appeared to be a little astonishing to Mahārāja Parīkṣit when he heard it from Śukadeva Gosvāmī. "I am surprised that Rukmī and Kṛṣṇa, who were so greatly inimical to one another, could again be united by marital relationships between their descendants." Parīkṣit Mahārāja was curious about the mystery of this incident, and therefore he inquired further from Śukadeva Gosvāmī. Because Śukadeva Gosvāmī was a practical yogī, nothing was hidden from his power of insight. A perfect yogī like Śukadeva Gosvāmī can see past, present and future in all details. Therefore, from such yogīs or mystics there can be nothing concealed. When Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī, Śukadeva Gosvāmī answered as follows. Pradyumna, the eldest son of Kṛṣṇa, born of Rukmīṇī, was cupid himself. He was so beautiful and attractive that the daughter of Rukmī, namely Rukmāvatī, could not select any husband other than pradyumna during her Svayaṁvara. Therefore, in that selection meeting, she garlanded Pradyumna in the presence of all other princes. When there was a fight among the princes, Pradyumna came out victorious, and therefore Rukmī was obliged to offer his beautiful daughter to him. Although a far-off enmity was always blazing in the heart of Rukmī because of his being insulted by Kṛṣṇa's kidnapping of his sister, Rukmīṇī, when his daughter selected Pradyumna as her husband Rukmī could not resist consenting to the marriage ceremony just to please his sister, Rukmīṇī. And so Pradyumna became the nephew of Rukmī. Besides the ten sons described above, Rukmīṇī had one beautiful daughter with big eyes, and she was married to the son of Kṛtavarmā, whose name was Bali? Although Rukmī was a veritable enemy of Kṛṣṇa, he had great affection for his sister, Rukmīṇī, and he wanted to please her in all respects. On this account, when Rukmīṇī's grandson Aniruddha was to be married, Rukmī offered his granddaughter Rocana to Aniruddha. Such marriage between immediate cousins is not very much sanctioned by the Vedic culture, but in order to please Rukmīṇī, Rukmī offered his daughter and granddaughter to the son and grandson of Kṛṣṇa. In this way, when the negotiation of the marriage of Aniruddha with Rocana was complete, a big marriage party accompanied Aniruddha and started from Dvārakā. They traveled until they reached Bhojakata, which Rukmī had colonized after his sister had been kidnapped by Kṛṣṇa. This marriage party was led by the grandfather, namely lord Kṛṣṇa, accompanied by lord Balarāma, as well

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as Kṛṣṇa's first wife, Rukmīṇī, his son Pradyumna, Jāmbavatī's son Sāmba and many other relatives and family members. They reached the town of Bhojakata, and the marriage ceremony was peacefully performed. The king of Kaliṅga was a friend of Rukmī's and he gave him the ill advice to play with Balarāma and thus defeat him in a bet. Amongst the Kṣatriya kings, betting and gambling in chess was not uncommon. If someone challenged a friend to play on the chessboard, the friend could not deny the challenge. Śrī Balarāmaji was not a very expert chess player, and this was known to the king of Kaliṅga. So Rukmī was advised to retaliate against the family members of Kṛṣṇa by challenging Balarāma to play chess. Although not a very expert chess player, Śrī Balarāmaji was very enthusiastic in sporting activities. He accepted the challenge of Rukmī and sat down to play. Betting was with gold coins, and Balarāma first of all challenged with one hundred coins, then 1,000 coins, then 10,000 coins. Each time, Balarāma lost, and Rukmī became victorious. Śrī Balarāma's losing the game was an opportunity for the king of Kaliṅga to criticize Kṛṣṇa and Balarāma. Thus the king of Kaliṅga was talking jokingly and purposefully showing his teeth to Balarāma. Because Balarāma was the loser in the game, he was a little intolerant of the sarcastic joking words. He became a little agitated, and when Rukmī again challenged Balarāma, he made a bet of 100,000 gold coins. Fortunately, this time Balarāma won. Although Balarāmaji had won, Rukmī, out of his cunningness, began to claim that Balarāma was the loser and that he himself had won. Because of this lie, Balarāmaji became most angry with Rukmī. His agitation was so sudden and great that it appeared like a tidal wave in the ocean on a full moon day. Balarāma's eyes are naturally reddish, and when he became agitated and angry his eyes became more reddish. This time he challenged and made a bet of a hundred million coins. Again Balarāma was the winner according to the rules of chess, but Rukmī again cunningly began to claim that he had won. Rukmī appealed to the princes present, and he especially mentioned the name of the king of Kaliṅga. At that time there was a voice from the air during the dispute, and it announced that for all honest purposes Balarāma, the actual winner of this game, was being abused and that the statement of Rukmī that he had won was absolutely false. In spite of this divine voice, Rukmī insisted that Balarāma had lost, and by his persistence it appeared that he had death upon his head. Falsely puffed up by the ill advice of his friend, he did not give much importance to the oracle, and he began to criticize Balarāmaji. He said, "My dear Balarāmaji, you two brothers, cowherd boys only, may be very

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expert in tending cows, but how can you be expert in playing chess or shooting arrows on the battlefield? These arts are well-known only to the princely order." Hearing this kind of pinching talk by Rukmī and hearing the loud laughter of all the other princes present there, lord Balarāma became as agitated as burning cinders. He immediately took a club in his hand and, without any further talk, struck Rukmī on the head. From that one blow, Rukmī fell down immediately and was dead and gone. Thus rukmi was killed by Balarāma on that auspicious occasion of Aniruddha's marriage. These things are not very uncommon in Kṣatriya society, and the king of Kaliṅga, being afraid that he would be the next to be attacked, fled from the scene. Before he could escape even a few steps, however, Balarāmaji immediately captured him and, because the king was always showing his teeth while criticizing Balarāma and Kṛṣṇa, broke all his teeth with his club. The other princes who were supporting the king of Kaliṅga and Rukmī were also captured, and Balarāma beat them with his club, breaking their legs and hands. They did not try to retaliate but thought it wise to run away from the bloody scene. During this strife between Balarāma and Rukmī, lord Kṛṣṇa did not utter a word, for he knew that if he supported Balarāma, Rukmīṇī would be unhappy, and if he said that the killing of Rukmī was unjust, and then Balarāma would be unhappy. Therefore, lord Kṛṣṇa was silent on the death of his brother-in-law, Rukmī, on the occasion of his grandson's marriage. He did not disturb either his affectionate relationship with Balarāma or with Rukmīṇī. After this, the bride and the bridegroom were ceremoniously seated on the chariot, and they started for Dvārakā, accompanied by the bridegroom's party. The bridegroom's party was always protected by lord Kṛṣṇa, the killer of the Madhu demon. Thus they left Rukmī's kingdom, Bhojakata, and happily started for Dvārakā.

Sona : A river which rises in Budelkhaṇḍa and falls into the Ganges near Patna. It is called also Hiraṇyabāhu, golden-armed, and Hiraṇyavāha, auriferous.

Sone : River flows from Mainata Mountain.

'Sone kī Laṅkā' : According to Hindu mythology, 'Sone kī Laṅkā' or golden Laṅkā was the place where the demon king Rāvaṇa dwelled in the "Tretā Yuga." as we read in the Epic story Rāmāyaṇa, this was also the place where Rāvaṇa kept Sītā, lord Rāma's wife as a hostage. There is also a story behind the construction of golden Laṅkā. When Śiva married Pārvatī, he asked Viśvakarmā to build a beautiful palace for them to reside. Viśvakarmā put up a palace made of gold! For the house-warming

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ceremony, Śiva invited the wise Rāvaṇa to perform the "Gṛhapraveśa" ritual. After the sacred ceremony when Śiva asked Rāvaṇa to ask anything in return as "Dakṣiṇā", Rāvaṇa, overwhelmed with the beauty and grandeur of the palace, asked Śiva for the golden palace itself! Śiva was obliged to accede to Rāvaṇa's wish, and the golden Laṅkā became Rāvaṇa's palace. Lord Viśvakarmā is the presiding deity of all craftsmen and architects. Son of Brahmā, he is the divine draftsman of the whole universe, and the official builder of all the gods' palaces. Viśvakarmā is also the designer of all the flying chariots of the gods, and all their weapons.

Śoṇitākṣa : Ogre, actively participated in the war.

Śonitoda : Name of an Apasarā.

Śraddhā : **1.** Faith, personified in the Vedas and lauded in a few hymns. **2.** Daughter of the sage Dakṣa, wife of the god Dharma, and reputed mother of Kāmadeva, the god of love.

Śrāddha-deva, Śraddhādeva : Manu is called by the former name in the Brāhmaṇas, and by the latter in Mahābhārata. The latter name is commonly applied to Yama.

Śramaṇa : Literally, "wanderer," "mendicant," "renunciant" (related to the modern word "Śramaṇa"). The Upaniṣads are thought first to have developed out of a movement of Śramaṇas, who were critical of the Brāhminical orthodoxy of Vedic ritual. (The Buddhist religion began around this time, too, and Śramaṇa came, over time, to refer almost exclusively to Buddhists). While the Upaniṣads have since become part of the Vedic orthodoxy (i.e., they are classified as Śruti, and are characterized as the Vedānta, "culmination of the Veda"), they nevertheless preserve many pointed critiques of Vedic ritual.

Śrauta : Belonging to the Śruti see Śruti and sūtra.

Śravastha : Son of Yuvanāśva. He had a son named Vṛhadāśva.

Śravasthī : City built by Śravastha.

Śravastī : An ancient city which seems to have stood near Faizabad in Awadh.

Śreṇimat : King who ruled Kumāra kingdom.

Śrevatsa : Auspicious whirl bird.

Śrī : 'fortune, prosperity.' **1.** The wife of Viṣṇu. (See Lakṣmī.) **2.** An honourific prefix to the names of gods, kings, heroes, and men and books of high estimation.

Śrīkuṇḍa : Lake, bathing in it will obtain the gift of 1000 kine.

Śṛṅgavera : The modern Sungroor, a town on the left bank of the Ganges and

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on the frontier of Kośala and the Bhīla country. The country around was inhabited by Niṣadhas or wild tribes, and Guha, friend of Rāma, was their chief.

Śṛṅjaya : Princes of Sauvīra king who occupied the prince Sindhu in order to hostile the mind of Draupadī

Śrīrāmagirī : This place is situated on the bank in the down stream of river Godāvarī, about 55 Kms. from here. The deity of yoga Rāma temple is on a hill is named as Rāmagirī.

Śrī-śaila : The mountain of Śrī, the goddess of fortune. It is a holy place in the Dakhin, near the Kṛṣṇa, and was formerly a place of great splendour. It retains its sanctity but has lost its grandeur, known as Śrī-Parvata.

Śṛṅgaverapura : Guha's dwelling place.

Śrutakarman : Son of Sahadeva and Draupadī.

Śrutakīrti : Kṛṣṇa's aunt, his father's sister, married to Kekaya prince. She had a daughter whose name was Bhadrā. Bhadrā also wanted to marry Kṛṣṇa, and her brother handed her over to him unconditionally. Kṛṣṇa also accepted her as his bona fide wife. Thereafter, Kṛṣṇa married a daughter of the king of the Madras province, and her name was Lakṣmaṇa. Lakṣmaṇa had all good qualities. She was also forcibly married by Kṛṣṇa, who took her in the same way that Garuḍa snatched the jar of nectar from the hands of the demons. Kṛṣṇa kidnapped this girl in the presence of many other princes in the assembly of her svayaṁvara. Svayaṁvara is a ceremony in which the bride can select her own husband from an assembly of many princes.

Śruta-kīrtti : Cousin of Sītā and wife of Śatrughna.

Śrutakṛti : Son of Arjuna and Draupadī.

Śrutarṣi : A Ṛṣi who did not receive the Śruti (revelation) direct, but obtained it at second-hand from the vedic ṛṣis.

Śrutasena : Son of Diti, was slained by Sumukha.

Śrutasri : Son of Diti, was slained by Sumukha.

Śrutayudha : Name of a king.

Śruti : Literally, that which is "heard,"śruti particularly has the sense of revelation—that is, the most authoritative branch of the scriptural tradition. Specifically, śruti refers to all of the Vedic literature—from the earliest stuff (i.e., the hymns of the Ṛgveda) all the way through the Vedānta (the "culmination of the vedas," i.e., the upaniṣads). This whole tradition of literature is widely thought by Hindus to be uniquely authoritative, and to be "authorless"—that is, eternally existent, without

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having been created by any particular person. In contrast, the rest of the scriptural literature of Hinduism is classified as Smṛti, "tradition," and the texts of the smṛti literature are always attributed to particular authors. In fact, it is the latter literature that is perhaps most widely known to Hindus, in part because access to it is not restricted to those of the highest castes (and because there are vernacular language versions of many of the Smṛti texts, such as the Rāmāyaṇa and Mahābhārata). Śruti, on the other hand, generally exists only in Sanskrit, and is generally considered to be off-limits to those who are not among the twice-born varṇas (and often, off-limits to all those other than Brāhmins.

Sthāṇu : Name of Śiva.

Sthāṇumatī : Name of a village.

Sthāpatya-veda : The science of architecture, one of the Upavedas.

Sthūlaśiras : Name of a sage.

Sthūla-śiva : Ṛṣi. He cursed Kabandha to became the monoster due to his misbehaviour.

Sthūṇa : A Yakṣa who is represented in Mahābhārata to have changed sexes for a while with Śikhaṇḍinī, daughter of Drupada. **2.** Weapon received by Arjuna from Śaṅkara.

Suanch : Name of an Elephant.

Subāhu : One of two sons of the demoness Tāṭakī, the other being Mārīca. Son of Śatrughna who killed the demon Lavaṇa's sons. **2.** 'Five-armed.' Son of Dhṛtarāṣṭra and king of Cedī. **3.** Son of Śatrughna and king of Mathurā.

Subala : 1. A king of Gandhāra, father of Gāndhārī, wife of Dhṛtarāṣṭra. **2.** A mountain in Laṅkā on which Hanumān alighted after leaping over the channel.

Subhadrā : Daughter of Vasudeva, sister of Kṛṣṇa, and wife of Arjuna. Balarāma, her elder brother, wished to give her to Duryodhana, but Arjuna carried her off from Dvārakā at Kṛṣṇa's suggestion, and Balarāma subsequently acquiesced in their union. She was mother of Abhimanyu. She appears especially as sister of Kṛṣṇa in his form Jagannātha, and according to tradition there was an incestuous intimacy between them. When the car of Jagannātha is brought out the images of Subhadrā and Balarāma accompany the idol, and the intimacy of Jagannātha and Subhadrā is said to provoke taunts and reproaches.

Śubhāṅgī : Princes of Daśartaha. She was married to Kuru and had a son named Viduratha.

Subhānu : Son of Kṛṣṇa and Satyabhāmā.

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Subhikṣu : Tributary of the Gaṅgā.

Submas : Name of a king.

Śubhru : Śubhru was daughter of sage Kuni. Her father wanted to give her in marriage, but she would not consent. She remained unmarried for all her life, practicing severe penance. At the time of her death, however, she learnt to her great surprise that she could not go to heaven because her body was not consecrated by the sacrament of marriage.

Suchandhra : King of Ikṣavāku dynasty. Hemacandara son and father of Dhūmrāśva.

Sucāru : Son of Kṛṣṇa and Rukmīṇī.

Suci : Name of a Ṛṣi.

Suciṣmita : Name of an Apasarās.

Sudama : Mountain that is found in interior of Bahlīka kingdom. Here the Brāhmaṇas mastered the Vedas on the top of it; we find the footprints of Viṣṇu.

Sudāman : Name of a king.

Sudarśana : A name of Kṛṣṇa's Cakra or discus weapon.

Sudās : A king who frequently appears in Ṛgveda and at whose court the rival Ṛṣis Vasiṣṭha and Viśvāmitra are represented as living. He was famous for his sacrifices.

Sudeṣṇā : 'Good-looking.' **1.** Wife of the Rājā of Virāṭa, the patron of the disguised Pāṇḍavas, and mistress of Draupadī. **2.** Wife of Bālin.

Sudhāma : Minister of Janaka.

Sudhakṣinamagadhan Wife of king Dilīpa.

Sudhanvā : Evil king of Sāṅkaśya.

Sudharmā : Wife of Mātali, and mother of Guṇakeśī.

Sudharma : The hall of Indra, "The unrivalled gem of princely courts," which Kṛṣṇa commanded Indra to resign to Ugrasena, for the assemblage of the race of Yadu. After the death of Kṛṣṇa it returned to Indra's heaven.

Śūdra : The fourth and lowest of the four castes of Vedic India, whose duty consisted in serving the three higher classes.

Sudyumna : Son of the Manu Vaivasvata. At his birth he was a female, Ilā, but was afterwards changed into a male and called Sudyumna. Under the curse of Śiva he again became Ilā, who married Budha or mercury, mother of Purūravas. By favour of Viṣṇu the male form was again recovered, and Sudyumna became the father of three sons. This legend evidently has reference to the origin of the lunar race of kings.

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Sugrīva : Su+grīva; grīva means throat (kaṇṭha) and Su means excellent. That means anybody who is good at talking and using the voice is Sugrīva. Naturally, this type of Sādhaka is shown as glib talker. Through this Maharṣi Vālmīki wanted to depict the state of Sādhaka in which one attempts to be more polite and glib in talking. That way the Sādhak becomes weak or timid. Such a Sādhaka although very close to know Brahmā should be avoided. Anyone gets immpressed by his glib talking but such Sādhaka is not capable enough to make a way to reach at Brahma state. Excess of everything spoils this type of Sādhaka. Through Sugrīva character Maharṣi wanted to alarm about such state of Sādhana. So, Vālī-Suggrīva was depicted to represent two different tendencies. They are shown as identical but not twins brothers. This is to indicate that their external apperance might be same but one is supirior tendency over other. Vālī tendency is shown more upright and supirior than Sugrīva tendency. Both these tendencies are supirior than Rāma tendency. Vālī was shown as most upright and powerful and hence difficult for Rāma tendency Sādhaka to empower. It is impossible for a Sādhaka in Rāma State (tejas) to overpower Vālī state (Vāyu). Whereas, Sugrīva is tendency of over expressions and politeness. Rāma Sādhaka in order to acquire Sātvik vṛtti (Sītā) must require to conquer these tendencies. Vālī tendency is impossible to overpower and Sugrīva trendency is easily manipulated. That is the reason why Rāma is shown to have a friendly relationship with Sugrīva where as Rāma Sādhaka requires to kill by treachery a Brahmā knowing Vālī. Honest killing of Vālī by Rāma was not possible hence it was shown in dishonest way. This indicates that honest Bhikku tendency can never die. One can only create illusions of its death. A true Bhikku tendency will always remain.

Sughoṣa : Name of the conch-shell of Nakula.

Sugrīva : Name of a horse.

Suhānu : River flows from Himālaya Mountain.

Suharmā : Court of Indra.

Suhma : A country said to be East of Bengal.

Sujātā : Daughter of Uddālaka and was married to Kahoda. When she was pregnant she was exposed to radiant of fire and the embryo addressed his father, while employed in reading. The child was born in crooked in his body and was called as Aṣṭavakra.

Suka : Weapon used in warfare.

Sukanabha : Ogree, activiely participated in the war.

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Sukanyā : King Śaryatī and was married to Cyavana.

Śuka-saptati : 'The seventy (tales) of a parrot.' This is the original of the Tuti-Namaḥ of the Persian, from which the Hindustānī Totā-kahānī was translated.

Suketu : Yakṣa father of Thatatkī. Son of Gandharava king Surakṣaka.

Sukha : City of Indra, as termed in Varuṇa Purāṇa.

Śukra : The planet Venus and its regent. Śukra was son of Bhṛgu and priest of Bali (Daitya-Guru). He was also known as the son of Kavī his wife's name was Suṣumā or Śataparvā. His daughter Devayānī married Yayāti of the lunar race, and her husband's infidelity induced Śukra to curse him. Śukra is identified with Uṣaṇas, and is author of a code of law. The Harivaṁśa relates that he went to Śiva and asked for means of protecting the asuras against the gods, for obtaining his object he performed "a painful rite, imbibing the smoke of chaff with his head downwards for a thousand years." In his absence the gods attacked the Asuras and Viṣṇu killed his mother, for which deed Śukra cursed him "to be born seven times in the world of men." Śukra restored his mother to life, and the gods being alarmed lest Śukra's penance should be accomplished, Indra sent his daughter Jayantī to lure him from it. She waited upon him and soothed him, but he accomplished his penance and afterwards married her. Śukra is known by his patronymic Bhārgava, and also as Bhṛgu. He was also known as Kavi or Kāvya, 'the poet.' the planet is called Asphujit, Maghabhāva, son of Magha; Ṣodaśaṅsu, 'having sixteen rays;' and Śweta, 'the white.'

Sūkta : A Vedic hymns.

Sūktimantra : Mountain located at Bhallātaka kingdom.

Sulabha : Female mendicant in Mahābhārata.

Śūlas : Spikes used as weapon.

Sumahavala : Name of a Ṛṣi.

Sumāli : Son of Sukeśa and married to Ketumatī.

Sumanas : River flows from Himālaya Mountain.

Sumaṇḍala : King who capatured the island and this island is one of 7 important island.

Sumanmukha : Serpent and son of Vāsuki.

Sumanta : Name of a Ṛṣi.

Sumantra : The chief counsellor of Rājā Daśaratha and friend of Rāma.

Sumantra : Chairoteer of king Śatrughna.

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Sumantu : The collector of the hymns in Atharva-Veda; he is said to have been a pupil of Veda Vyāsa, and to have acted under his guidance.

Sumati : Wife of Sagara and daughter of Ariṣṭanemī.

Sumati : River flows from Himālaya Mountain.

Śumbha and Niśumbha : Two Asuras, who were killed by Durgā. These two were related in the Mārkaṇḍeya Purāṇa, as votaries of Śiva, and performed severe penance for 5000 years in order to obtain immortality. Śiva refused the boon, and they continued their devotions with such increased intensity for 800 years more, that gods trembled for their power. By advice of Indra, the god of love, Kāma, went to them with two celestial nymphs, Rāmabhā and Tilottamā, and they succeeded in seducing the two asuras and holding them in the toils of sensuality for 5000 years. On recovering from their voluptuous aberration they drove the nymphs back to paradise and recommenced their penance. At the end of 1000 years Śiva blessed them "that in riches and strength they should excel the gods." In their exaltation they warred against the gods, who, in despair, appealed in succession to brahma, Viṣṇu, and Śiva, but in vain. The latter advised them to apply to Durgā, and they did so. She contrived to engage the Asuras in war, defeated their forces, slew their commanders, Caṇḍa and Muṇḍa, and finally killed them. *See* Sunda.

Sumeru : The Mountain Meru, actual or personified.

Sumita : Name of a Ṛṣi.

Sumitrā : Wife of Daśaratha and mother of Lakṣmaṇa and Śatrughna. *See* Daśaratha.

Sumukha : 'Handsome face.' This epithet is used for Garuḍa and for the son of Garuḍa.

Sunābha : Chief Minister of Varuṇa.

Sunaḥ-śephas : The legend of Śunaḥśephas, as told in Aitareya Brāhmaṇa, is as follows :—King Hariścandra, of the race of Ikṣavāku, being childless, made a vow that if he obtained a son he would sacrifice him to Varuṇa. Son was born who received the name of Rohita, but the father postponed, under various pretexts, the fulfilment of his vow. When 'It length he resolved to perform the sacrifice, Rohita refused to be the victim, and went out into the forest, where he lived for six years. He then met a poor Brāhmaṇa Ṛṣi called Ajigartta, who had three sons, and Rohita purchased from Ajigartta for a hundred cows, the second son, named Śunaḥśephas, to be the substitute for himself in the sacrifice. Varuṇa approved of the substitute, and the sacrifice was about to be performed, the father

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receiving another hundred cows for binding his son to the sacrificial post, and a third hundred for agreeing to slaughter him. Sunaḥ-śephas saved himself by reciting verses in honour of different deities, and was received into the family of Viśvāmitra, who was one of the officiating priests. The Rāmāyaṇa gives a different version of the legend. Ambarīṣa, king of Ayodhyā, was performing a sacrifice when Indra carried off the victim. The officiating priest represented that this loss could be atoned for only by the sacrifice of a human victim. The king, after a long search, found a Brāhmaṇa Ṛṣi named Ṛcikā, who had two sons, and younger, Śunaḥśephas, was then sold by his own consent for a hundred thousand cows, ten millions of gold pieces, and heaps of jewels. Śunaḥśephas met with his maternal uncle, Viśvāmitra, who taught him two divine verses which he was to repeat when about to be sacrificed. As he was bound at the stake to be immolated, he celebrated the two gods Indra and Viṣṇu with the excellent verses, and Indra, being pleased, bestowed upon him long life. He was afterwards called Devarāta, and is said to have become son of Viśvāmitra. The Mahābhārata and Purāṇas show some few variations. A series of seven hymns in the Ṛgveda is attributed to Śunaḥśephas.

Śunaka : Name of a Ṛṣi.

Sunāman : Son of Ugrasena and brother of Kaṁsa. He was king of Sūrasenas. When Kaṁsa was overpowered in battle by Kṛṣṇa, Sunāman went to succour him, but was encountered and slain by Balarāma.

Sunanda : A princess of Cedī who befriended Damayantī when she was deserted by her husband.

Sunda : Sunda and Upasunda, of Mahābhārata, were two Daityas, sons of Nisunda, for whose destruction. Apsarās Tilottamā was sent down from heaven. They quarrelled for her, and killed each other.

Sunetra : Name of an Elephant.

Sunitha : Name of a Ṛṣi.

Supara : Name of a bird that produce an itching sound.

Suparṇas : 'Fine-winged.' "Beings of superhuman character, as Garuḍa, and other birds of equally fanciful description; one of those classes first created by the Brahmādikas, and included in the daily presentation of water to deceased ancestors, etc."—Wilson.

Supārśva : Son of Sumāli and Ketumālī. He had 2 brothers and 4 sisters, were Rākṣasa in nature. **2.** A fabulous bird in the Rāmāyaṇa. He was son of Sampāti and nephew of Jaṭāyus.

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Suprabiddha : Princes of Sauvīra king who occupied the prince Sindhu inorder to hostile the mind of Draupadī.

Supratīka : Name of an Elephant.

Suprayoga : River flows from Himālaya Mountain.

Supriyā : 'Very dear.' chief of Gandharvas.

Suptaghna : Ogree, activiely participated in the war. Hanumān killed him in the war.

Suptagru : Minister in Rāvaṇa kingdom.

Surā : Wine or spirituous liquor, personified as Surādevī, a goddess or nymph produced at the churning of the ocean. **2.** King of Yādava line of the lunar dynasty, who ruled over the Śūrasenas at Mathurā. He was the father of Vasudeva and Kuntī, hence the grandfather of Kṛṣṇa.

Surabhi : 'Cow of plenty,' produced at the churning of the ocean, which granted every desire, and is reverenced as "the fountain of milk and curds." *See* Kāma-Dhenu and Nandinī.

Suras : Vedas, a class of beings connected with Sūrya, the sun.the inferior deities who inhabit Svarga; a god in general according to some, the word is allied to *Svar*, heaven;' others think it to have sprung from the derivation assigned to asura, and as a-sura is said to signify 'not a god,' Sura has come to mean. 'God.'

Surā : 'Surī', the feminine comprehends all sorts of intoxicating liquors, many kinds of which the Indians from the earliest times distilled and prepared from rice, sugar-cane, the palm tree, and various flowers and plants. Nothing is considered more disgraceful among orthodox Hindus than drunkenness. The use of wine is forbidden not only to Brāhmaṇs but the two other orders as well. So it clearly appears derogatory to the dignity of gods to have received a nymph so pernicious, who ought rather to have been made over to the Titans. However the etymological fancy has prevailed. The word sura, a god, is derived from the indeclinable svar heaven.' Schlegel.

Surasā : A Rakṣasī, mother of Nāgas.'When Hanumān was on his flight to Laṅkā against Rāvaṇa, she tried to save her relative by swallowing Hanumān bodily. To avoid this Hanumān distended his body and continued to do so, while she stretched her mouth till it was a hundred league wide. Then he suddenly shrank up to the size of a thumb, darted through her, and came out at her right ear.

Śūrasena : Kingdom surrounded the Kuru country.

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Surasenas : Name of a people, the Śūrasenī of arrian. Their capital was Mathurā on the Yamunā, which Manu calls Śūrasena.

Suratha : King of Koṭika.

Sureasenas : Name of tribal people.

Śūrpaṇakhā : Śūrpaṇakhā next went to her eldest brother, the most dangerous Rākṣasa demon of all, and the ten-headed Rāvaṇa. Being crafty in her methods of seeking revenge, she not only cried to Rāvaṇa about her disfigurement and their brother Khara's death, she also managed to mention to Rāvaṇa that Sītā was most beautiful woman in the world. 'Having nails like winnowing-fans.'This Rākṣasī admired the beauty of Rāma and fell in love with him. At Citrakūṭa, Rāma, Lakṣmaṇa, and Sītā passed their time in prayers, repetition of Lord's name—japa, yoga and meditation. Lakṣmaṇa used to collect food items for morning and evening meals. Rāma and Sītā used to collect fresh flowers for preparing beautiful bouquets and garland. The hut used to be decorated with these flowers, and at times Sītā would be pleased to adore a flower or two in her long and beautiful hair do. Sītā used to cook the food which consisted of roots, vegetables and milk preparations. In the evening supper consisted of fruits and milk alone. Thus they lived a very simple and peaceful life. Everyone was very happy. Thoughts of dissatisfaction, inconvenience, and longing for palace life never entered their mind anytime. Many sages and Ṛṣis, engaged in various spiritual practices and austerities, came to Rāma for his advice in seeking god. Discussion went on the subjects like devotion—bhakti, karma—action, knowledge—jñāna, and meditation etc. Study of Holy Scriptures and books was added pleasure when Rāma used to enlighten them about the nuances and subtle ties of the philosophical arguments there in. Peace and tranquility descended on the land. Nature was equally hospitable to them with plenty of clean and fresh springs, healthy crop, fresh vegetables and fruits. It is believed that for more than twelve years the holy trio lived at Citrakūṭa. Later they decided to move Southward where the demons were creating lots of difficulties for the common folk to live peacefully. These Rākṣasas (demons) used to beat up the sincere spiritual aspirants—Sādhus and Saṁnyāsins—and used to obstruct their religious rituals. The purpose of Rāma to incarnate on the earth was to destroy these selfish and wicked demons and free the land of evil tendencies so that righteous rule of truth, simplicity, love, and worship of god were reestablished again on the earth. The party thus moved to the forest of Daṇḍakāraṇya in central India. The place is known as Pañcavaṭī near present day Nasik.

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Two huts known as Parṇakuṭīs were erected for Rāma-Sītā and Lakṣmaṇa respectively. On their way to Pañcavaṭī Rāma met sage Atri and Agasthi and discussed certain aspects of devotion and karma theory. One day Rāma and Lakṣmaṇa were sitting a distance apart near their forest dwelling. As it happened Śūrpaṇakhā, sister of Rāvaṇa, was passing from there. She was ugly looking widow, but was ambitious and powerful because of protection assured by her brother, the mighty king of Laṅkā, Rāvaṇa. She fell in love with Rāma at first sight! With her Māyā power she changed herself in a very beautiful maiden and approached Rāma with a lady-in-love like gestures. As she came near, Rāma inquired, "O lady, who are you, what can I do for you?" Śūrpaṇakhā replied, "O handsome, I have fallen in love with you. I am also beautiful, therefore, please marry me." In those days polygamy was not unusual in common People and hence such requests were natural. But Rāma never dream of any other woman as his wife other than Sītā. He had vowed to monogamy. Moreover he could very easily see through the plan of Śūrpaṇakhā. It did not take him more than a second to know the real nature of the beautiful woman in front of him. But he also decided to play some joke on her.

Therefore Rāma said, "O lady, I am sorry I cannot marry you. I am already wedded to one wife Sītā. But my younger brother, Lakṣmaṇa who is sitting there is still unmarried and he may be pleased to marry you. Why don't you approach him!" Śūrpaṇakhā agreed and went to Lakṣmaṇa with similar request to accept her as his bride. Lakṣmaṇa also was in a jolly mood. He told her to go again to Rāma because at present he did not have any plans to marry. Thus three or four time's Śūrpaṇakhā was shuttled between the two brothers. At last her patience gave way and she came to her original form and threatened to kill Rāma and Lakṣmaṇa. At this folly of her, Lakṣmaṇa was irritated and as a result cut her nose and ears with the arrow. Bleeding and in rage, she fled to her one of the brothers, in nearby forest. The demon, brother of Rāvaṇa and equally powerful as Rāvaṇa, marched with huge army to put an end to the tormentors of his sister. A great fight broke out and ultimately the demons were defeated.seeing the end of his brother, Śūrpaṇakha rushed to her second brother Rāvaṇa and narrated the whole story. Rāvaṇa was puzzled. He could not understand that a single Saṁnyāsin like person could defeat his brother and his army. He thought over the matter and came to the conclusion that Rāma must be god incarnate and nobody else. But he promised his sister that he would take revenge of her insult. **2.** Holiest place, where Arjuna donate 1000 cows to a Brāhmin.

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Sursūty : The modern name of the ancient Sarasvatī River. In ancient times it marked with the Dṛṣadvatī river one of the boundaries of the region Āryadeśa and of the sacred district called Brahmavarta the river joins the Ganges and Jumnā at Allahabad.

Surupa : Kine who was born in the southern quarters of Surabhi. She had 3 sisters; they were Haṁsikā, Subhadrā and Sarvakamauga.

Sūrya : The sun or its deity. He is one of the three chief deities in the Vedas, as the great source of light and warmth, but the references to him are more poetical than precise. Some times he is identical with Sāvitrī and Āditya, sometimes he is distinct. "Sometimes he is called son of Dyaus, sometimes of Aditi. In one passage, ushas, the dawn, is his wife, in another he is called the child of the dawns; he moves through the sky in a chariot drawn by seven ruddy horses or mares." Sūrya has several wives, but, according to later legends, his twin sons the Aśvins, who are ever young and handsome and ride in a golden car as precursors of Uṣās, the dawn, were born of a nymph called Aśvini, from her having concealed herself in the form of a mare. In the Rāmāyaṇa and Purāṇas, Sūrya is said to be the son of Kaśyapa and Aditi, but in the Rāmāyaṇa he is otherwise referred to as a son of Brahmā. His wife was Saṅjñā, daughter of Viśvakarmā, and by her he had three children, the Manu Vaivasvata, Yama, and the goddess Yamī, or the Yamunā river. His effulgence was so overpowering that his wife gave him Chāyā (shade) for a handmaid, and retired into the forest to devote her to religion. While thus engaged, and in the form of a mare, the sun saw her and approached her in the form of a horse.

Hence sprang the two Aśvins and Revanta. Sūrya brought back his wife Saṅjñā to his home, and her father, the sage Viśvakarmā, placed the luminary on his lathe and cut away an eighth of his effulgence, trimming him in every part except the feet. The fragments that were cut off fell blazing to the earth, and from them Viśvakarmā formed the discus of Viṣṇu, the trident of Śiva, the weapon of Kubera, the lance of Kārttikeya, and the weapons of the other gods. According to the Mahābhārata, Karṇa was his illegitimate son by Kuntī. He is also fabled to be the father of Śanī and the monkey chief Sugrīva. The Manu Vaivasvata was father of Ikṣvāku, and from him, the grandson of the sun, the Sūryavaṁśa, or solar race of kings, draws its origin. In the form of a horse surya communicated the White Yajurveda to Yājñavalkya, and it was he who bestowed on Satrājit the Syāmantaka gem. A set of terrific Rākṣasas called Mandehas made an attack upon him and sought to devour him, but

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were dispersed by his light. According to the Viṣṇu Purāṇa him, has seen by Sattrājita in "his proper form," "of dwarfish stature, with a body like burnished copper, and with slightly reddish eyes." Sūrya is represented in a chariot drawn by seven horses, or a horse with seven heads, surrounded with rays. His charioteer is Aruṇa or Vivasvat, and his city Vivasvatī or Bhasvatī. There are temples of the sun, and he receives worship. The names and epithets of the sun are numberless. He is Sāvitrī, 'the nourisher;' Vivasvat, 'the brilliant;' Bhāskara, 'light-maker;' Dinakara, 'day-maker;' Arhapati, 'lord of day;' Loka-cākṣuḥ, 'eye of the world;' Karma-sākṣī, 'witness of the deeds (of men);' Graha-rāja, 'king of the constellations'; Gabhastimān, 'possessed of rays;' Sahasrakīraṇa, 'having a thousand rays;' Vikarttana, 'shorn of his beams' (by Viśvakarmā); Martaṇḍa, 'descended from Mṛtaṇḍa,' etc. Sūrya's wives are called Savarṇā, Swāti, and Mahāvīrya. Sūryavaṁśa the solar race. A race or lineage of Kṣatriyas which sprank from Ikṣavāku, grandson of the sun. Rāma was of this race, and so were many other great kings and heroes. Many Rājputs claim descent from this and the other great lineage, the lunar race. The Rāṇā of Udaypur claims to be of the Sūryavaṁśa, and the Jārejās of Cutch and Sindh assert a descent from the Candravaṁśa. There were two dynasties of the solar race. The elder branch, which reigned at Ayodhyā, descended from Ikṣavāku through his eldest son, Vikukṣī the other dynasty, reigning at Mithili, descended from another of Ikṣvākus sons, named Nimi the lists of these two dynasties on the opposite page are taken from the Viṣṇu Purāṇa. The lists given by other authorities show some discrepancies, but they agree in general as to the chief names.

Sūryabhānu : Gate keeper in Rāvaṇa kingdom.

Sūryakānta : 'The sun-gem.' A crystal supposed to be formed of condensed rays of the sun, and though cool to the touch to give out heat in the sun's rays. There touch, to give out heat in the sun's rays. There is a similar moon-stone. It is also called Dahanopala. *See* Candra-Kānta.

Sūryastru : Ogree, activiely participated in the war.

Susankula : Name of a king.

Suśarmā : The Pāṇḍavas, after twelve years in exile, were living the thirteenth year in disguise in the kingdom of Matsya, the powerful commander-in-chief of the army, Bhīma killed Kīcaka. This roused the suspicion in the minds of the Kauravas, as there were not many in the list of wrestlers, other than Bhīma, who could kill Kīcaka. They wanted to find out. King Virāṭa had always been against the Kauravas. They planned to invade

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Matsya, which was apparently weakened due to Kīcaka's death. It was agreed upon in the Kaurava camp that king Suśarmā, an ally of the Kauravas, would attack Matsya from the south drawing off the army towards that end and, when the northern boundaries were relatively unguarded, the Kauravas would launch a surprise attack from that direction. Even if the Pāṇḍavas were not discovered, they decided, atleast they could take away all the cattle from the kingdom. When king Virāṭa came to know that Suśarmā's army was marching on towards his territory, he was at a loss. Yudhiṣṭhira, who was in the guise of an ascetic, told the king : Oh, king! Do not worry! A hermit though, I am quite an expert in fighting and warfare. I also heard that Valala the cook, Dharmagranthī the stable-keeper and Tantripāla the cowherd are very good fighters. All of us shall together drive away our enemy! The delighted king accepted; the army was brought into formation in no time and, under the four Pāṇḍavas in disguise, marched against Suśarmā's army. Suśarmā's army was routed. While the army was away fighting Suśarmā, news reached Matsya that the Kaurava army was accosting the northern frontier.

There was much expectation of young prince Uttara, the heir to the throne. The inexperienced prince was excited and boasted in the presence of women how good he was at warfare and how he matched in prowess the great Arjuna himself! Draupadī, sensing the acute requirement for a powerful warrior in the situation, let it be known to the prince's sister, princess Uttarā, that the dance teacher Bṛhannalā was an expert charioteer and had been charioteer to Arjuna. This news reached the prince and he called for Bṛhannalā, who was Arjuna in disguise. With Bṛhannalā taking the reins, the prince proudly went to the outskirts of the kingdom. But as he went farther and farther from familiar territory, the lesser and lesser his confidence went until, at a point, he begged of Bṛhannalā to turn the chariot back! When Bṛhannalā did not do so, Uttara jumped down from the chariot and began to run towards the city but was chased by Bṛhannalā who carried the surprised prince back. Bṛhannalā then drove the chariot towards a tree and asked the prince to bring down a bag, believed to contain the corpse of a huntress, from its top. The bag was opened and the weapons of the Pāṇḍavas were exposed. Then Arjuna revealed his identity and briefly told the prince the purpose of his disguise and said : do not worry, dear prince! Here is my Gāṇḍīiva, see how it twangs! With it, I can take care of the Kaurava army with ease! You be my charioteer. We shall protect Matsya! We shall bring glory to this kingdom! The prince felt a fresh flow of life all through, what with the

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famed Arjuna himself being his mentor! He drove on the chariot with new vigour towards the enemies. They drove away the Kaurava army and returned triumphant to the kingdom.

Suśarman : A king of Trigartta, who attacked the Rājā of Virāṭa, and defeated him and made him prisoner, but Bhīma rescued the Rājā and made Suśarman prisoner.

Suśeṇa : Monkey, friend of Hanumān.

Suśena : **1.** Son of Kṛṣṇa and Rukmīṇī. **2.** A physician in the army of Rāma, who brought the dead to life and performed other miraculous cures.

Suśna : An asura mentioned in the Ṛgveda as killed by Indra.

Suṣṭhalas : Name of tribal people.

Sūta : 'Charioteer.' a title given to Karṇa.

Sutasoma : Son of Bhīma and Drauapadi.

Sutīkṣa : Sage and discipe of Agastya.

Sutīkṣṇa : A hermit sage who dwelt in the Daṇḍaka forest, visited by Rāma and Sītā.

Sūtjī : Sūtjī, while giving the names of some prominent places of pilgrimage told the assembled sages—'the banks of Gaṅgā are considered to be the holiest among all the places of pilgrimage. The holy Gaṅgā, which originates from the Himālayas in the North, ultimately gets merged with the ocean in the east. During her entire course of flow, she passes through numerous holy places, which owe their holiness mainly to her. Although, any place situated on the banks of Gaṅgā is considered holy, yet Prayāg, Haridwār, Vārāṇasī and Gaṅgā Saṅgam (the place where she meets the ocean) have special significance and there is no other place as holy as each of them. Prayāg is believed to fulfil both the wishes, which a man aspires forworldly enjoyments as well assalvation. Performing the ritual of Piṇḍadān here not only helps the ancestors to liberate but also him. Vārāṇasī is the same place where lord Śiva and Keśava have their respective abodes. Donating at Kurukṣetra brings incomparable virtues and gives both worldly enjoyments as well as salvation. Kedār tīrtha is capable of liberating even a heinous sinner from all his sins. Few other places considered very holy are—Śvetadvīpa, Naimiṣāraṇya, Puṣkar, Ayodhyā, Citrakūṭ, Gomtī, Kañcipurī, Śrī Śail, Kām-Tīrtha, Amarkaṇṭaka, Ujjain, Mathurā, Govardhana, etc. All these places have great religious significance and each of them is capable of liberating a man from all his sins.

Sutra : 'A thread or string.' a rule or aphorism. A verses expressed in brief and

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technical language,—a very favourite form among the Hindus of embodying and transmitting rules. There are Sūtras upon almost every subject, but "the Sūtras" generally signify those which are connected with the vedas, viz., The Kalpa Sūtras, relating to ritual; the Gṛhya Sūtras, to domestic rites; and the Samayacārika Sūtras, to conventional usages. The Kalpa Sūtras, having especial reference to the Veda or Śruti, are called Śrauta; the others are classed as Smārta, being derived from the Smṛti. The sūtras generally are anterior to Manu, and are probably as old as the sixth century B.C. several have been published in the Bibliotheca Indica.

Śutudrī : The river Satlej. *See* Śatadru.

Suvāhu : Rākṣasa, son of Tāraka killed by Rāma.

Suvala : Bird and son of Garuḍa. Born of Kaśyapa's line and enhancing the glory of Vinatā's race, many winged creature, the foremost of speices by begetting children founded and blood. These creatures are endued with great prosperity have the auspicious whirl called Śrī Vatsa.

Suvarcas : Name of an elephant.

Suvarṇa : The allusion is the incarnation of Viṣṇu as the horse headed.

Suvarṇakarṇī : Herbs found in Ṛṣabha Mountain. This herbs is capable of restoring the body to its original complexion.

Suvela. : One of the three peaks of the mountain Trikuṭa, on the midmost of which the city of Laṅkā was built.

Suyajña : Son of Vasiṣṭha.

Suyodhana : 'Fair fighter.' A name of Duryodhana.

Svadhā : 'Oblation.' daughter of Dakṣa and Prasūti according to one statement, according to Agni Purāṇa another she is connected with the pitris or manes, and is represented as wife of Kavi or of one class of pitṛs, and as mother of others.

Svāhā : 'Offering.' daughter of Dakṣa and Prasūti. She was wife of Vahni or fire, or of Abhimāni, one of the Agnis.

Svaphalka : Husband of Gandinī and father of Akrūra. He was a man of great sanctity of character, and where "he dwelt famine, plague, death, and other visitations were unknown." His presence once brought rain to the kingdom of Kāśī-Rāja, where it was much wanted.

Svar : *See* Vyahṛti.

Svarga : The heaven of Indra, the abode of the inferior gods and of beatified mortals, supposed to be situated on mount Meru. It is called also Sairibha,

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Misraka-Vana, Taviṣa, Tri-Divam, Tri-Piṣtapam, and Ūrdhwa-Loka. Names of heaven or paradise in general are also used for it.

Svar-loka : *See* loka.

Svarociṣa : Name of the second Manu. *See* Manu.

Svasti : An interjection : well, happily : hence a salutation meaning, may it be well with thee! Hail! So be it.

Svāstika : House with no entrance in the East. 2. Musical instrument used during festival.

Svayaṁbhu : 'The self-existent.' A name of Brahmā, the creator.

Svayaṁbhuva : A name of the first Manu.

Śveta : Rocky mass found in Maināka Mountain.

Śvetabhadra : Name of an Apasarās.

Śveta-dwīpa : 'The White island or continent.' Colonel Wilford attempted to identify it with Britain.

Śvetaketu : A sage, according to Mahābhārata, put a stop to the practice of married women consorting with other men, especially with Brāhmaṇas. His indignation was aroused at seeing a Brāhmaṇa take his mother by the hand and invite her to go away with him. The husband saw this, and told his son that there was no ground of offence, for the practice had prevailed from time immemorial. Śvetaketu would not tolerate it, and introduced the rule by which a wife is forbidden to have intercourse with another man unless specially appointed by her husband to raise up seed to him.

Śvetavāhana : Name of Arjuna, whose battle chariot with white horse decked wih golden armour?

Syāla : 'A brother-in-law.' A Yādava prince who insulted the sage Gārgya, and was the cause of his becoming the father of Kālayavana, a great foe of Kṛṣṇa and Yādava family.

Śyāmā : Banyan tree with full of dark gree leaves. Tree found in Himālaya

Syamantaka : A celebrated gem given by the sun to Satrājita. "It yielded daily eight loads of gold, and dispelled all fear of portents, wild beasts, fire, robbers, and famine." But though it was an inexhaustible source of good to the virtuous wearer, it was deadly to a wicked one. Satrājita being afraid that Kṛṣṇa would take it from him gave it to his own brother, Prasena, but he, being a bad man, was killed by a lion. Jāmbavat, king of the bears, killed the lion and carried off the gem, but Kṛṣṇa, after a long conflict, took it from him, and restored it to Satrājita. Afterwards Satrājita was killed in' his sleep by Śatadhanwan, who carried off the gem. Being

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pursued by Kṛṣṇa and Balarāma, he gave the gem to Akrūra and continued his flight, but he was overtaken and killed by Kṛṣṇa alone. As Kṛṣṇa did not bring back the jewel, Balarāma suspected that he had secreted it, and consequently he upbraided him and parted from him, declaring that he would not be imposed upon by perjuries. Akrūra subsequently produced the gem, and it was claimed by Kṛṣṇa, Balarāma, and Satyabhāmā. After some contention it was decided that Akrūra should keep it, and so "he moved about like the sun wearing a garland of light."

Syandika : River. Rāma crosses the river with the help of his horse.

Syanjña : House of a Brhāmaṇa, who was well-versed in Vedas.

Syavāśwa : Son of Arcananas. Both were Vedic Ṛṣis. In a hymn he says, "Sasiyasi has given me cattle, comprising horses and cows and hundreds of sheep." The story told in explanation is that Arcananas, having seen the daughter of Rājā Rathāviti, asked her in marriage for his son Syavāśwa. The king was inclined to consent, but the queen objected that no daughter of their house had ever been given to anyone less saintly than a Ṛṣi. To qualify himself Syavāśwa engaged in austerities and begged alms. Among others, he begged of Sasiyasī, wife of Rājā Taranta. She took him to her husband, with whose permission she gave him a herd of cattle and costly ornaments. The Rājā also gave him whatever he asked for, and sent him on to his younger brother, Purumilhā. On his way he met the Maruts, and lauded them in a hymn, for which he made him a Ṛṣi. He then returned to Rathāvitī, and received his daughter to wife.

T

Taittirīya : This term is applied to the Saṁhitā of the Black Yajurveda. (*See* Veda) It is also applied to a Brāhmaṇa, to an Araṇyaka, to an Upaniṣad, and a Pratiśākhya of the same Veda. All these are printed, or are in course of printing, in the Bibliotheca Indica, and of the last there is a translation in that serial.

Takṣa, Takṣaka : Son of Bharata, and Nephew of Rāmacandra. The sovereign of Gandhara, who resided at and probably founded Takṣa-śilā or Taxila, in Panjab.

Takṣa-śilā : A city of Gandharas, situated in the Panjab. It was the residence of Takṣa, son of Bharata and nephew of Rāmacandra, and perhaps took its name from him. It is the Taxila of Ptolemy and other classical writers. Arrian describes it as "a large and wealthy city, and the most populous between the indus and hydaspes." It was three days' journey East of the

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Indus, and General Cunningham has found its remains at Sahdhari, one mile north-east of Kala-Kisarai.

Tālavakāra : Name of the Kena Upaniṣad.

Tālajaṅgha : Son of Jayadhvaja, king of Avantī, of the Haihaya race, and founder of the Talajaṅgha tribe of Haihayas.

Tālaketu : 'Palm-banner.'an appellation of Bhīṣma; also of an enemy killed by Kṛṣṇa. Balarāma had the synonymous appellation Tāladhvaja.

Tālam : Throne of Durgā.

Tamas : One of the three guṇas—Essential attributes or characteristsics of manifested beings and things : the quality of darkness, illusion, and ignorance. In a different sense tamas also means passivity, repose, inertia.

Tamasa : The river "tonse," rising in the Rikṣa Mountains, and falling into the Ganges.

Tāmralipta : Country immediately west of the Bhagīrathī; Tāmlook, Hijjāli, and Midnapore. Its inhabitants are called as Tāmraliptakas.

Tāmraparṇa, Tāmraparṇi : Ceylon, the ancient Taprobane. There was a town in the island called Tāmraparṇi, from which the whole island has been called by that name.

Tāṇḍu : One of Śiva's attendants. He was skilled in music, and invented the dance called Tāṇḍava.

Tāṇḍya, Tāṇḍaka : Most important of eight Brāhmaṇas of Sāma-veda. It has been published in the Bibliotheca Indica.

Tantra : 'Rule, ritual.' The title of a numerous class of religious and magical works, generally of later date than the Purāṇas, and representing a later development of religion, although the worship of the female energy had its origin at an earlier period. The chief peculiarity of the tantras is the prominence they give to the female energy of the deity, his active nature being personified in the person of his Śakti, or wife. There are a few tantras which make Viṣṇu's wife or Rādhā the object of devotion, but the great majority of them are devoted to one of the manifold forms of Devī, the Śakti of Śiva, and they are commonly written in the form of a dialogue between these two deities devi, as the Śakti of Śiva, is the especial energy concerned with sexual intercourse And magical powers, and these are the leading topics of the tantras. There are five requisites for tantra worship, the five makaras or five m's-(1) Madya, wine; (2) Māṁsa, flesh; (3) Matsya, fish; (4) Mudrā, parched grain and mystic gesticulations; (5) Maithuna, sexual intercourse. Each Śakti has a twofold nature, white and black, gentle and ferocious. Thus Umā and Gaurī are gentle forms

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of the Śakti of Śiva, while Durgā and Kālī are fierce forms. The Śāktas or worshippers of the Śaktis are divided into two classes, Dakṣiṇacārīs and Vāmānacārīs, the right-handed and the left-handed. The worship of the right-hand Sāktas is comparatively decent, but that of the left hand is addressed to the fierce forms of the Śaktis, and is most licentious. The female principle is worshipped, not only symbolically, but in the actual woman, and promiscuous intercourse forms part of the orgies. Tantra worship prevails chiefly in Bengal and the eastern provinces.

Tāpana : Ogree actively participated in the war. Aṅgada killed him in the war.

Tanesar : This is a small sacred town for the Hindus. It is believed that Lord Śiva was first worshipped here in the form of a liṅga. The ancestor of the Mahābhārata heroes, Kuru, performed penance on the banks of Yamunā and Paraśurāma, the great warrior and sage killed many Kṣatriyas here. Also famous here is a legend that states that King Harṣa first graced the earth on this land. He is believed to have taken over the reigns of the kingdom at the delicate age of 16 and continued ruling for glorious 41 years. He had rescued his widowed sister from self immolation. Most of the temples in this land were destroyed when Sultan Muhammad attacked this town. Nearby are the Cini Masjid and Pathar Masjid, built in the outstanding Mughal architectural style.

Tapas : [Tapas = warmth, penance, austerity]. Meditation with self-denial. Sacrifice of material desires as an oblation to primordial fire to establish union with life essence. Mars is the planetary, deity leading to austerity. Tapa is the fire which burns all material and gross impurities in one's life.

Tapasewar : Name of a place. It was known as Tāpeśvar (place to perform tap) is situated on the banks of tons river (earlier known as river Tāmasa), in the most scenic hills of Dehradun. The holy shrine has links even before Mahābhārata. It is also believed that this place is the residence of guru Droṇācārya and at that time this place was famous with the name of "Droṇa Aśrama". The shivling was known as "Deveśwar". From the ancient literature avaialble, it is believed that guru Droṇācārya learned all his skills at this place and acquired rare weapons from lord Śiva, at this place only. His son "Aśvatthāmā" also took birth in this holy shrine around 5225 years ago.

Tāpati : The river Tāpti personified as a daughter of sun by Chāyā. She was mother of Kuru by Samvaraṇa.

Tārā : Star; a Nakṣatra or planets in general. The wife of Jupiter (Bṛhaspati) who was seduced by Soma (moon) from whom Budha (mercury) was born.

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Tārā was also the name of the wife of the ape-king Vālī and the mother of Aṅgada. After Vālī's death, she was taken as wife by his brother, Sugrīva, who helped Rāma in searching for his abducted wife, Sītā, and assisting him in his war against Rāvaṇa wife of the monkey king Vālī, and mother of Aṅgada. After the death of Vālī in battle she was married to brother, Sugrīva.

Tāraka : Wife of Bṛhaspati. According to Purāṇas, Soma, the Moon, carried her off, which led to a great war between the gods and the Asuras. Brahmā put an end to the war and restored Tārā, but she was delivered of a child which she declared to be the Son of Soma, and it was named Budha. *See* Bṛhaspati. **2.** Female Daitya, daughter of the Yakṣa Suketu or of the demon Sunda, and mother of Mārīca. She was changed into a Rākṣasī by Agastya, and lived in a forest called by her name on the Ganges, opposite the confluence of the Sarju, and she ravaged all the country round. Viśvāmitra desired Rāmacandra to kill her, but he was reluctant to kill a woman. He resolved to deprive her of the power of doing harm, and cut off her two arms. Lakṣmaṇa cut off her nose and ears. She, by the power of, sorcery, assailed Rāma and Lakṣmaṇa with a fearful shower of stones, and at the earnest command of Viśvāmitra, the former killed her with an arrow.—Rāmāyaṇa. **3.** Son of Vajranaka. A Daitya whoso austerities made him formidable to gods, and for whose destruction Skanda, the god of war, was miraculously born.

Tāraka-Maya : The war which arose in consequence of Soma, the moon, having carried off Tārā, the wife of Bṛhaspati.

Tārkṣya : An ancient mythological personification of the sun in the form of a horse or bird in later times the name is applied to Garuḍa.

Taṣṭrī : Monkey and he had a son named Nala. He belongs to Kakutsa race and best artificer of the universe.

Tat (also Tad) : The word used by Vedic sages to represent that which is beyond expression, the unnameable principle—rendered that—in contradistinction to the manifested World.

Tatwa Samāsa : Text book of the Sāṅkhya philosophy, attributed to Kapila himself.

Teliṅga : Telugu country, stretching along the coast from Orissa to Madras.

Tīkṣṇavega : Ogree actively participated Hanumān killed him.

Tilaka : Tree found in middle of Laṅkā.

Tilottamā : Name of an Apsarās. She was originally a Brāhmaṇa female, but for the offence of bathing at an improper season she was condemned to be

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born as an Apsarās, for the purpose of bringing about the mutual destruction of the two demons Sunda and Upasunda.

Timin, Timin-Gila : Timin is a large fabulous fish. The Timin-Gila, 'Swallower of the Timin,' is a still Larger one; and there is one yet larger, the Timin-Gila-Gila or Timi-Timin-Gila, 'Swallower of the timin-gila.' Cf. The Arabic Tinnin, Sea-Serpent. It is also called Samudraru.

Timingilas : Aquatic animals.

Tinduka : Fruit yielding tree.

Tīṣya : Kali Yuga or fourth age.

Tittīri : 'A partridge.' An ancient sage who was the pupil of Yāska, and is an authority referred to by Pāṇinī some attribute the Taittirīya Saṁhitā of the Yajurveda to him. *See* Veda. **2.** Serpent and son of Kaśyapa

Toraṇa : Name of a village.

Toṣalaka : An athelete and boxer who was killed by Kṛṣṇa in the public arena in the presence of Kaṁsa.

Traigarttas : People of Trigartta.

Trasadasyu : Royal sage and author of hymns. According to Sāyaṇa, he was son of Purukutsa. When Purukutsa was a prisoner, "His queen propitiated the seven Ṛṣis to obtain a son who might take his father's place. They advised her to worship Indra and Varuṇa, in consequence of which Trasadasyu was born." He was renowned for his generosity. According to the Bhāgavata Purāṇa he was father of Purukutsa.

Tretā yuga : Second age of the world, a period of 1,296,000 years. *See* Yuga.

Tri-bhuvana, : Tri-Loka the three worlds, Swarga, Bhūmī, Pātāla–Heaven, earth, and hell.

Tridaśa : 'Three times ten, thirty.' In round numbers, the thirty-three deities–Twelve Ādityas, Eight Vasus, Eleven Rudras and Two Aśins.

Trigartta : 'The country of the three strongholds,' lately identified with the northern hill state of Kaṭoca, which is still called by the people "the country of Traigarta."—Wilson. General Cunningham, however, clearly identifies it with the Jalandhar Doab and Kangra.

Trijaṭā : An amiable Rākṣasī who befriended Sītā when she was the captive of Rāvaṇa in Ceylon. She is also called Dharmajña.

Trikaṇḍa : Śeṣa a Sanskrit vocabulary in three chapters, composed as a supplement to the Amarakoṣa. It has been printed in India.

Trikūṭa : 'Three peaks.' **1.** The mountain on which the city of Laṅkā was built. **2.** A mountain range running south from Meru.

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Tri-Lochana : 'Three-eyed,' *i.e.*, Śiva.The Mahābhārata relates that third eye burst from Śiva's forehead with a great flame when his wife playfully placed her hands over his eyes after he had been engaged in austerities in the Himālaya. This eye has been very destructive. It reduced Kama, the god of love, to ashes.

Trimurtī : 'Triple form.' The Hindu triad. This was foreshadowed in the Vedic association of the three gods Agni, Vāyu, and Sūrya. The triad consists of the Gods Brahmā, Śiva, and Viṣṇu, the representatives of the creative, destructive, and preservative principles. Brahmā is the embodiment "of the Rajo-guṇa, the quality of passion or desire, by which the world was called into being; Śiva is the embodied Tamo-guṇa, the attribute of darkness or wrath, and the destructive fire by which the earth is annihilated; and Viṣṇu is the embodied Satwa-guṇa, or property of mercy and goodness by which the world is preserved. the three exist in one and one in three, as the Veda is divided into three and is yet but one; and they are all Asṛta, or comprehended within that one being who is parama or 'supreme,' Guhya or 'Secret,' and Sarvātma, 'the sow of all things.'" Wilson. the Padma Purāṇa, which is a Vaiṣṇava work and gives the supremacy to Viṣṇu, says, "in the beginning of creation, the great Viṣṇu, desirous of creating the whole world, became three-fold : creator, preserver, and destroyer. In order to create this world, the supreme spirit produced from the right side of his body himself as Brahmā; then in order to preserve the world he produced from the left side of his body Viṣṇu; and in order to destroy the world he produced from the middle of his body the eternal Śiva. Some worship brahma, others Viṣṇu, others Śiva; but Viṣṇu, one yet threefold, creates, preserves, and destroys, therefore let the pious make no difference between the three. "The representation of the Tri-murti is one body with three heads : in the middle Brahmā, on the right Viṣṇu, and on the left Śiva. The worship of Brahmā is almost extinct, but Viṣṇu and Śiva receive unbounded adoration from their respective followers, and each is elevated to the dignity of the Supreme Being.

Trinavartta : Demon who assumed the form of a whirlwind and carried off the infant Kṛṣṇa, but was over-powered and killed by the child.

Tripada : 'Three footed.' Fever personified as having three feet, symbolising the three stages of fever heat, cold, and sweat.

Tripura : Triple city. 1. According to Harivaṁśa it was aerial, and was burnt in a war with the gods. 2. A name of the demon Bāṇa, because he received in gift three cities from Śiva, Brahmā and Viṣṇu. Śiva killed him. This name at full length is Tripurāsura. This name is also applied to Śiva.

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Tripurī : Capital city of Cedīs, now traceable an insignificant village of Tewar, on the banks of the Narmadā.

Triśaṅku : Triśaṅku, king of Ayodhyā, was seventh in descent from Ikṣvāku. Daśaratha holds the thirty-fourth place in the same genealogy. We are thrown back, therefore, to very ancient times, and it occasions some surprise to find Vasiṣṭha and Viśvāmitra, actors in these occurences, still alive in Rāma's time. It does not appear how Triśaṅku, in asking the aid of Vasiṣṭha's sons after applying in vain to their father, could be charged with resorting to another Śākhā (school) in the ordinary sense of that word; as it is not conceivable that the sons should have been of another Śākhā from the father, whose cause they espouse with so much warmth. The commentator in the Bombay edition explains the word Śākhāntaram as Yājanādinā Rakṣāntaram, 'one who by sacrificing for thee, etc., will be another protector.' Gorresio's Gauḍa? Text, which may often be used as a commentary on the older one, has the following paraphrase of the words in question, ch. 60, **3.** Mālam Utsrijya? Kasmāt Tvam Śākāsv Ichasi Lambitum? 'Why, forsaking the root, dost thou desire to hang upon the branches?'" Muir, Sanskrit texts, Vol. I., p. 401. 'This cannot refer to the events just related : for Viśvāmitra was successful in the sacrifice performed for Triśaṅku. Still his restless mind would not allow him to remain longer in the same spot. So the character of Viśvāmitra is ingeniously and skilfully shadowed forth : as he had been formerly a most warlike king, loving battle and glory, bold, active, sometimes unjust, and more frequently magnanimous, such also he always shows himself in his character of anchorite and ascetic.' Schlegel.

Tri-śirās : 'Three-headed.' **1.** In the Vedas, a son of Tvaṣṭṛ; also called Viśvarūpa. **2.** Fever personified as a demon with three heads, typical of the three stages of heat, cold, and sweating. **3.** Kubera, god of wealth. **4.** An asura killed by Viṣṇu. 5. A son or a friend of Rāvaṇa killed by Rāma.

Triśūla : 'Trident.' The trident of Śiva

Trita, Trita Aptya : Minor deity mentioned occasionally in the Ṛgveda, and generally in some relation to Indra thus "Indra broke through the defences of Vala, as did Trita through the coverings (of the well)." In explanation of this and similar allusions, a legend is told by the commentator to the effect, that Ekata, Dwita, and Trita (first, second, and third), were three men produced in water by Agni, for the purpose of rubbing off the remains of an oblation of clarified butter. Agni threw the cinders of the offerings into water, and from them sprang the three brothers, who, from their origin in water (āp), were called aptyas. Trita

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went one day to draw water from a well and fell into it. The Asuras than heaped coverings over the mouth of it to prevent his getting out, but he broke through them with ease. The Nīti-Mañjarī tells the story differently. Ekata, dwita, and trita were travelling in a desert and suffered from thirst. They came to a well from which Trita drew water and gave it to his brothers. In order to appropriate his property the two brothers threw him into the well, placed a cart-wheel over it, and there left him. Trita prayed earnestly to the gods, and with their help he escaped.

Tritsus : A people frequently mentioned in the Veda. Sāyaṇa says they were "priests who were Vasiṣṭha's disciples." Vasiṣṭha himself is said to have belonged to the tribe.

Triveṇī : 'The triple braid.' A name of Prayāga. It is so called because the Ganges and Yumnā here unite, Sarasvatī is supposed to join them by an underground channel.

Trivikrama : Name of Viṣṇu used in the Ṛgveda, and referring to three steps or paces which he is represented as taking. These steps, according to the opinion of a commentator, are "the three periods of the sun's course, his rising, culminating, and setting." An old commentator says, "Viṣṇu stepped by separate strides over the whole Universe. In three places he planted his step, one step on the earth, a second in the atmosphere, and a third in the sky, in the successive forms of Agni, Vāyu, and Sūrya." The great commentator Sāyaṇa, a comparatively modern writer, understands these steps as being the three steps of Viṣṇu in the Vāmana or dwarf incarnation, and no doubt they were the origin of this fiction.

Tryambaka : 'Three-eyed,' or 'having three wives or sisters.' **1.** A name of Śiva. **2.** One of the Rudras. **3.** Name of one of the twelve great Liṅgas.

Tryaruṇa : King, son of Trivṛṣan, of the race of Ikṣavāku. He was riding in a chariot which Vṛṣa, his Purohita or family priest, was driving. The vehicle passed over and killed a Brāhmaṇa boy, and a question arose as to who was responsible for the death. The question was referred to an assembly of the Ikṣavākus, and they decided it against Vṛta. The Purohit by his prayers then restored the boy to life, and being very angry with them for what he deemed partiality, "fire henceforth ceased to perform its functions in their dwellings, and the cooking of their food and other offices ceased." The Ikṣavākus appeased him, and upon his prayers the use of fire was restored to them. This story is told by Sāyaṇa in elucidation of a Vedic allusion, and he quotes the Satyayana Brāhmaṇa as the authority.

Tukharas : Northern tribe from whom Tukharistān obtained its name. They

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are probably the tribe of Śakas, by whom Bactria was taken from the Greeks. They are also called Tuṣaras.

Tulādhara : A trading Vaiśya mentioned in Mahābhārata as very virtuous and learned to whom Jajāli, an arrogant Brāhmaṇa, was sent by a voice from the sky to learn wisdom.

Tulasī Rāmāyaṇa : In the 16th centuries, during the life time of sant (saint) Tulasīdās, the Moguls had established their rule in India. The Indian population was full of despair at its political defeat. There was the fear that together with the political rule, it would lose the influence of its religion and culture. The future of the country and the nation was enveloped in darkness. During such a time were born in India such saints as Tulasīdās, Sūrdās, Kabīr, Mīrā, Narsiṁha Mehta and Tukārām. By the flowing current of their devotion they immortalised the Hindu Nation. Tulasīdās endeared himself to his countrymen, because like Rāmananda, he gave up the use of Sanskrit and wrote in the common language of the people. Till the time of Tulasīdās, the Rāmāyaṇa had been told in chaste Sanskrit language, which enabled the priestly class of Brāhmins to make the story a close preserve. Tulasīdās wrote the Rāmāyaṇa in the spoken language Avadhī and Brajbhāṣā. He composed his famous book Śrī Rāmacaritamānasa (Tulasī Rāmāyaṇa) in 1574. Rāmacaritamānas or the life story of Śrī Rāma proved to be a great force in preserving the Sanātana Dharma (Hindu religion) and helped in giving back to the people confidence in them and faith in their own culture. This great work proved to be an immediate success and has been enshrined in the heart of the common man for more than four centuries. In all the Hindi speaking provinces, many of its lines have become well known quotations.

The influence of this book on the life and thought of the people cannot be overestimated. The Rāmacaritamānas is in no way a Hindi translation of Vālmīki's Rāmāyaṇa. Broadly speaking, it follows the course of Vālmīki's story, but the whole spirit of Tulasīdās's poem differs widely from that of Vālmīki's epic. Vālmīki tells the story of Śrī Rāma as a royal hero, but for Tulasīdās on the other hand, Śrī Rāma is held to be one with Viṣṇu and with Brāhmana (the supreme lord) playing the part of a mortal man for the benefit of the faithful. Tulasī's Śrī Rāmacaritamānas is based on the Adhyātma Rāmāyaṇa. The Adhyātma Rāmāyaṇa forms part of the Brahmāṇḍa Purāṇa. These works are very highly respected by all classes of Hindus. They make a clear statement of the doctrines of the Vedānta, and like the Bhagavad Gītā, for its combination of the path

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of devotion with that of knowledge (Bhakti Mārga and Jñāna Mārga). In these works, Śrī Rāma is depicted as the personification of the supreme spirit. The Vedānta looks upon the world as due to the action of Māyā or nescience (ignorance). Tulasī's Śrī Rāmacaritamānas and its parent the Adhyātma Rāmāyaṇa, represent that school of thinkers in India which has adopted the theory of Anādi Avidyā (or the beginningless error) to explain the world process. For instance, in both the Adhyātma Rāmāyaṇa and Tulasī's sri Rāmacarita-mānas, in the Araṇya Kāṇḍa, before Sītā's abduction by Rāvaṇa, Śrī Rāma makes the real Sītā enter the fire (probably the yogic fire) and an illusory Sītā play all the subsequent parts in the drama. Tulasī Rāmāyaṇa deals not only with the basic principles of religion but also their practical application to life. These principles have to be thoroughly understood before they can be put to use to bring about the integrated development of human personality. The practical techniques that will open up the secret Chamber will be available only to those who are prepared to understand the basic laws honestly and without making any compromises. the Tulasī Rāmāyaṇa says in the Bāla Kāṇḍa 34-14 in the Bala Kāṇḍa, copāī 14 verse 6, is a specific assurance that whoever reads or listens to its recitation with full understanding and translates its principles into action, shall be freed from the evils of Kaliyuga and become a devotee of Bhagavān Śrī Rāmacandra. He shall thereby be completely free from suffering in every form. Jo Ehi Kathahi Saneh Sametā, Kahihahi Sunihahi Samuzi Sachetāhoihahi Rāma Caraṇa Anurāgi, Kali Mala Rahita Sumaṅgal Bhāgīn the Uttar Kāṇḍa, copāī 119 verse 5 it is written that not even in dream, shall the devotee have suffering of any kind or in any measure. This assurance of the Rāmacaritamānas cannot be looked upon as a poetic overstatement. Goswami Tulasīdās has repeated many a times that this sacred book is capable of removing Tritāp or the triple maladies of disease, worry and fear : Rāma Bhagati Mani ūr Basa Jāke, Duḥkha Lavalesā Na Sapanehu Tāke—this has been stated clearly towards the end of the book as well : Sunu Khagapati Yaha Kathā Pāvanī, Trividha Tāp Bhavabhaya Dāvanī—the scripture that holds out such a promise, is widely read and listened to with reverence by princes and peasants alike. Non-stop recitals (Akhaṇḍa Pāṭha) are also arranged occasionally in thousands of homes. Those who have failed to grasp the basic philosophy of the Rāmāyaṇa and to translate it into action have failed to derive the promised benefits. Relying solely on rites and rituals without full understanding, such a person derives very little benefit.

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Religion is a body of principles, of values and modes of conduct, the conscious practice of which is absolutely indispensable for the physical, mental and spiritual development of the individual and for transforming the brute and the sub-human in him into the human and the divine. Religion thus sets forth the correct and natural way of day to day living—the only means of ensuring abiding happiness and prosperity for man and society. In such a way religion becomes alive and points to the true way to god worship. The true essence of worship is pure devotion and true love and this love of the lord must find its very concrete expression in the conduct of the devotee in the day to day life. It would not remain a mere mental concept but would be revealed in his love of humanity. The Rāmāyaṇa teaches how man can bring about the necessary change within himself. We must accept the basic and fundamental truth that religion is the only true way of life. While the principles of religion remain unchanged, experiences will differ from person to person, according to his her stage of development and achievement.

Tulasīdās : He was one of the best poets ever to have graced Bharata. His verses were written in Hindi and accessible to everyone. He is well known for the work, which was referred to as the greatest book ever written by Gāndhījī, 'Rāmacaritamānas' it is impossible to write a brief note about Tulasīdās and be content about it. The reader is kindly advised to read in detail Rāmacaritamānas for a deeper appreciation of Tulasīdās, the person, the poet, the philosopher, the saint and, more importantly, the devotee of Lord Rāma. Tulasīdās was born in the year 1532 to a Brāhmin family in the town of Rājāpur. He suffered separation from his parents at a very young age and was not taken care of by his relatives. He came into contact with some saints who advised him to surrender to Lord Rāma. Thus, he got associated with a Hanumān temple and ate whatever was given to him. Not much is known about Tulasī's guru, but he met him in Sukarkheta. Since Tulasīdas was not mentally equipped at that time for complex philosophies, his guru advised him to take up the path of devotion to Rāma. As time grew on, Tulasī's love for Rāma grew deeper and deeper. However, in his youth, he got married to a woman named Ratnāvalī. Tulasī, not being able to bear the separation, went to meet her. Ratnāvalī is said to admonish Tulasī by saying 'I am just a bag of flesh and bones. Why are you so attracted to it? Why don't you love Lord Rāma with the same fervour?' This type of retort is not typical of Indian wives (atleast during that time).

One wonders whether Ratnāvalī was itself spiritually inclined or whether

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God determined it was the appropriate time for Tulasī to leave the family life. Anyway, Tulasī contemplated on this remark and left all connections with the family life. After bidding goodbye to family life, he lived in Citrakūṭa for some time before 1564. He used to go around houses for alms. One day, he came to the house where his wife and father-in-law lived, but he did not recognize them. Though the wife recognized him, she just gave him alms and food. When she insisted that he partake spices like pepper, salt etc, he replied that he had his own supply of spices in his possession. Early next morning, when Tulasīdās was preparing to leave the house, his wife requested him to take her with him. But, he refused saying that he has renounced family life. Ratnāvalī was angered and remarked, 'You have spices in your possession, but not wife. What kind of renunciate are you.' Tulasīdās recognized the folliness of being attached to food, and thanked his wife for the lesson and threw away all his remaining possessions. He, then, migrated to Kāśī. Scholars have rightly pointed out that Rāmacaritamānas would never have been written if not for Ratnāvalī's remarks. Though he made several pilgrimages throughout the country, his permanent residence was in Kāśī. He commenced writing Rāmacaritamānas in Ayodhyā but came back to Kāśī. Nābhājī, the author of Bhaktamālā (1600), writes that Tulasīdās was an incarnation of Vālmīki itself born again to explain Rāmāyaṇa in the vernacular langauge. This raise in his fame naturally created many enemies, who attacked his caste, his asceticism etc, but Tulasī does not seem to have been bothered by this. Tulasī was a personification of humility. He declares in the Mānasa that he is no poet and he is imperfect and only sings the excellence of Rāma according to his poor wit and understanding. This is the case in his other works Gītāvali (1571), Kavitāvalī (1612), Barvairāmāyaṇa (1612) and one of the best works, Vinaya Patrikā (request to Rāma). Tulasī, should not, however, be considered partial to Rāma in exclusion to others. He appreciated the diverse tenets of Śaiva, Advaita and Saṁkhya philosophies. He authored 22 different works. He never became attracted to miracles or money.

Once the powerful king Jahāngīr offered him money in return for the performance of some miracles. Tulasī retorted 'who needs money when one has the love of (and for) Rāma? What use is a miracle before his glory?' In Kāśī, he became the head of the monastery in Lolarka Kuṇḍa and was designated 'Gosain.' Around 1612, he started to suffer from acute arm pain, boils causing uprooting of his hair and also seems to have suffered from the epidemic in the local area. Having dedicated his life to Lord Rāma, these were considered to mere trifles and Tulasī passed

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away on the third day of the dark fortnight in the month of Śravaṇa in 1623. Rāmacaritamānashaving examined the life of Tulasīdās; let us encounter the work 'Rāmacaritamānas.' There is no book which is considered more valuable by millions of devotees of Lord Rāma in North India. The Mānasa ministers munificently to the fancy of millions of Indians whose companion is Tulasī's poetry. Many a friend of mine utter Tulasī's kṛtis when idling or hum his verses during monotonous work. When the country was plunged in a gloomy atmosphere during the Muslim rule, the bhakti movement which inspired hundreds of people arose. Whether it was Caitanya, Rāmananda, Vallabha, Mīrābāī, Tukārām, Rāmānuja, Mādhva, Kabīr, Sūradās etc.., the common thread was the bhakti exhibited toward Rāma or Kṛṣṇa. But the epic Mānasa brings the common people hope even nowadays in the darkness of Kali yuga. Tulasī is so magnificent in telling the episodes, whether it is Bharata's lamentation on arrival at Ayodhaya, Kaikeyī in the chamber, or the conversation of Nārada and Rāma, that it is extremely moving and coherent. Tulasī is so passionately devoted to Lord Rāma that by the sheer liveliness of his poetic imagination, he brings into life Rāma, not as a son of Daśaratha but as a qualified incarnation of Viṣṇu and also as Brahman itself. Yes, the same Brahman which the Vedas and Upaniṣads struggle to define and comprehend and resort to negativity as 'neti neti' (not this, not this). The basic religious principle of Tulasī can be found in the Uttarakāṇḍa of the Mānas in the dialogue between Garuḍa and Bhuśuṇḍī. As Tulasī points out, the name Rāma means 'like a sun that dispels the darkness of ignorance.' Tulasī's Rāma is thus Saccidānanda. He is the all prevading Brahman and as Śiva says 'the story of Rāma is an axe which fells the tree of Kaliyuga.' Though bhakti in all its glory, it is also Advaitic.

Often, he lets debates and long verses interrupt the storyline to pour a whole philosophy of Advaita. However, either the intregity or the unity of the story is ever lost. Tulasī cries out 'I am the servant and He my master. Hold fast to this doctrine and worship the lotus feet of Rāma.' But in the same breath, he says 'I am that—this unbroken mental state is the flame which burns away the ignorance. No distinction is possible at this state.' When there is genuine faith in Rāma, the material object does not lead one astray. When the senses are controlled, discrimination is cultivated. With discrimination, the essence of real and unreal is ascertained and with this and the grace of Rāma itself—mukti is obtained. Tulasī stresses the importance of loss of the individual in attaining the supreme state of bliss. Some western scholars have alleged that this work

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is just a translation of the Sanskrit Rāmāyaṇa by Vālmīki. One should remember that both Rāmacaritamānas and Rāmāyaṇa are both biographies of Lord Rāma. Naturally, there should not major changes between the two. Tulasī is an independent poet who creates a world using metaphors and similes which though overall consistent with Vālmīki's rendition differs considerably in many places. For example, the Uttarakāṇḍa in the Mānas does not even resemble the Vālmīki's Rāmāyaṇa. Some scholars have noted that Tulasīdās is Kālidās of Hindi literature. Actually, he is much more. Kālidās was a great Sanskrit poet, and there is no doubt of that, but he did not spread a social and bhakti movement. Whether it is in usage of rasa, similes or metaphors, Tulasīdās parellels and even exceeds the versatality of Kālidās. Another issue is the use of various caṇḍas (meters). Kālidās is a deft poet who in his Raghuvamsha literally plays with the language. Tulasī is not far behind, he also uses many meters including anuṣṭubh, toṭaka, vaṁśastha, to name a few. The Mānasa abounds in metaphors. For example in the Bālakāṇḍa, the devotion of Rāma is the season of rain; his faithful servants are the growing rice. Right thoughts are the earth and the heart a deep place within it. Vedas and Purāṇas are the sea and the saints the clouds which rain down praise of Rāma's glory in sweet, refreshing showers. The rain refreshes the rice-fields (and thus the life of his devotees). The cleansing waters falls on the earth of understanding and flows in one stream and fills the lake (mind) and settles there bringing it permanent bliss. Tulasī, as many who preceded him like Abhinavagupta, holds that rasa is the main characteristic of a kāvya. Among the many rasa (sentiments), the common ones are love (rati), grief (śoka), hāsya (humour), krodha (anger), utasa (energy), bhaya (fear). He brings out the beauty of love when Rāma and Sītā meet in the garden of Janaka, the grief in the separation of Rāma from Sītā, the energy when Rāma encounters the demons, the anger in Kaikeyī, the fear when describing the evil spirits.

These are just a small sample of the various rasa-s described by Tulasī. Next is the use of similes. Rāma's wedding, according to Tulasī, is in spring; his departure to the forest is in the heat of summer; a blessing to the gods is in the rainy season (indicating showering); the rule of Rāma in the season of pleasantness—autumn; the character of Bharata is that of coolness (equanimity) etc. Even the constant repetitions of certain phrases like 'lotus feet', 'streaming eyes', 'quivering frame' etc have their use. Tulasī's Rāmāyaṇa is not meant for recitation or debating but for reading and rereading. It is an epic which moves the reader so much that one is marvelled by the skill of Tulasīdās. He, not only provides

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hope and security in the midst of an ever-changing world, but also provides a sanctuary of love and peace. Tulasī shines like a lamp of divine guidance and by the light generated by Mānasa dispels the ignorance into knowledge and wisdom. Tulasīdās was not writing a biography of Rāma, but expressing a love towards Lord Rāma in his work. All of Tulsidas's Rāmacaritamānas is inscribed on the marble walls of Tulasī Mandir in Kāśī. Even his sandals and couple of his minor possessions are preserved in this mandir. When I stood at the mandir, eyes closed and hands folded, I understood the real meaning of Rāmacaritamānas, nay, life itself. Whatever the trials and tribulations, successes and elations the mind feels, they are all completely unreal and everything happens only due to the Will of Rāma. But life is not just an abject surrender to the will of Lord Rāma with a mere acceptance of both good and bad as consequence of karma but a positive affirmation of 'I am That.' fisherman agreed for the marriage proposal. Bhīṣma, along with his new mother Satyāvatī returned to the palace and narrated these things to his father. Śāntanu became over whelmed with joy and also became terribly sad, realising the extent of Bhīṣma sacrifice. With trembling voice and eyes full of tears he gave Bhīṣma a boon that he would die only when he wished. The death shall have to wait on him. The king used up all his accumulated penance to grant this boon to his son.

Tuluṅga : Tuluva, or the country where the Tulu language is spoken, on the western coast below Goa.

Tumvuru : Sage who was married to Rāmabhā.

Tuṇḍa : Demon slain by Nahuṣa, the son of Ayus. He had a son named Vituṇḍa, who was killed by Bhagavatī.

Turaṅga-vaktra : 'Horse-faced people.' *See* Kinnaras.

Turuṣkas : Turks : People of Turkistān. The Indo-scythians, who, under Kaniṣka and other kings of the race, held Northern India.

Turvasa, Turvasu : Son of Yayāti by Devayānī. he refused to bear the curse of premature decrepitude passed upon his father, and so his father cursed him that his posterity should "not possess dominion." His father gave him a part of his kingdom, but after some generations, his line merged into that of his brother Puru, who bore for a time the curse passed upon his father.

Tuṣara : *See* Tukhara.

Tuṣitas : Gaṇa or class of subordinate deities, thirty-six in number, but sometimes reduced to twelve, and identified with the Ādityas.

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Tuṣringaṅgā : River flows from Himālaya Mountain

Tvaṣṭṛ : Ṛgveda this deity is the ideal artist, the divine artisan, the most skilful of workmen, who is versed in all wonderful and admirable contrivances, and corresponds in many respects with Hephaistos and Vulcan. He sharpens and carries the great iron axe, and he forges the thunderbolts of Indra. He is the beautiful, skilful worker, the omniform, the archetype of all forms, the vivifier and the bestower of long life. He imparts generative power and bestows offspring. He forms husband and wife for each other, even from the womb. He develops the seminal germ in the womb, and is the shaper of all forms, human and animal. He has generated a strong man, a lover of the gods, a swift horse, and has created the whole world. As the Śatapatha Brāhmaṇa expresses it, "He has produced and nourishes a great variety of creatures; all worlds (or beings) are his, and are known to him; he has given to heaven and earth and to all things their forms." He created Brāhmaṇas-pati above all creatures, and generated Agni along with heaven and earth, the waters and the Bhṛgus. He is master of the universe, the first-born protector and leader, and knows the region of the gods. He is supplicated to nourish the worshipper and protect his sacrifice. He is the bestower of blessings, and is possessed of abundant wealth, and grants prosperity. He is asked, like other gods, to take pleasure in the hymns of his worshippers and to grant them riches. He is associated with the Ṛbhus, and is represented as sometimes envying and some times admiring their skill he is represented as being occasionally in a state of hostility with Indra, and he had a son named Viśvarūpa (omniform) or Triśirās, who had three heads, six eyes, and three mouths, who was especially obnoxious to Indra, and was slain by him. He had a daughter, Saraṇyu, whom he married to Vivasvat, and she was the mother of the Aśvins. In the Purāṇas Tvaṣṭṛ is identified with Viśvakarman, the Artisan of the gods, and sometimes also with Prajāpati one of the Ādityas and one of the Rudras bear this name, as also did a prince descended from Bharata.

U

Uccaiḥśravas : White horse produced by gods at the churning of the ocean. He became the steed of Indra and is regarded as the model horse, 'the king of horses.'

Ucchiṣṭa : Sacrifice, to which divine powers are ascribed by Ṛgveda.

Udayagirī parvata : Eastern Mountain from behind which the sun rises.

Udayana : Prince of the lunar race, and son of Sahasraṇika, who is the hero of a popular story. He was king of Vatsa, and is commonly called Vatsa-

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Rāja. His capital was Kauśāmbī Vāsava-Dattā, princess of Ujjayinī, saw him in a dream and fen in love with him. He was decoyed to that city, and there kept in captivity by the king, Caṇḍasena; but when he was set at liberty by the minister, he carried off Vāsava-Dattā from her father and a rival suitor. 2. A name of Agastya.

Uddhava : Friend and counsellor of Kṛṣṇa. According to Mahābhārata he was Kṛṣṇa's cousin, being son of Deva-Bhaga, the brother of Vasu-Deva. He was also known as Pavana-Vyādhi.

Udgātrī : Priest whose duty is to chaunt the prayers or hymns from the Sāma-veda.

Udraṇka : Hariścandra's aerial city.

Ugra : A name of Rudra, or of one of his manifestations. *See* Rudra.

Ugrasena : A king of Mathurā, husband of Karṇī, and father of Kaṁsa and Devaka. He was deposed by Kaṁsa, but Kṛṣṇa, after killing the latter, restored Ugrasena to the throne. *See* Kaṁsa.

Ukthya : 'The Ukthya is a slight modification of the Agniṣṭoma sacrifice. The noun to be supplied to it is Kratu. It is a Soma sacrifice also, and one of the seven sansthas or component parts of the Jyotiṣṭoma. Its name indicates its nature. For Ukthya means "what refers to the Uktha," which is an older name for Śāstra, i.e. recitation of one of the hotṛ priests at the time of the Soma libations. Thus this sacrifice is only a kind of supplement to the Agniṣṭoma.'

Ulṣuka : 'An owl' son of Kiṭabha. He was king of a country and people of the same name. He was an ally of the Kauravas, and acted as their envoy to Pāṇḍavas.

Ulūpi : Daughter of Kauravya, Rājā of Nāgas, with whom Arjuna contracted a kind of marriage. She was nurse to her step-son, Babhruvāhana, and had great influence over him. According to Viṣṇu Purāṇa she had a son named Irāvat.

Umā : 'Light.' A name of the consort of Śiva. The earliest known mention of name is in Kena Upaniṣad, where she appears as a mediatrix between Brahmā and other gods, and seems to be identified with vach. *See* Devī.

Umāpati : Husband of Umā,' name of, Śiva.

Upaniṣads : A group of texts whose composition was first associated with wandering śramaṇas, who had renounced (and were critical of) the orthodox Brāhminical rites of the earlier, Vedic religion. Despite their frequent criticisms and revisions of the earlier tradition, however, there is much continuity between the rig Veda and the Upaniṣads, with the

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latter, for example, very often retaining the language and imagery of ritual sacrifice (though usually in order to re-interpret it in more symbolic terms—as, for example, in the figurative interpretation of the horse sacrifice which begins the Bṛhadāraṇyaka Upaniṣad). Indeed, the Upaniṣads are, in many ways, best thought of as interpretive commentaries on the more literal hymns of the Ṛgveda. Thus, having originated out of this relation, the Upaniṣads are classified as Śruti ("revelation")—i.e., as part of the most authoritative strand of the tradition. Specifically, the Upaniṣads are characterized as the Vedānta ("culmination of the Vedas")—the "culmination" both in the literal sense that they represent the last stage in a long process of commentary (cf., Saṁhitā, Brāhmaṇas, Araṇyakas, Upaniṣads), and in the sense that, for those who emphasize the Upaniṣads, they are the "essence" or the "pinnacle" of the Vedic literature. As John Hawley writes "Orientals scholars tended to conceive of the Vedas as being comprised of distinct books that needed to be found and translated. For centuries Brāhmaṇas had been telling Europeans about the Vedas, depicting them as the collection they venerated most highly but quoting them primarily through the Upaniṣads or other later texts." thus, there have been many "Hindus" who have thought of themselves as orthodox Vaidikas, but who, in their emphasis on the Vedānta, in fact have little or no concern for the Ṛgveda. It is interesting to note that texts calling themselves "Upaniṣads" continue to be written until the 17th or 18th century (and possibly even later). this is interesting since it testifies to the continuing authoritativeness and prestige that are still thought to attach to the category of Śruti—for if one writes a text and calls it an "upaniṣad," one is claiming, in effect, that it is part of Śruti (the "revealed," most authoritative part of the tradition). Thus, the fact that texts calling themselves "Upaniṣads" continue to be written suggests that the genre of śruti continues to be considered most authoritative.

Upaplavya : Capital of king of Virāṭa.

Uparicara : Vasu or demigod, who, according to Mahābhārata, became king of Cedī by command of Indra. He had five sons by his wife; and by an Apsarās, named Ādrika, condemned to live on earth in the form of a fish, he had a son named Matsya (fish), and a daughter, Satyāvatī, who was the mother of Vyāsa.

Upaśruti : Supernatural voice which is heard at night revealing the secrets of the future.

Upasunda : Daitya, son of Nisunda, brother of Sunda, and father of Mūka. *See* Sunda.

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Upasundha : Wicked demon; brother of Sunda.

Upa-Vedas : Subordinate or inferior Vedas. These are sciences which have no connection whatever with the Śruti or revealed Veda. They are four in number—(1) Ayur-veda, medicine; (2) Gandharva-veda, music and dancing (3) Dhanur-veda, archery, military science; (4) Sthāpatya-veda, architecture.

Upendra : A title given to Kṛṣṇa by Indra.

Uragas : A class of semi-divine serpents usually associated with the Nāgas and represented as a serpent with a human face. w.q. Judge comments "It must refer to the great masters of wisdom, who were often called serpents."

Urmilā : Daughter of Janaka, sister of Sītā, wife of Lakṣmaṇa, and mother of Gandharvī Somada, Daughter of Kuśadhvaja, Brother of Janaka

Urva : Father of Ṛcika and grandfather of Jamadagni.

Uṣanas : The planet Venus or its regent also called Śukra. **2.** Author of Dharma-śāstra or law-book.

Uṣā : Daitya princess, daughter of Bāṇa and grand-daughter of Bali. She is also known as Prītijuṣa. She fell in love with a prince whom she saw in a dream, and was anxious to know if there were such people. Her favourite companion, Citralekhā, drew the portraits of many gods and men, but Uṣā's choice fell upon Aniruddha, son of Pradyumna and grandson of Kṛṣṇa. Citralekhā, by her magic power, brought Aniruddha to Uṣā. Her father, on hearing of the youth's being in the palace, endeavoured to kill him, but he defended himself successfully. Bāṇa, however, kept Aniruddha, "binding him in serpent bonds." Kṛṣṇa, Pradyumna, and Balarāma went to the rescue; although Bāṇa was supported by Śiva and by Skanda, god of war, his party was defeated, and Aniruddha was carried back to Dvārakā with his wife Uṣā.

Uṣmapas : A class of semi-divine beings, associated with the pitṛs.

Usij : Mentioned in the Ṛgveda as the mother of Kakṣīvat. Female servant of the queen of Kaliṅga Rāja. The king desired his queen to submit to the embraces of the sage Dīrghatamās, in order that be might beget a son. The queen substituted her bondmaid Usīj. The sage, cognisant of the deception, sanctified Usīj, and begat upon her a son, Kakṣīvat, who, through his affiliation by the king, was a Kṣatriya, but, as the son of Dīrghatamās, was a Brāhmaṇa. This story is told in Mahābhārata and some of Purāṇas.

Uśira : Kind of hard wood.

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Utathya : Brāhmaṇa of the race of Aṅgiras, who was married to Bhadrā, daughter of Soma, a woman of great beauty. The god Varuṇa, who had formerly been enamoured of her, carried her off from Utathya's hermitage, and would not give her up to Nārada, who was bent to bring her back. Utathya, greatly enraged, drank up all the Sea; still Varuṇa would not let her go. At the desire of Utathya, the lake of Varuṇa was then dried up and the ocean swept away. The saint then addressed himself to the countries and to the river : —"Sarasvatī, disappear into the deserts, and let this land, deserted by thee, become impure." "After the country had become dried up, Varuṇa submitted him to Utathya and brought back Bhadrā. The sage was pleased to get back his wife, and released both the world and Varuṇa from their sufferings."

Utkala : The modern Orissa. It gives its name to one of the five northern nations of Brāhmaṇas. *See* Brāhmaṇa.

Uttamaujas : Warrior on the side of Pāṇḍavas.

Uttana-Pad : 'Outstretched, supine.' In the Vedas, a peculiar creative source from which the earth sprang. Supposed to refer to the posture of a woman in parturition.

Uttānapāda : A son of Manu and Śatarūpā by his wife Suniti he had four sons, Dhruva, Kīrtimān, Āyuṣmān, and Vasu. Some of Purāṇas gave him another wife, Suruci, and a son, Uttama. *See* Dhruva.

Uttara (mas.), Uttara (fem.) : A son and daughter of the Rājā of Virāṭa. Uttara was killed in battle by Śalya. The daughter married Abhimanyu, son of Arjuna.

Uttara Mimāṁsā : A school of philosophy. *See* Darśana.

Uttara-Kuru : A region lying far to the North. (Plural.) The inhabitants of this region.

Uttara-naiṣada-carita : A poem on the life of Nala, king of Niṣadha, written about the year 1000 A.D. by Śrī Harṣa, a celebrated sceptical philosopher. It has been printed in the Bibliotheca Indica.

Uttara-rāma-carita : The later chronicle of Rāma. A drama by Bhavabhūti on the latter part of Rāma's life. The second part of king Rāma, as the Mahāvīracarita is the first. The drama is based on the Uttarakāṇḍa of the Rāmāyaṇa, and quotes two or three verses from that poem. It was probably written about the beginning of the eighth century. It has been translated in blank verse by Wilson, and more literally by professor C.H. Tawney. There are several editions of the text.

Uttharaphalguṇā : Name of a Star.

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Urvaśī : "The personification of Urvaśī herself is as thin as that of Eros or Selene. Her name is often found in the Veda as a mere name for the morning, and in plural number it is used to denote the dawns which passing over men bring them to old age and death. Urvaśī is the bright flush of light overspreading the heaven before the sun rises, and is but another form of the many mythical beings of Greek mythology whose names take us back to the same idea or the same root. As the dawn in the Vedic hymns is called Uruki, the far-going (Telephassa, Telephos), so is she also Uruasi, the wide-existing or wide-spreading; as are Europe, Euryanassa, Euryphassa, and many more of the sisters of Athene and Aphrodite. As such she is the mother of Vasiṣṭha, the bright being, as Oidipous is the son of Iokaste; and although Vasiṣṭha, like Oidipous, has become a mortal bard or sage, he is still the son of Mitra and Varuṇa, of night and day. Her lover Purūavas is the counterpart of the Hellenic Polydeukes; but the continuance of her union with him depends on the condition that she never sees him unclothed. But the Gandharvas, impatient of her long sojourn among mortal men resolved to bring her back to their bright home; and Purūravas is thus led unwitingly to disregard her warning. A ewe with two lambs was tied to her couch, and the Gandharvas stole one of them; UrvasÓ said, "They take away my darling, as if I lived in a land where there is no hero and no man." They stole the second, and she upbraided her husband again. Then Pururavas looked and said, "How can that be a land without heroes or men where I am?" And naked he sprang up; he thought it was too long to put on his dress. Then the Gandharvas sent a flash of lighting, and Urvaśī saw her husband naked as by daylight. Then she vanished. "I come back," she said, and went. 'Then he bewailed his vanished love in bitter grief.' Her promise to return was fulfilled, but for a moment only, at the Lotos-lake, and Purūravas in vain beseeches her to tarry longer. 'What shall I do with thy speech?' is the answer of Urvaśī. 'I am gone like the first of the dawns. Purūravas, go home again. I am hard to be caught like the winds.' Her lover is in utter despair; but when he lies down to die, the heart of Urvaśī was melted, and she bids him come to her on the last night of the year. On that night only he might be with her; but a son should be born to him. On that day he went up to the golden seats, and there Urvaśī told him that the Gandharvas would grant him one wish, and that he must make his choice. 'Choose thou for me,' he said : and she answered, 'Say to them, Let me be one of you.'

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V

Va : A name of Varuṇa; also name of his dwelling.

Vac : Speech. The subjective creative impulse, which emanating from the supreme creative deity, Prajāpati, became manifests as word the beginning of cosmic ideation. It has been variously described in religious scriptures. In The Ṛgveda, Vac appears as the personification of speech by which knowledge was communicated to man. Vac is described as the melodious cow "which milked forth sustenance and water," which yields us nourishment and sustenance. She has been described as the mother of the Vedas, The wife of Indra, the one that contains within her all worlds. In the Atharva Veda she is identified with Virāj, and is the daughter of Kāma (desire). The Mahābhārata says, "A voice derived from Brahmā entered into the ears of them all : The celestial Sarasvatī was then produced from the heavens." The Bhagavad Purāṇa, describes Brahmā dividing himself into Brahmā-Virāj and Vac-Virāj, or Śatarūpa. In Padma Purāṇa, she is described as a daughter of Dakṣa, The wife of Kaśyapa, and the mother of Gandharvas and Apsarās. Blavatsky calls her 'the female logos'. Astrologically, the 2nd house in a natal chart represents the house of Vac. The Mahābhārata also calls her "the mother of the Vedas," and, says, "A voice derived from Brahma entered into the ears of them all; the celestial Sarasvatī was then produced from the heavens." Here and "in the later mythology, Sarasvatī was identified with Vac, and became under different names the spouse of Brahmā and the goddess of wisdom and eloquence, and is invoked as a muse," generally under the name of Sarasvatī, but sometimes as Vac. The Bhāgavata Purāṇa recognises her as "the blender and enchanting daughter" of Brahmā, for whom he had a passion, and from whom mankind was produced, that is the female Virāj. Sarasvatī, as wife : of Brahmā and goddess of wisdom, represents perhaps The union of power and intelligence that was supposed to operate in the work of creation. According to the Padma Purāṇa, Vac was daughter of Dakṣa, wife of Kaśyapa, and mother of the Gandharvas and Apsarāses.

Vadari : Forest, where Arjuna received Pāśupata from Viṣṇu. **2.** Wood used for manufacturing chariots.

Vadarikā : Lagoon, one who bath in it, obtain the merit of horse forfeit.

Vadaripacana : Asylum of Vasiṣṭha.

Vāḍava : The submarine fire that "devours the water of the ocean," causing it to throw off the vapours which are condensed into rain and snow. The word is also written Vāḍava and Bāḍava. *See* Aurva.

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Vāhana : 'A vehicle.' most of the gods are represented as having animals as their vāhanas. Brahmā has the Hansa, Swan or Goose; Viṣṇu has Garuḍa, half eagle, half man; Śiva, the bull Nandī, Indra, an elephant; Yama, a buffalo; Karttikeya, a peacock; Kāmadeva, the marine monster Makara, or a parrot; Agni, a ram; Varuṇa, a fish; Gaṇeśa, a rat; Vāyu, an antelope; Śani, or saturn, a vulture; Durgā, a tiger.

Vahni : See Agni.

Vāhuka : Charioteer.' A name and office assumed by Nala in his time of disguise.

Vaibhojas : The Mahābhārata says, "The descendants of Druhyu are the Vaibhojas." "A people unacquainted with the use of cars or beasts of burthen, and who travel on rafts; they have no kings."—Wilson.

Vaibhrāja : A celestial grove; the grove of the gods on mount Supārśva, west of Meru.

Vaideha : Belonging to the country of Videha or Tirhut, the king or the people of the country. Janaka was called Vaideha and Sītā was Vaidehi.

Vaidika : Literally, "of or relating to the Vedas"; specifically, this characterizes someone who (or something that) is in conformity with the Vedas, someone who takes the Vedas as authoritative and foundational. This idea was introduced in the context of one of this semester's first lectures, when we considered the question of whether there's really any such thing as "Hinduism." I concluded that lecture by suggesting that, while the term Hinduism is indeed a very recent word, there have nonetheless been other terms and categories through which the people we now think of as "Hindus" have historically both described themselves, and sought to separate themselves from others. Among the chief of these points of division has involved the Vedas, with there long having been in India a central division between those who take the Vedas as authoritative (i.e., who consider the Vedas to be śruti, "revelation"), and those (such as the Buddhists, the Jainism, etc.) Who do not (scorned by Vaidikas as Nastikas). Still, the fact of claiming the Vedas as authoritative leaves a lot of wiggle-room; for the "Vedas" can include not only early texts such as the Ṛgveda, but also the Upaniṣads (characterized by the tradition as the Vedānta, "culmination of the Vedas")—which, as we have seen, are in fact quite different from the Ṛgveda. Thus, for example, the philosophical schools of Pūrva Mimāṁsā and Uttara Mīmāṁsā both take as their concern the proper understanding of "Vedic" literature—but, as reflected in their names (which mean, respectively, "earlier" and "subsequent" investigations), one especially looks at the Ṛgveda (and thus has lots to say about the correct performance of ritual sacrifices),

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while the other looks at the Vedānta (and thus has lots to say about Ātmā and Brahman).

Vaidya-Nātha : 'Lord of physicians.' A title of Śiva. Name of one of the twelve great Liṅgas. See Liṅga.

Vaidyanātheśvara : Rāvaṇa, the arrogant and prestige-minded leader of Rākṣasas propitiated Śiva on the excellent Mountain Kailāśa. Thought the worship continued for a long time, Śiva was not delighted. Then Rāvaṇa performed another penance to delight Śiva. The glorious Rāvaṇa dug a deep ditch among the groves of trees on the southern side of Himāvat, the Mountain that is usually the site of Siddhi. He then kindled fire within it. Near it he installed the idol of Śiva and performed the sacrifice. He performed three types of penance. During the summers, he stationed himself in the midst of five fires, during the rainy days he lay on the bare ground and in the winter he stood within water and performed his penance. Even then, Śiva, the supreme soul, difficult to be propitiated by the wicked was not delighted. Then the ambitious Rāvaṇa, lord of Daityas, began to worship Śiva by cutting off his heads. In the due performance of his worship, he cut off his head one by one. When he had cut off his nine heads and one head remained, the delighted Śiva favorably disposed towards his devotees, appeared in front of him. The lord reinstated the severed heads without causing pain and conferred on him his desire as well as unequalled excellent strength. Rākṣasa then joined his palms in reverence and asked Śiva that he wanted to take his image to his Laṅkā. He wanted this desire to be fulfilled. On hearing this Śiva told Rāvaṇa that he could take the phallic image and wherever the phallic image would be placed on the ground, it will become stationary. Thus warned by Śiva, Rāvaṇa was taking the image to Laṅkā, when he was desirous of passing urine, while yet on his way, because of Śiva's Maya.

Lord Rāvaṇa, of the family of Pulastya could not stop this urge. He saw a cowherd there and requested him to hold the image. About an hour later when Rāvaṇa returned, the cowherd had left after placing it on the ground. The cowherd was Viṣṇu who wanted to prevent Rāvaṇa from taking the phallic image to Laṅkan. The phallic image made of the essence of diamond remained fixed there. That phallic image is known as Vaidyanātheśvara. It yields all the desires and dispels the sins at its very sight. It is famous in the three worlds. It grants worldly pleasure and salvation thereafter. This Jyotirliṅga is the most excellent of all. The sight and worship of this Jyotirliṅga, destroys sins. Lord Śiva stood there for

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the benefit of the worlds. Rāvaṇa returned back after securing the blissful boon. Brahmā and other gods arrived there and devotedly performed the worship of Śiva. The gods saw the deity personally and after consecrating the image, they called Vaidyanatha. They then bowed to the image and eulogized it and returned to heaven. On the other hand, after securing the great and excellent boon, the great Asura Rāvaṇa returned to his abode and mentioned everything to his beloved wife. Rāvaṇa has blessings of Śiva, on hearing the same; Indra and other gods and sages became extremely dejected. The gods and sages said that Rāvaṇa was a wicked knave. Rāvaṇa was evil-minded and hater of gods and they thought that after receiving a boon from Śiva, he would make their life miserable. This was the subject of worry among all the gods and sages. Thus distressed, Indra and other gods and sages invited Nārada and requested him to find out the means to dispel the grief of the gods. Nārada then told them to give up their sorrow and decided to visit to Rāvaṇa. Nārada went to Rāvaṇa and told him that he was a blessed sage, a great devotee of Śiva and was delighted to see him. Nārada asked Rāvaṇa to narrate the details as to how he propitiated Śiva. Rāvaṇa said that he performed a severe penance at Kailāśa for a long time. When Śiva was not pleased still, he returned from there to the grove and resumed penance. Standing in the midst of five fires during the summer, lying on the bare ground during rains and staying inside water during the winter, he performed three-fold penance. Still Śiva was not even slightly pleased with him. He then became angry and dug a ditch in the ground and kindled fire and made earthen idols of Śiva. He worshipped Śiva with scents, sandal paste, and incense and food offerings. He propitiated Śiva by obeisance, eulogies, songs, dances, musical instruments and mystic gestures of faces and fingers according to the rules laid down in the Sastras. When lord Śiva was still not pleased and did not appear, he was distressed and could not obtain the fruits of penance. Then he thought of casting off his body into fire. Thereafter he cut off his head one by one, purified them and offered them to fire. Thus he offered nine heads to Śiva. When he was about to cut off his tenth head, Śiva appeared before him as a mass of splendor. Śiva was then delighted and asked him to wish for a boon. On this Rāvaṇa asked for unequal strength. Rāvaṇa's heads were reinstated like a physician. His body regained its former state and all benefits were derived by him. On hearing this, Nārada told Rāvaṇa, that he should not take all that was blessed by Śiva for granted. He told Rāvaṇa to lift up Kailāśa and everything would come out to be fruitful only if he lifted up the Kailāśa

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and replace it as before and return back. Rāvaṇa, deluded by fate, considered it a beneficial advice. Believing in the advice of sage, he went to Kailāśa and lifted up the mountain. Every thing on the mountain became topsy-turvy and mixed up with one another. On seeing this, Śiva said laughingly, that he had got the return of favoring his disciple. Lord Śiva therefore considered Rāvaṇa as ungrateful. He cursed him for being arrogant of his strength and cursed him saying that a destroyer of his arrogance would come soon. The mighty Rāvaṇa, deluded of his own strength, destroyed the arrogance of his enemies and brought the whole universe under his control. Due to the divine weapons and great strength secured at the behest of Śiva, there was none to counter challenge Rāvaṇa in fight.

Vaijayanta : Palace or the banner of Indra.

Vaijayantī : Necklace of Viṣṇu composed of five precious gems, pearl, ruby, emerald, sapphire, and diamond; it "is the aggregate of the five elemental rudiments." 2. A law-book current in the south. It is a commentary by Nanda Paṇḍita on the Viṣṇu Smṛti.

Vaikarttana : Name of Karṇa from his putative father, Vikarttana, the sun.

Vaikhaṇḍ : Place located at the North of Videha, and in this place god Śiva appears in any shape.

Vaikuṇṭha : Describing about the grandeur of Vaikuṇṭha, Lord Mahādeva told Pārvatī. A person who has total devotion in Lord Viṣṇu attains to Vaikuṇṭha after his death. Vaikuṇṭha is the abode of Viṣṇu and constitutes of numerous Janapadas. The magnificence of Vaikuṇṭha is beyond description and it houses many grand palaces fully decorated with jewels and diamonds. The central part of Vaikuṇṭha is called Ayodhyā and is well protected by dwarpals named Caṇḍa, Pracaṇḍa, Bhadra, Subhadra, Jaya, Vijaya, Dhātā and Vidhātā.Vaikuṇṭha is inhabited by countless divine people who live in well illuminated houses. In the central part of Ayodhyā is situated the 'Antaḥpurī' of Lord Viṣṇu. Celestial beauties—Apsarās, inhabit it. There is a divine canopy situated just at the centre of Antaḥpurī, where Lord Viṣṇu has his divine throne. The divine throne is surrounded by deities as well as by the embodiments of all the four Vedas Ṛgveda, Yajurveda, Sāmaveda and Atharvaveda. The deities Agni, Sūrya and Candramā have their dwellings at the centre of Viṣṇu's throne. There is a grand pedestal called Yogapīṭha established on the throne. A beautiful lotus flower is established on the Yogapīṭha on which is seated Lord Viṣṇu along with his consort—Lakṣmī. Lord Viṣṇu appears divine in his complexion of a blue lotus, whose radiance is enough to subdue

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crores of sun. He has radiant ear-rings hangings down his earlobes. His forehead is covered with curly hair. He has the famous 'Kaustubhmaṇi' in his neck. He holds a conch and a Cakra in each of his two hands and the remaining two hands are in the posture of giving blessings

Vaikuṇṭha : The paradise of Viṣṇu, sometimes described as on mount. Meru and at others as in the Northern Ocean. It is also called Vaibhra. Viṣṇu himself is sometimes designated by this term.

Vainateya : Name of Viṣṇu's bird Garuḍa.

Vainya : Name of a king who was slained in the war.

Vairāj Manu : Son of Virāj.

Vairājas : Semi-divine beings or manes unconsumable by fire, which dwell in Tapo-loka, but are capable of translation to Satya-Loka. The Kāśī-khaṇḍa explains this term as the manes of "ascetics, mendicants, anchorets, and penitents, who have completed a course of rigorous austerities." *See* Pitṛs.

Vairocana : Name of Bali.

Vaiśālī : City founded by Viśāla, son of Tṛṇabindu. This is "a city of considerable renown in Indian tradition, but its site is a subject of some uncertainty." It was a celebrated place among the Buddhists, and would seem to have been situated on the left bank of the Ganges. General Cunningham places it about 27 miles north of Patna. It is frequently confounded with Viśālā, i.e., Ujjayinī.

Vaiśampa : Yāna a celebrated sage who was the original teacher of the Black Yajurveda. He was a pupil of the great Vyāsa, from whom he learned the Mahābhārata, which he afterwards recited to king Janamejaya at a festival. The Harivaṁśa is also represented as having been communicated by him.

Vaiśravana : Patronymic of Kubera.

Vaiśvānara : Name by which Agni is occasionally known in the Ṛgveda.

Vaiśya : Third or trading and agricultural caste. See Varṇa.

Vaitāna Sūtra : Ritual of Atharvaveda. The text has been published by Dr. Garbe.

Vaitaraṇī : '(The river) to be crossed,' it is, the river of hell, which must be crossed before the infernal regions can be entered. This river is described as being filled with blood, ordure, and all sorts of filth, and to run with great impetuosity. A second river stated by Mahābhārata to be in the country of the Kaliṅgas; it must be the river of the same name somewhat higher up in Cuttack.

Vaitariṇī : River where Pāṇḍavas performed their religious rites on the banks of the river.

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Vaivasvata : Head Indira of the present age of Manu (Manvantara); Prajāpati. Son of Manu and father of Ikṣavāku.

Vaivasvata : Name of seventh Manu; he was son of Sūrya and father of Ikṣavāku, the Founder of the solar race of kings.

Vājasaneyī-Saṁhitā : Body of hymns forming the white Yajurveda.

Vājin : Priest of the white Yajurveda.

Vajra : The thunderbolt of Indra, said to have been made of the bones of the Ṛṣi Dadhīci it is a circular weapon, with a hole in the centre, according to some, but others represent it as consisting of two transverse bars. It has many names : Aśani, Abhṛottha, 'Sky-born;' Bahu-Dara, 'much cleaving;' Bhidira or Chidaka, 'The splitter;' Dambholī and Jasūrī, 'destructive;' Hrādin, 'roaring;' Kulīśa, 'axe;' Pāvī, 'pointed;' Phena-Vāhin, 'foam-bearing;' Ṣaṭ-koṇa, 'Hexagon;' Sāmbha and Swaru. **2.** Son of Aniruddha. His mother is sometimes said to be Aniruddha's wife Subhadrā, and at others the Daitya princess Uṣā. Kṛṣṇa just before his death made him king over the Yādavas at Indraprastha. *See* the Next.

Vajradamṣṭra : Ogre killed by Aṅgada.

Vajraḥjānu : Ogre killed by Hanumān in the war.

Vajrakāya : Ogre killed by Lakṣmaṇa in the war.

Vajra-Nābha : Celebrated Cakra (discus) of Kṛṣṇa. According to Mahābhārata it was given to him by Agni for his assistance in defeating Indra and burning the Khāṇḍava forest.

Vaka : 'A crane.' A great Asura who lived near the city of Eka-Cakra, and forced the Rāja of the place to send him daily a large quantity of provisions, which he devoured, and not only the provisions, but the men who carried them. under the directions of Kuntī, her son Bhīma took the provisions, and when the demon struck him, a terrific combat followed; each one tore up trees by the roots and be laboured the other, till Bhīma seized the demon by the legs and tore him asunder. Kubera is sometimes called by this name.

Vakulas : Trees found in Himālaya mountain. Wood being used for manufacturing furniture.

Vala : Son of Āyu and Parīkṣit.

Valādhi : Sage and son of Yavakṛta. He had a son named Medhāvī. After the death of his child, who practiced the penace to have a child that should be immortal. He obtained it from the grace of a god.

Vālakhilyas : Eleven hymns of an apocryphal or peculiar character interpolated in the Ṛgveda. **2.** Pigmy sages no bigger than a joint of the thumb, chaste,

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pious, resplendent as the rays of the sun." So described by the Vishnu Purāṇa, which says that they were brought forth by Samnati (humility), wife of Kratu, and were 60,000 in number. They are able to fly swifter than birds. The Ṛgveda says that they sprang from the hairs of Prajāpati (Brahmā). They are the guards of the chariot of the sun. They are also called Kharwas. Wilson says "they are not improbably connected with the character of daumling, thaumlin, tamlane, tom-a-lyn, or tom thumb."

Valhīka : Name of a Ṛṣi.

Vālmikī : The author of the Ramayana, which he in Vedic phrase is, said to have "seen." He himself is represented as taking part in some of the scenes he describes. He received the banished Sītā into his hermitage at Citrakūṭa, and educated her twin sons Kuśa and Lava. "Tradition has marked a hill in the district of Banda in Bundlekand as his abode." The invention of the śloka is attributed to him, but it cannot be his, because the metre is found in the Vedas.

Vālmīki Āśrama : According to legend the Āśram of Ṛṣi Vālmīki and Sita had stayed here during Vanavās. It was a place where she gave birth to Lava and Kuśa, the two sonsof Rama. According to local myth, this place was protected by five devas (gods), one of the deva is at the centre of the āśrama while the remaining four protected the other four corner. Valmiki Āśrama is on the banks of River Hindan, situated on the main Baghpat–Meerut highway around 25 km from Baghpat and 29 km from Meerut.

Vāmadeva : Vedic Ṛṣi, author of many hymns. In one of his hymns he represent himself as speaking before his birth, saying, "Let me not come forth by this path, for it is difficult (of issue): let me come forth obliquely from the side." Sāyaṇa, the commentator, says in explanation. "The Ṛṣi Vāmadeva, whilst yet in the womb, was reluctant to be born in the usual manner, and resolved to come into the world through his mother's side. Aware of his purpose, the mother prayed to Aditi, who thereupon came with her son Indra to expostulate with the ṛṣi." [This story accords with that told by the Buddhists of the birth of Buddha.] In the same hymn Vāmadeva says, "In extreme destitution I have cooked the entrails of a dog," and manu cites this to show that a man is not rendered impure even by eating the flesh of dogs for the preservation of his life. In another hymn he says, "As a hawk I came forth with speed;" and a commentator explains, "Having assumed the form a hawk, he came forth from the womb by the power of Yoga, for he is considered to have been endowed with divine knowledge from the period of his conception." **2.** A Vedic sage mentioned in Mahābhārata as possessor of two horses of marvelous speed called Vāmyas. **3.** A name of Śiva; also of one of the Rudras.

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Vāmana : Dwarf incarnation of Vishnu see Avatara.

Vāmanaka : Name of a lagoon.

Vāmī : Name of a horse. This horse is used in Vāmadeva's chariot Vāmadeva.

Vāmitra : Śiśu's mother.

Vānaprastha : 'A Dweller in the worlds.' A Brāhmaṇa in the third stage of his religious life, passing his time as an anchorite in the woods.

Vānara : "Vānara is one of the most frequently occurring name by which the poem calls the monkeys of Rāma's army. Among the two or three derivations of which the word Vānara is susceptible, one is that which deduces it from which signifies a wood, and thus Vānara would mean a forester, an inhabitant of the wood. It has been said elsewhere that the monkeys, the Vānaras, whom Rāma led to the conquest of Ceylon, were fierce woodland tribes who occupied the mountainous regions of the south of India, where their descendants may still be seen. I shall hence forth promiscuously employ the word Vānara to denote those monkeys, those fierce combatants of Rāma's army." Gorresio. "The splendid Marutas form the army of Indras, the red-haired monkeys and bears that of Rāmas; and the mythical and solar nature of the monkeys and bears of the Rāmāyanam manifests itself several times. The king of the monkeys is a sun-god. The ancient king was named Bālin, and was the son of Indras. His younger brother Sugrīva, he who changes his shape at pleasure (Kāmarūpas), who, helped by Rāmas, usurped his throne, is said to be own child of the sun. Here it is evident that the Vedic antagonism between Indras and Viṣṇus is reproduced in a zoological and entirely apish form. The old Zeus must give way to the new, the moon to the sun, the evening to the morning sun, the sun of winter to that of spring; the young son betrays and overthrows the old one.... Rāmas, who treacherously kills the old king of the monkeys, Bālin, is the equivalent of Viṣṇus, who hurls his predecessor Indras from his throne; and Sugrīvas, the new king of the monkeys resembles Indras when he promises to find the ravished Sītā, in the same way as Viṣṇus in one of his incarnations finds again the lost Vedas. There are other indications in the Rāmāyaṇam of opposition between Indras and the monkeys who assist Rāmas. The great monkey Hanumānt, of the reddish colour of gold, has his jaw broken, Indras having struck him with his thunderbolt and caused him to fall upon a mountain, because, while yet a child, he threw himself off a mountain into the air in order to arrest the course of the sun, whose rays had no effect upon him. (The cloud rises from the mountain and hides the sun, which is unable of itself to disperse it; the

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tempest comes, and brings flashes of lightning and thunder-bolts, which tear the cloud in pieces.) The whole legend of the monkey Hanumānt represents the sun entering into the cloud or darkness, and coming out of it. His father is said to be now the wind, now the elephant of the monkeys (Kapikuñjaras), now Keśarin, the long-haired sun, the sun with a mane, the lion sun (whence his name of Keśarīnak putraḥ). From this point of view, Hanumānt would seem to be the brother of Sugrīvas, who is also the offspring of the sun.

Vañjala : Tree found in interior Laṅkā.

Vaṁśa : Race or family. Lists of Ṛṣi or successive teachers of the Vedas which are found attached to some of the Brāhmaṇas are called Vansas.

Vaṁśa-Brāhmaṇa : The eighth Brāhmaṇa of the Sāmaveda. It has been edited by Burnell.

Vapuṣmat : A man who killed king Marutta of the solar race. Dama, son or grandson of Marutta, in retaliation killed Vapuṣmat. With his blood he made the funeral offerings to the manes of Marutta, and with the flesh he fed the Brāhmaṇas who were of Rākṣasa descent.

Varadana : Name of a tīrtha. Durvāsā had given boon to Viṣṇu. A man who bath in it will obtain the merit of fruit gift of thousand kine.

Varaṇāvata : The city in which the Pāṇḍavas dwelt in exile.

Varddha-kṣatrī : A patronymic of Jayadratha.

Vardhamāna : A House without any opening in the south. This type of house found in Laṅkā and mostly occupied by Rākṣasa.

Varga : Name of an Apasarās.

Vārkṣī : Daughter of a sage, who is instanced in Mahābhārata as being a virtuous woman, and wife of ten husbands

Vārmakas : Name of a king who supported Kauravas in the war.

Varṇa : Class or caste. The Caturvarṇa, or four castes, As found established in the code of Manu, are—1. Brāhmaṇa. The sacerdotal and learned class, the members of which may be, but are not necessarily priests. 2. Kṣatriya. The regal and warrior caste. 3. Vaiśya. Trading and agricultural caste. 4. Śūdra. Servile caste, which's duty, is to serve the other three. The first three castes were called Dwija, "Twice born or regenerate," from their being entitled to investiture with the sacred thread which effects a second birth. The Brāhmaṇas maintain that their caste alone remains, that the other three have been lost or degraded, and it is generally believed that there are no pure Kṣatriyas or Vaiśyas now existing. The numerous castes which have sprung up from the intercourse of people of different castes or from other causes are called Varṇa-śaṅkara, 'mixed castes.'

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Varṣa : District. the geography of Mahābhārata depicts seven dvīpas the central one, Jambu-dvīpa, corresponding to our earth. His dvīpa is divided into nine parts termed Varṣas as follows : (1) Bhārata, or India, situated south of the Himālayas, the southernmost division; (2) Kiṁpuruṣa; (3) Harivarṣa; (4) Ilāvṛta, the Central Varṣa containing Mount Meru; (5) Rāmayaka; (6) Hiraṇmaya; (7) Uttara-Kuru; (8) Bhadrāśva, east of Ilāvṛta; (9) Ketumāla, west of the central Varṣa. Uttara-Kuru was the Varṣa of the northern Kurus, described as a country of eternal beatitude.

Vārṣṇeya : Name of Kṛṣṇa as a descendant of Vṛṣṇi. **2.** Name of king Nala's charioteer.

Vartta : Name of a Ṛṣi.

Vārttikas : Supplementary rules or notes to the grammar of Pāṇini by later grammarians, as Kātyāyana, Patañja1i. Kātyāyana is the chief of these annotators, and is called Vārttika-kāra, 'The Annotator.'

Varuna : Universal encompasser, the 'all-embracer.' One of the oldest of the Vedic Deities, a personification of the all-investing sky, the maker and up-holder of heaven and earth. As such he is king of the universe, king of gods and men, possessor of illimitable knowledge, the supreme deity to whom especial honour is due. He is often associated with Mitra, he being the ruler of the night and Mitra of the day; but his name frequently occurs alone, that of Mitra only seldom. In later times he was chief among the lower celestial deities called Ādityas, and later still he became a sort of Neptune, a god of the seas and rivers, who rides upon the Makara. This character he still retains. His sign is a fish. He is a regent of the west quarter and of one of the Nakṣatras or lunar mansion. According to the Mahābhārata he was son of Kardama and father of Puṣkara. The Mahābhārata relates that he carried off Bhadrā, the wife of Utathya a Brāhmaṇa, but Utathya obliged him to submit and restore her. He was in a way the father of the sage Vasiṣṭha in the Vedas, Varuna is not specially connected with water, but there are passages in which he is associated with the element of water both in the atmosphere and on the earth, in such a way as may account for the character and functions ascribed to him in the later mythology. Dr. Muir thus sums up in the words of the hymns the functions and attributes of Varuṇa :—"The grandest cosmical functions are ascribed to Varuṇa. Possessed of illimitable resources (or knowledge), this divine being has meted out (or fashioned) and upholds heaven and earth, he dwells in all worlds as sovereign ruler; indeed the three worlds are embraced within him. He made the golden and revolving sun to shine in the firmament. The wind

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which resounds through the atmosphere is his breath. He has opened out boundless paths for the sun, and has hollowed out channels for the rivers, which flow by his command. By his wonderful contrivance the rivers pour out their waters into the one ocean but never fill it. His ordinances are fixed and unassailable. They rest on him unshaken as on a mountain.

Through the operation (of his laws) the moon walks in brightness, and the stars which appear in the nightly sky mysteriously vanish in daylight. Neither the birds flying in the air, nor the rivers in their ceaseless flow can attain knowledge of his power or his wrath. His messengers behold both worlds. He knows the flight of birds in the sky, the paths of ships on the ocean, the course of the far-travelling wind, and beholds all the things; that have been or shall be done. No creature can even wink without him. He witnesses men's truth and falsehood. He instructs the ṛṣi Vasiṣṭha in mysteries; but his secrets and those of Mitra are not to be revealed to the foolish." "He has unlimited control over the destinies of mankind. He has a hundred thousand remedies, and is supplicated to show his wide and deep benevolence and drive away evil and sin, to untie sin like a rope and remove it. He is entreated not to steal away, but to prolong life, and to spare the suppliant who daily transgresses his laws. In many places mention is made of the bonds or nooses with which he seizes and punishes transgressors. Mitra and Varuṇa conjointly are spoken of in one passage as being barriers against falsehood, furnished with many nooses, which the hostile mortal cannot surmount; and, in another place, Indra and Varuṇa are described as binding with bonds not formed of rope; on the other hand, Varuṇa is said to be gracious even to him who has committed sin. He is the wise guardian of immortality, and a hope is held out that he and Yama, reigning in blessedness, shall be beheld in the next world by the righteous." "The attributes and functions ascribed to Varuṇa impart to his character a moral elevation and sanctity far surpassing that attributed to any other Vedic deity." The correspondence of Varuṇa with ouranos has been already noted, but "the parallel will not hold in all points. There is not in the Vedic mythology any special relation between varuna and Pṛthivī (the earth) as husband and wife, as there is between ouranos and gaia in the theogony of hesiod; nor is Varuṇa represented in the Veda, as ouranos is by the greek poet, as the progenitor of Dyaus (Zeus), except in the general way in which he is said to have formed and to preserve heaven and earth". Manu also refers to Varuṇa as "binding the guilty in fatal cords." **2.** Name of a king also known as Bhagadatta, close friend of Jarāsandha, and a great warrior. **3.** Name of a Tīrtha.

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Varuṇānī, Vāruṇī : Wife of Varuṇa and goddess of wine. She is said to have sprung from the churning of the ocean. The goddess of wine is also called Mada and Sura.

Vasanta : Spring and its deified personification.

Vasanta-Senā : The heroine of the drama called Mṛcchakaṭikam, 'The toy cart.'

Vasiṣṭha : A celebrated vedic sage, one of 7 great ṛṣis, Saptarṣis, and one of the 10 Prajāpatis. The sage was the possessor of a 'cow of plenty,' Nandini, who had the power of granting him all things (Vasu) he desired, hence his name. He is said to have arisen in many ways. According to one version, he was a mind-born son of Brahmā. The Ṛgveda represents him and sage Agastya to have sprung from Mitra and Varuṇa, Respectively. The Hymn says, "Thou, Vasiṣṭha, art a son of Mitra and Varuṇa, born A Brāhmaṇa from the soul of Urvaśī."Vasiṣṭha. Had been a family priest of king Sudās, of Hariścandra, and of the line of Ikṣavākus. He was also a preceptor of Rāma. The Viṣṇu Purāṇa states Urja, one of the daughters of Dakṣa, as his wife, while the Bhāgavat Purāṇa gives him Arundhati as his wife. A Law-book and another on yoga are attributed to him.

Vaṣṭi : Creeper, which produce pleasant smell.

Vastoṣpati : 'House Protector.' One o later gods in the Vedas, represented as springing from Brahmā's dalliance with his daughter. He was the protector of sacred rites and guardian of houses.

Vasu : Vasus are a class of deities, eight in number, chiefly known as attendants upon Indra. They seem to have been in Vedic time's personifications of natural phenomena. They are Āpa (Water), Dhruva (Pole-Star), Soma (Moon), Dharā (Earth), Anila (Wind), Anala (Fire), Prabhāsa, (Dawn), and Pratyūṣa (Light). According to the Rāmāyaṇa they were children of Aditi. **2.** Son of Jamadagni.

Vasudeva : Son of Śūra, of the Yādava branch of lunar race. He was father of Kṛṣṇa, and Kuntī, the mother of the Pāṇḍava princes, was his sister. Brother of Kuntī, king Vasudeva had two queens. Queen Rohiṇī, mother of Balrāma and queen Devakī, mother of Kṛṣṇa. Queen Rohiṇī was daugther of king Pratīpa and Sunanda. King Pratīpa, a Puruvaṁśī (king Kuru's dynasty) was from Hastinapur. Śrī Balarāma was an Avatāra of Śeṣanāga whereas Kṛṣṇa was an Avatāra of Viṣṇu. He married seven daughters of Āhuka, and the youngest of them, Devakī, was the mother of Kṛṣṇa. After the death of Kṛṣṇa and Balarāma he also died, and four of his wives burnt themselves with his corpse, said in Mahābhārata. According to Viṣṇu Purāṇa he, Devakī and Rohiṇī burnt themselves at Dwārakā. He received the additional name of Anaka-Dundubhī, because

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the gods, conscious that he was to be the putative father of the divine Kṛṣṇa, sounded the drums of heaven at his birth. He was also called Bhū-Kaśyapa and Dundu, 'drum.'

Vasudharā : Lake, one bath in it will obtain the merit of horse sacrifices.

Vāsuki : Sovereign of the Nāgas, of serpents, who live in Pātāla. It is used by the gods and demons as the churning cord to be tied around the mountain Mandara which served as the central rod for the churning of the ocean allegory.

Vasumatī : Yoga a planetary combination constituted by Venus, Jupiter and Mercury, provided mercury is not associated with any Malefic, in Upacaya house from ascendant or with moon. It produces possibilities for the individual to become a billionaire.

Vasus : Class of Vedic deities, 8 in number, chiefly known as the attendants upon Indra. They seem to have been personifications of natural phenomena. They are Aap (Water), Dhruva (Pole Star), Soma (Moon), Dharā/Dhavā (Earth), Anil (Wind), Anal (Fire), Pratyūṣa (Light) and Prabhās (Dawn). Sometimes Aha (The deity presiding over day) is substituted for Āp. According to the Rāmāyaṇa, they were children of Aditi Vasus also stand for the number Eight. As gods of light, Vasus preside over Dhaniṣṭha the 23rd asterisın.

Vasusena : A name of Karṇa.

Vāta : 'Wind.' Generally known as Vāyu, but the name is sometimes combined in the Veda with that of Parjanya, and Parjanya-Vāta and Vāyu are then mentioned distinctively.

Vātadhipa : Name of a king who ruled Nacinas kingdom. He was slained by Arjuna in the war.

Vātapavatī : Synonym of city Alakā Purī.

Vātāpī : Vātāpī and Ilvala, two Rākṣasas, sons either of Hrāda or Vipracittī. They were mentioned in the Rāmāyaṇa as dwelling in the Daṇḍaka forest. Vātāpī assumed the form of a Rāma which was offered in sacrifice and afterwards eaten by Brāhmaṇas. Ilvala then called upon him to come forth, and accordingly he tore his way out of the stomachs of the Brāhmaṇas. He tried the same trick upon Agastya, but that austere sage ate and digested him. Ilwala, as before, called his brother to come forth, and assaulted the sage, who told him that his brother would never return. Then Ilvala was burnt up by fire from the eyes of Agastya. The Mahābhārata's story varies slight.

Vaṭaskandha : Name of a Ṛṣi.

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Vaṭavāsin : 'Dwelling in fig-trees' (vata). Yakṣas.

Vatsa, Vatsa-rāja : King of Vatsa, the capital of which was Kauśambī. A title of the prince Udayana. There were many persons named Vatsa.

Vatsabhūmī : Name of a king.

Vatsadanta : A narrow with its head shaped like teeth-provided with earlike protuberance on both sides. 2. A sage who wrote upon erotic subjects, and was author of the Kāma-Sūtras and Nyāya-Bhāṣā. He is also called Malla-Nāga.

Vāyu : Air, wind. The god of wind. One of the Vedic trinity. He is associated with Indra and rides the chariot with him, Indra being the charioteer. Vāyu is said to have sprung from the breath of Puruṣa, the Supreme Being. In another hymn, he is called the son-in-law of Tvaṣṭrā. He is the regent of the Northwestern quarter where he dwells. Vāyu is described as the father of Hanumān and Bhīṣma. He presides over Svātī, the 15th Asterism. In Āyurveda, Vāyu (or prāṇa) is one of the three humours of the physical system of the human body, the other two being Kapha (phlegm) and Pitta (bile). Vāyu is the reputed father of Bhīma and of Hanumat, and be is said to have made the hundred daughters of king Kuśanābha crooked because they would not comply with his licentious desires, and this gave the name Kānyakubja, 'hump-backed damsel,' to their city.

Veda : [Root : √vid, to know or divine knowledge]. Divine knowledge. The four ancient scriptures of the Hindus, whose antiquity has not yet been decidedly affirmed,—are probably the oldest records of human thought. They are known as Śrutis, i.e., what is heard or revealed as distinguished from smṛtis, i.e., what is memorised and considered as the composition of human origin. Each hymn of the Vedas bears the name of a Ṛṣi to whom the hymn is supposed to have been revealed. The compilation of the Vedas is attributed to Kṛṣṇa Dvaipāyana, or Vedavyāsa, but he regards himself merely as "the compiler" and not the composer. The Vedas are said to have emanated like breath from Brahmā, who is regarded as the soul of the universe. All the vedic writings are classified in two great divisions, viz., exoteric and esoteric : the Karma-kāṇḍa, 'the department of action' the ceremonials, and the Jñāna-kāṇḍa, 'the department of wisdom." the hymns and prayers come under the first, and the philosophical speculations of the brahmans, especially of the Upaniṣads, under the second division. All are like śrutis or revelations. Mantras, or Saṁhitās, and the Brāhmaṇas are two distinct parts of the Vedas. To the Brāhmaṇas are added the Araṇyakas and Upaniṣads,

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the gods, conscious that he was to be the putative father of the divine Kṛṣṇa, sounded the drums of heaven at his birth. He was also called Bhū-Kaśyapa and Dundu, 'drum.'

Vasudharā : Lake, one bath in it will obtain the merit of horse sacrifices.

Vāsuki : Sovereign of the Nāgas, of serpents, who live in Pātāla. It is used by the gods and demons as the churning cord to be tied around the mountain Mandara which served as the central rod for the churning of the ocean allegory.

Vasumatī : Yoga a planetary combination constituted by Venus, Jupiter and Mercury, provided mercury is not associated with any Malefic, in Upacaya house from ascendant or with moon. It produces possibilities for the individual to become a billionaire.

Vasus : Class of Vedic deities, 8 in number, chiefly known as the attendants upon Indra. They seem to have been personifications of natural phenomena. They are Aap (Water), Dhruva (Pole Star), Soma (Moon), Dharā/Dhavā (Earth), Anil (Wind), Anal (Fire), Pratyūṣa (Light) and Prabhās (Dawn). Sometimes Aha (The deity presiding over day) is substituted for Āp. According to the Rāmāyaṇa, they were children of Aditi Vasus also stand for the number Eight. As gods of light, Vasus preside over Dhaniṣṭha the 23rd asterisın.

Vasusena : A name of Karṇa.

Vāta : 'Wind.' Generally known as Vāyu, but the name is sometimes combined in the Veda with that of Parjanya, and Parjanya-Vāta and Vāyu are then mentioned distinctively.

Vātadhipa : Name of a king who ruled Nacinas kingdom. He was slained by Arjuna in the war.

Vātapavatī : Synonym of city Alakā Purī.

Vātāpī : Vātāpī and Ilvala, two Rākṣasas, sons either of Hrāda or Vipracittī. They were mentioned in the Rāmāyaṇa as dwelling in the Daṇḍaka forest. Vātāpī assumed the form of a Rāma which was offered in sacrifice and afterwards eaten by Brāhmaṇas. Ilvala then called upon him to come forth, and accordingly he tore his way out of the stomachs of the Brāhmaṇas. He tried the same trick upon Agastya, but that austere sage ate and digested him. Ilwala, as before, called his brother to come forth, and assaulted the sage, who told him that his brother would never return. Then Ilvala was burnt up by fire from the eyes of Agastya. The Mahābhārata's story varies slight.

Vaṭaskandha : Name of a Ṛṣi.

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Vaṭavāsin : 'Dwelling in fig-trees' (vata). Yakṣas.

Vatsa, Vatsa-rāja : King of Vatsa, the capital of which was Kauśambī. A title of the prince Udayana. There were many persons named Vatsa.

Vatsabhūmī : Name of a king.

Vatsadanta : A narrow with its head shaped like teeth-provided with earlike protuberance on both sides. 2. A sage who wrote upon erotic subjects, and was author of the Kāma-Sūtras and Nyāya-Bhāṣā. He is also called Malla-Nāga.

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Vedavatī : The 'Vocal daughter' of the Ṛṣi Kuśadhvaja, son of Bṛhaspati. When Rāvaṇa was passing through a forest in the Himālaya he met with Vedavatī, a damsel of great beauty dressed in ascetic garb. He fell in love and tried to win her. She told him that gods and Gandharvas had sought to woo her, but her father would give her to no one but Viṣṇu,

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whom he desired for his son-in-law. Provoked at this resolution, Sambhu, and king of the Daityas, slew her father; but she remained firm to her father's wish, and practised austerities to gain Viṣṇu for her spouse. Nothing daunted, Rāvaṇa urgently pressed his suit, and boasted that he was superior to Viṣṇu. He then touched her hair with the tip of his finger. This greatly incensed her, and she forthwith cut off her hair, and said she would enter into the fire before his eyes, adding, "since I have been insulted in the forest by thee who art wicked-hearted, I shall be born again for thy destruction." So she entered the blazing fire, and celestial flowers fell all around. It was she who was born again as Sītā, and was the moving cause of Rāvaṇa's death, though Rāma was the agent.—Muir's texts, ii. 498, iv. 458.

Vedamātrī : 'Mother of the Vedas.' the Gayatri.

Vedāṅga : [Veda + aṅgas = the members of the main body]. Constituents of the Vedas. Six in number, necessary for understanding and proper sacrificial employment of the Vedas are (i) Śikṣas, the science of pronunciation, (ii) Caṇḍas, the science of prosody, (iii) Vyākaraṇa, the Grammar, (iv) Nirukta, Etymology or Glossary, (v) Jyotiṣa, Astronomy and astrology, and (vi) Kalpa, the rituals.

Vedānta : Esoteric and deeper teachings of the Vedas as propounded in the Upaniṣads and such other systems of thought. Uttara Mīmāṁsā, an important compilation attributed to Veda Vyāsa himself, constitutes an important source material for it. Śaṅkara popularized the Vedāntic thought and founded the Advaita philosophy as an outcome of this understanding.

Vedaśruti : River flows from Himālayas.

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Vedi : Name of a lake, one who obtain the merit of 1000 kine sacrifice, bathing in it.

Vedodaya : 'Source of the Veda.' An epithet of the sun as the source of the Sāmaveda.

Vegadarśī : Monkey and friend of Nīla.

Vegavat : 'Swift.' **1.** Son of Kṛṣṇa. **2.** Dānava who fought on the side of the Śalvas against Kṛṣṇa, and was killed by Sāmba.

Vena : Son of Aṅga, and a descendant of Manu Swayaṁbhuva. When he became king he issued this proclamation :—"Men must not sacrifice or give gifts or present oblations. Who else but me is the enjoyer of sacrifices; I am for ever the lord of offerings." The sages remonstrated respectfully with

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him, but in vain; they admonished him in stronger terms; but when nothing availed, they slew him with blades of consecrated grass. After his death the sages beheld clouds of dust, and on inquiry found that they arose from bands of men who had taken to plundering because the country was left without a king. As Veda was childless, the sages, after consultation, rubbed the thigh (or, according to the Harivaṁśa, the right arm) of the dead king to produce a son. From it there came forth "a man like a charred lost with flat face, and extremely short." The sages told him to sit down (Niṣida). He did so, and thus became a Nishada, from who"sprang the Niṣadas dwelling in the Vindhya Mountains, distinguished by their wicked deeds." The Brāhmaṇas then rubbed the right hand of Vena, and from it "sprang the majestic Pṛthu, Vena's son, resplendent in body, glowing like the manifested Agni." The above is the story as told, with little variation, in Mahābhārata, Viṣṇu, Bhāgavata Purāṇas, and Harivaṁśa. The Padma Purāṇa says that Vena began his reign well, but fell into the Jaina heresy. For this the sages pummelled him until the first of Niṣadas came forth from his thigh and Pṛthu from his right arm. Being freed from sin by the birth of the Niṣada, he retired to a hermitage on the Narmadā, where he engaged in penance. Viṣṇu was thus conciliated, and granted him the boon of becoming one with himself. *See* Pṛthī.

Veṇī-saṁhāra : 'The binding of the braid.' A Drama by Bhaṭṭa Nārāyaṇa. The plot is taken from Mahābhārata. Draupadī, wife of Pāṇḍu princes, was dragged by the hair of her head into hall of Kauravas by Duḥśāsana, and she vowed that it should remain dishevelled until the insult was avenged. After the death of Kauravas she again braided her hair. Wilson has given an analysis of the drama. There are several editions of the text.

Venna : River flows from Sahya Mountain.

Vetāla : A ghost or goblin; a sprite who haunts cemeteries and animates dead bodies.

Vetasika : Lake, one who bath in it, obtain the merit of horse forfeit.

Vetravatī : The River Betwā, which rises in the Vindhyas and falls into the Yumnā below Kālpi.

Vibhīṣana : Younger brother of Rāvaṇa. Vibhīṣaṇa submitted himself to many indignities at the hands of Rāvaṇa out of the love he had for Rāma. In the battle against the Rākṣasas (evil forces) in Laṅkā, Rāma and Lakṣmaṇa destroyed many of the great Rākṣasa warriors on the first two days. On the third day, a formidable warrior stood before them. Vibhīṣaṇa told Rāma : 'If you conquer this warrior, the whole Laṇkā will be yours. He

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is a greater warrior than even Rāvaṇa'. Rāma fought with this mighty Rākṣasa the whole day, but could not vanquish him. Rāma was on the point of giving up the battle for the day. At this stage, Vibhīṣaṇa, who was behind Rāma, said, "this is not the time to give up the fight. You must rally all your strength and destroy the enemy. You should not miss this chance. I am telling this out my love for you. Egged on by Vibhīṣaṇa, Rāma continued the fight and destroyed the opponent. The formidable warrior fell on the battlefield. The moment he learned that the warrior was dead, Vibhīṣaṇa also collapsed on the ground. Recovering himself after chanting the name of Rāma, Vibhīṣaṇa got up and confessed to Rāma : 'swami! This is a mark of weakness on my part. I should not have succumbed to such weakness. Having filled myself with your love, how could I succumb to such weakness?' Rāma observed : 'That's all right. But why did you collapse?' Vibhīṣaṇa replied : 'Swāmi! This happened because of bodily attachment. It was due to parental affection. That mighty warrior was my son.' He was Vibhīṣaṇa's son! *See* what Vibhīṣaṇa did. To ensure the victory of the lord, Vibhīṣaṇa did not hesitate to get even his son killed in battle. Rāma asked Vibhīṣaṇa : 'Why did you not tell me at the beginning itself that he was your son.' Vibhīṣaṇa replied : 'When you are facing an enemy, you should not worry about any kind of relationship on the battlefield. In this war, there is no room for consideration of relationship. When anyone takes up arms against you, you cease to be a relation. Whether it is mother, father, son or anybody else, he figures as an enemy. Especially against god, there can be no question of relationship. I have completely surrendered to you. I am your servant. I must be primarily concerned about your victory and not about any temporary kinship. The only truth for me is your will. It is this abounding love of Vibhīṣaṇa for Rāma, which contributed to Rāma's victory. Love for the divine should be the inextricable bond. All other worldly attachments are impermanent. Tāmasic bonds are like iron chains. Rājasic bonds are copper chains. Sāttvic bonds are like chains of gold. But, whether the chains are of iron, copper or gold, they are chains all the same. The nature of the metal may vary, but chains are shackles nevertheless. Vibhīṣaṇa declared : 'I has no use for any of these bonds. I am content with the pure love of Rāma. Vibhīṣaṇa is a Sāttvic friend (supremely sacred) of Rāma. Despite his long intimacy with Rāma, Lakṣmaṇa was not in the same category. He was a Sāttvic brother, not a Sāttvic friend. Sugrīva was a Rājasic friend. Jāmbavana was a tamasic friend. Vibhīṣaṇa, though he belonged to the Rākṣasa brood, stands out as a Sāttvic friend (pure and selfless). It is in this unalloyed purity that love shines. It is utterly invaluable."

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Vibhu : Son of Adbhuta and Priyā.

Vicitravīrya : Name of a king. *See* Mahābhārata.

Videha : An ancient country, the capital was Mithilā. It corresponds with the modern Tirhut or North Bihar.

Vidharbh : An established Southern state of Vidharbh. He had three sons named Krath, Kauśika and Rompāda. One of the decendants of Rompāda was called Cedī. He established the states of Cedī, which is now known as Canderī. King Kratha, King Kuntī, King Dhṛṣṭi, King Nivṛti, King Bhīma, King Vikṛti, King Bhīmratha, King Navṛth, King Daśrath, King Śakuni, King Karibi, King Devrat and King Devṣṭra.

Vidhatas : Name of a Ṛṣi.

Vidhātrī : 'Creator.' A name of Brahmā, of Viṣṇu, and of Viśvakarmā.

Vidhya : Lake, one bath in it will obtain the proficiency of knowledge.

Vidura : A mountain in Ceylon, probably Adam's peak. **2.** Son of Vyāsa by a Śūdra slave girl, who took the place of his consort. Vidura was called Kṣattrī, a term ordinary applied to the child of a Śūdra father and Brāhmaṇa mother. He enjoyed the character of the "wisest of the wise," and gave good advice to both Kauravas and Pāṇḍavas, but in the war he sided with the latter. *See* Mahābhārata.

Vidyuddamṣṭra : Monkey played an important role in constructing bridge between Rāmeśvaram to Ceylon.

Vidyujjihvā : Ogree actively participated in the war. Hanumān killed him in the war.

Vijaya : Minister in Śatrughna kingdom.

Vikaṭa : Ogree in Rāvaṇa Empire and known for magical characters. Hanumān killed it in the war.

Vikukṣi : A king of the solar race, who succeeded his father, Ikṣavāku. He received the name of Śaśada, 'hare-eater.' He was sent by his father to hunt and obtain flesh suitable for offerings. Being weary and hungry he ate a hare, and Vasiṣṭha, the priest, declared that this act had defiled all the food, for what remained was but his leavings.

Vimala : Name of a Lake. The lake with golden fishes and sliver hews. By bathing here, one soon acquired the region of Vāsava, and his soul being clearned from every sin.

Vimānas : The Vedic traditions of India tell us that we are now in the fourth age of mankind. The Vedas call them the "the golden age", "the silver age", and "the bronze age" and we are now, according to their scriptures in the "the iron age". The Vimānas—the Rāmāyaṇa describes a Vimāna as

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a double-deck, circular (cylindrical) aircraft with portholes and a dome. It flew with the speed of the wind and gave forth a melodious sound (a humming noise?). Ancient Indian texts on Vimānas are so numerous it would take several books to relate what they have to say. The ancient Indians themselves wrote entire flight manuals on the control of various types of Vimānas, of which there were basically four : the Śakuna Vimāna, the Sundara Vimāna, the Rukma Vimāna and the Tripura Vimāna. From another ancient manuscript—Vimānas the secret of constructing aeroplanes, which will not break which cannot be cut, will not catch fire, and cannot be destroyed. The secret of making planes motionless. The secret of making planes invisible. The secret of hearing conversations and other sounds in enemy planes. The secret of receiving photographs of the interior of enemy planes. The secret of ascertaining the direction of enemy planes approach. The secret of making persons in enemy planes lose consciousness. The secret of destroying enemy planes. Sanskrit texts are filled with references to gods who fought battles in the sky using vimānas equipped with weapons as deadly as any we can deploy in these more enlightened times. For example, there is a passage in the Rāmāyaṇa which reads : the Puṣpaka car that resembles the sun and belongs to my brother was brought by the powerful Rāvaṇa; that aerial and excellent car going everywhere at will.That car resembling a bright cloud in the sky. "And the king [Rāma] got in, and the excellent car at the command of the Raghuvīra, rose up into the higher atmosphere." In Mahābhārata, an ancient Indian poem of enormous length, we learn that an individual named Asura Maya had a Vimāna measuring twelve cubits in circumference, with four strong wheels.

The poem is a veritable gold mine of information relating to conflicts between gods who settled their differences apparently using weapons as lethal as the ones we are capable of deploying. Apart from 'blazing missiles', the poem records the use of other deadly weapons. 'Indra's dart' operated via a circular 'reflector'. When switched on, it produced a 'shaft of light' which, when focused on any target, immediately 'consumed it with its power'. In one particular exchange, the hero, Kṛṣṇa, is pursuing his enemy, Śālva, in the sky, when Śālva's Vimāna, the Śaubha is made invisible in some way. Undeterred, Kṛṣṇa immediately fires off a special weapon : 'I quickly lay on an arrow, which killed by seeking out sound'. Many other terrible weapons are described, quite matter of factly, in the Mahābhārata, but the most fearsome of all is the one used against the Vṛṣis.

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Vināśana : Place where river Sarasvatī disappear.

Vinatā : Daughter of Dakṣa, one of the wives of Kaśyapa, and mother of Garuḍa according to the Bhāgavata Purāṇa she was the wife of Tarkṣya or Garuḍa.

Vinda : Vinda and Anuvinda were joint kings of Avanti, and fought in the Great War.

Vindhya : The mountains which stretch across India, and divide what Manu calls the Madhyadeśa or 'middle land,' the land of the Hindus, from the south, that is, they divide Hindustān from the Dakhin. The mountain is personified, and according to a legend he was jealous of the Himālaya, and called upon the sun to revolve round him as he did round Meru. When the sun refused the mountain began to raise its head to obstruct that luminary, and to tower above Himālaya and Meru. The gods invoked the aid of Agastya, the spiritual guide of Vindhya. That sage called upon the mountain to bow down before him, and afford him an easy passage to and from the South. It obeyed, and Agastya passed over. But he never returned, and so the mountain remains in its humbled condition, inferior to the Himālaya.

Vindhyāvali : Wife of Bali the asura.

Vindhyavāsinī : Dweller in the Vindhyas.Wife of Śiva. *See* Devī.

Vipās, Vipāśā : River Beas, the Hyphasis or Bibasis of the classical writers. A legend relates that it obtained its name through the Sage Vasiṣṭha, who, wishing to commit suicide, bound his limbs with cords and threw himself into the water. The river, declining to drown him, cast him unbound (Vipāśā) on its bank.

Vipāśa : River from grief for the death of his sons of great sage Vasiṣṭha had grown himself into the stream, after binding his limbs.

Vipatha : An arrow withits head resembling like a leaf of Karavīra tree.

Vipracitti : Son of Kaśyapa and Danu and chief of the Dānavas.

Vipṛthu : Bowmen, who belongs to Somaka race.

Viradha : Horrible man-eating Rākṣasa, son of Kāla and Śatahrāda. By penance he had obtained from Brahma the boon of invulnerability. He is described as "being like a mountain peak, a man-cater, loud-voiced, hollow-eyed, large-mouthed, huge, huge-bellied; horrible, rude, long, deformed, of dreadful aspect, wearing a tiger's skin, dripping with fat, wetted with blood, terrific to all creatures, like death with open mouth, bearing three lions, four tigers, two wolves, ten deer, and the great head of an elephant with the tusks, and smeared with fat, on the point of an iron pike, shouting

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with a loud voice." Rāma, with Lakṣmaṇa and Sītā, encountered him in the Daṇḍaka forest, when he foully abused and taunted the brothers, and seized upon Sītā. The brothers proved with their arrows that lie was not invulnerable, but he caught them, threw them over his shoulders, and ran off with them as if they had been children. They broke both his arms, threw him down, beat him with their fists, and dashed him to the earth, but they could not kill him, so they dug a deep hole and buried him alive. After his burial there arose from the earth a beautiful person, who said that he was a Gandharva who had been condemned by Kubera to assume the shape of a Rākṣasa, from which Rāma had enabled him to escape. He was known as Tumburu.

Virāj : Radiant; belonging to the royal or the military class. First progeny of Brahmā. His birth is described in different ways. The Ṛgveda states that Virāj sprang from Puruṣa, and from Virāj sprang the Puruṣa. Manu claims that Brahmā created Virāj, from one half of his body from whom Manu himself arose and created the world. According to Purāṇic stories, having become male and female, Brahmā produced from the female, the male power-Virāj, who then produced the first Manu Virāj, the male half of Brahmā is supposed to typify all male creatures, and Śatarūpā, the female half, all female forms.

Virañci : Name of Brahmā.

Vīrapramokṣa : Lake, one bath in it will obtain the merit of overcoming sins.

Virāṭa : Country in the vicinity of the modern Jaipur. The present town of Bairaṭ is 105 miles south of Delhi. Its king was called Rājā of Virāta or Rājā Virāṭa. It was at his court that the Pāṇḍava princes and Draupadī lived in disguise. They rendered him great services against his enemies, and he fought on their side in the Great War and was killed by Droṇa. *See* Matsya.

Virocana : Dānava, son of Prahlāda, and father of Bali. He is known as Dṛṣṇa. When the Earth was milked, Virocana acted as the calf of the Asuras. *See* Pṛthvī.

Virupaksa : Ogree participated in the war. Hanumān killed it

Virupākṣa : 'Deformed as to the eyes.' A name of Śiva, who has three eyes, one of Rudras Dānava and son of Kaśyapa.

Viśālā : Ogree Killed by Hanumān in the war. **2.** Name of the city Ujjayini.3.Forest, where Ṛṣi Manu performed severe penance and this forest, is famous for Jujube tree.

Visalya : A medical plant of great efficacy in healing cuts and wounds. It is still

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cultivated in several parts of Bengal. A medical friend of the present writer tested the efficacy of the plant known by that name and found it to be muchsuperior to either garlic acid in stopping blood.

Visalyakarani : Herbs found in Ṛṣabha Mountain.This herbs is capable of extracting and healing all woulds inflicted by weapons.

Viśākhāa. : One of three divine brother of Skanda.

Viśāla. : Son of Ikṣvāku, who built the city named Vishālā.

Viṣṇu : Root, viṣ, 'to pervade.' The second god of the Hindu triad. In the Ṛgveda Viṣṇu is not in the first rank of gods. He is a manifestation of the solar energy, and is described as striding through the seven regions of the universe in three steps, and enveloping all things with the dust (of his beams). These three steps are explained by commentators as denoting the three manifestations of light-fire, lightning, and the sun; or the three places of' the sun-its rising, culmination, and setting. In the Veda he is occasionally associated with Indra. He has very little in common with the Viṣṇu of later times, but he is called "the unconquerable preserver," and this distinctly indicates the great preserving power that he afterwards became. Viṣṇu's preserving and restoring power has been manifested to the world in a variety of forms called Avatāras, literally 'descents,' but more intelligibly 'incarnations,' in which a portion of his divine essence was embodied in a human or supernatural form possessed of superhuman powers. These entire Avatāras became manifest for correcting some great evil or affecting some great good in the world. The Avataras are ten in number, but the Bhāgavata Purāṇa increases them to twenty-two, and ads that in reality they are innumerable. All the ten avataras are honoured, but the seventh and eighth, Rāma and Kṛṣṇa, are honoured as great mortal heroes and receive worship as great gods. Kṛṣṇa is more especially looked upon as a full manifestation of Viṣṇu, and m one with Viṣṇu himself, and he is the object of a widely extended and very popular worship. *See* avatara. The holy river Ganges is said to spring from the feet of Viṣṇu.

Viṣṇu Sahasranāma : The Viṣṇu Sahasranāma was composed by Śrī Veda Vyāsa, the author of Purāṇas, and Mahābhārata. Prince Yudhiṣṭhira, the eldest in Pāṇḍavas, at the end of the war approached Bhīṣma Pitāmaha, when the mighty grandsire of the Kuru family was lying on the bed of arrows, unconquered and in conquerable, awaiting the scared hour of his departure to the feet of the Lord. Yudhiṣṭhira, the righteous, asked six questions, Bhīshma, the constant devotee of Kṛṣṇa, the gigantic man of action, calmly answered them all. This is how we find the "thousand

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names of Lord Viṣṇu" introduced in the immortal classic of the Hindus, the Mahaabaarata.

Viśvakarman : [Viśva = universe; Karman = creator] omnificent. Originally, an epithet of any powerful god, as of Indra and Sūrya, but subsequently, represented as a personification of the cosmic creative power. The Ṛgveda described him as the one "all-seeing god, who has on every side eyes, faces, arms, and feet, who when creating heaven and earth, shapes them with his arms and wings; the father, generator, disposer, who knows all worlds, gives the gods their names, and is beyond the comprehension of mortals." In the Vedic hymns, he is said to sacrifice himself or to himself, which the commentators, the Nirukta, explained to imply that Viśvakarman first of all offered up all worlds in a general sacrifice (Sarvamedha) and ended by sacrificing himself. He is the artificer of the gods as well as the maker of their weapons. He revealed the science of architecture and mechanics (Sthāpatya-veda). According to purāṇic descriptions, Viśvakarmā was the son of Prabhāsa, the eighth Vasu, by his wife Yoga-Siddha. His daughter Saṅjñā was married to sun. As Saṅjñā was unable to bear the effulgence of sun in his primeval radiance, Viśvakarman sheared his rays, from which he formed the discus of Viṣṇu, the trident of Śiva, the weapons of Kubera, the lance of Kartikeya, and the weapons of several other gods. In his creative capacity, he is also designated as a Prajāpati, and is said to be a mind-born son of Brahmā. He is identified as Tvaṣṭra named as Viśvakarman also refers to sun's ray which is said to provide light and heat to mercury.

Viśvāmitra : A Vedic sage who was born a Kṣatriya in a royal family but by his severe austerities raised himself to the Brāhmin caste and became one of the Saptṛṣis (q.v.). According to the Ṛgveda, he was a son of king Ruṣika, but later authorities make him the son of Gādhi, the king of Kānyakubja. He tasted his first great humiliation when sage Vasiṣṭha refused to part with his cow, Kāmadhenu (also known as Nandinī) and all efforts to take it forcibly were thwarted. Viśvāmitra felt that Vasiṣṭha's supremacy and power ensued from his Brahmanic origin so he engaged himself in severe penance, tapas, and finally succeeded in his efforts. His austerities made Indra nervous lest he usurp Indra's throne. Menakā, a celestial nymph, was sent to distract Viśvāmitra from his tapas, in which she succeeded. Their amour resulted in the birth of Śakuntalā (immortalised by Kālidāsa in an epic of same name) who gave birth to Bharata who lent his name to India and made it known as Bhāratvarṣa. Viśvāmitra finally attained so much of spiritual power that he sent Triśaṅku alive to

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the heavenly world. Viśvāmitra was an early teacher of Rāma whom he took away at an' early age to his hermitage to get rid of Rākṣasas (and to impart to Rāma valuable lessons in arms). He was a priest of solar Dynasty of kings yet he put Hariścandra, who belonged to this lineage and had taken a vow of absolute truthfulness, to immense hardships to test his will to uphold his vow. Viśvāmitra is also associated with several hymns in Ṛgveda, including those which contain the Gāyatrī Mantra.

Viṣmapana : 'Astounding.' The aerial city of the Gandharvas, which appears and disappears at intervals.

Viṣṇupada : Lagoon, which purify the sins

Viśravā : Name of a Ṛṣi.

Viśvācī : Name of an Apasarās.

Viśva-devās, Viśve-devās : 'All the gods.' In the Vedas they form a class nine in number. All the deities of inferior order. They are addressed in the Veda as "preservers of men, bestowers of rewards." In later times, a class of deities particularly interested in exequial offerings. The accounts of them are rather vague. They are generally said to be ten in number, but the lists vary, both as to number and names. The following is one list :—(1) Vasu, (2) Satya, (3) Kratu, (4) Dakṣa, (5) Kāla, (6) Kāma, (7) Dhṛti, (8) Kuru, (9) Purūravas, (10) Madravas. Two others are sometimes added, Rocaka or Locana and Dhuri or Dhwani.

Viśvakha : Name of a Ṛṣi.

Viśvavasu : A chief of the Gandharvas in Indra's heaven. 2. Son of Jamadagni.

Viśvokasara : Name of a city Alakā.

Vita-havya : A king of the Haihayas. His sons attacked and slew all the family of Divodāsa, king of Kāśī. A son, named Pratardana was subsequently born to Divodāsa, and he attacked the Haihayas and compelled Vita-havya to fly to the sage Bhṛgu for protection. Pratardana pursued him, and demanded that he should be given up. Then "Vita-havya, by the mere word of Bhṛgu, became a Brahmaṇa Ṛṣi and an utterer of the Veda" (Mahābhārata). His son, Gṛtsamada, was a highly honoured Ṛṣi, and author of several hymns in the Ṛgveda. He was the founder of the tribe of Haihayas called Vita-havyas.

Vitaparati : Synonym of city Alakāpurī.

Vitasta : Classic Hydaspes, Behat of later days, and the modern Jhelam.

Vitastā : Lake, situated in country of Kashmir and bathing in it obtain the fruit of Vājapeya sacrifices.

Vitasti : River flows from Sahya Mountain.

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Vivaswān : Ṛṣi and son of Manu.

Vibhandaka : Son of Kaśyapa. An ascetic who retired from the world and lived in the forest with his infant son Ṛṣyaśṛga a sage of this name is sometimes classed among the great Ṛṣi.

Viddhasalabhañjika : Statue. A comedy of domestic intrigue by Rājāśekhara. It was probably written earlier than the Tenth century.

Viśravās : Son of Prajāpati Pulastya, or, according to statement of the Mahābhārata, a reproduction of half Pulastya himself. By a Brāhmaṇī wife, daughter of the sage Bhāradwāja, named Iḍaviḍa or Ilaviḍā; He had a son, Kubera, and god of wealth. By a Rākṣasī named Nikaṣa or Kaikasī, daughter of Sumālī, he had three sons, Rāvaṇa, Kumbhakarṇa, Vibhīṣaṇa and a daughter named Śūrpaṇakhā. The Viṣṇu Purāṇa substitutes Keśinī for Nikaṣa. Is that Pulastya, being offended with Kubera for his adulation of Brahmā, reproduced half of himself as Viśravās, and Kubera to recover his favour gave him three Rākṣasī handmaids, Puṣpotkaṭa, the mother of Rāvaṇa, Kumbhakarṇa; Mālinī, the mother of Vibhīṣaṇa; and Rākā, the mother of Khara and Śūrpaṇakhā.

Vivindhaya : Dānava killed in battle by Cārudeśṇā, son of Kṛṣṇa. *See* Mahābhārata.

Vodhas : Tribes found in Northwestern region of Himālayas. They were actively participated in the war.

Vopadeva : A grammarian of great repute, who lived about the thirteenth century A.D. At Devagirī, and wrote the Mugdha-Bodha.

Vraja : A pastoral district about Agra and Mathurā, where Kṛṣṇa passed his boyhood with the cowherds.

Vraṣṇī : King Vraṣṇii had three sons named Sumitra, Yudhajit and Devamūḍha.

Vrātya : "Persons whom the twice-born beget on women of their own classes, bolt who omit the prescribed rites and have abandoned the Gāyatrī, are to be designated as Vrātyas."—Manu.

Vṛbadratha : Name of a Ṛṣi.

Vṛddha : 'Old.' An epithet frequently found prefixed to the books of ancient writers, and evidently implying that there are one or more versions or recensions—as Vṛddha Manu, Vṛddha Hārīta. *See* Dharma-Śāstra.

Vṛhadratha : Name of a king.

Vṛhadvala : King of Kośala.

Vṛhanta : King who ruled the earth and supported the Kauravas in the war. He was slained by Arjuna in the 12th day of war.

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Vrihanta : King who ruled the earth, was slained by Arjuna.

Vṛhaspati : See Bṛhaspati.

Vṛhita : Śiśu's mother.

Vṛkodara : 'Wolf belly.' An epithet of Bhīma.

Vṛṣadgu : Name of a Ṛṣi.

Vṛṣaparvā : Royal sage who lived in Himavān Mountain. Pāṇḍavas received him during their visit to the mountain.

Vriṣaparva : Royal sage who lived in the Himavan mountain and he received the Pāṇḍavas during their visit to the Mountain.

Vṛṣāsna : Name of a Ṛṣi.

Vṛṣṇa : Name of Kṛṣṇa.

Vṛṣṇis : Descendant of Vṛṣṇi, son of Madhu, whose ancestor was eldest son of Yadu. Kṛṣṇa belonged to lunar race

Vṛtra : In Vedas he is demon of drought and ungenial weather, with which Indra, the god of the firmament, is constantly at war, and whom he is constantly overpowering, and releasing the rain. Sometimes called Vṛtrāsura.

Vṛtrahan : Slayer of Vṛtra. Title of Indra.

Vyahṛtis : Three mystical words said by Manu to have been milked from the Vedas by Prajāpati—the word bhur, from Ṛgveda; the word Bhuvaḥ, from Yajurveda; and the word Swar, from Sāma-veda (Manu, ii. 76). The Śatapatha Brāhmaṇa defines them as "three luminous essences" which Prajāpati produced from Vedas by heating them. "He uttered the word Bhur, which became this earth; Bhuvaḥ, which became this firmament; and Swar, which became that sky." A fourth word, Mahar, is sometimes added, and is probably intended to represent the Atharva-Veda. *See* Loka.

Vyākaraṇa : 'Grammar.' One of the Vedāṅgas. The science of grammar has been carefully studied among the Hindus from very ancient times, and studied for its own sake as a science rather than as a means of acquiring or regulating language. The grammar of Pāṇini is the oldest of those known to survive, but Pāṇini refers to several grammarians who preceded himself. One of them was named Śākaṭāyana, a portion of whose work is laid to have been discovered lately.

Vyāsa : Maharṣi Vyāsa is great grand son of sage Vasiṣṭha. He is the grand son of Śakti and son of the great sage Parāśara. His mother name is Satyāvatī. To provide importance to pre-eminence of mother, and to let know the world the significance for obeying mother, by mere sight of his yogic

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power, three great individuals Dhṛtarāṣṭra, Pāṇḍu and Vidura were born. He is the father of sage Śrī Śukadeva. Vyāsa is revered as a part manifestation of god. He is known as Bādarāyaṇa because his Āśram (hermitage) was in Badarī. He is also known as Kṛṣṇa Dvaipāyana because he is black in complexion and is born in an island (Dvīpa). Arranged the Vedas after thoroughly examining them and is called Veda Vyāsa. He has a boundless and fathomless ocean of Knowledge. Bhagavān Veda Vyāsa established his Āśram in Śabayaparas in Badrīvan. Here Nara and Nārāyaṇa Ṛṣis had performed extreme Tapasyā (austerity). Veda Vyāsa is immortal and eternal. He is considered Chirañjīvī the one who is still living and guiding the well being of his devotees. Śaṅkarācārya had his 'Darśan' in the house of Maṇḍana Miśra. He is also considered a repository of all noble virtues. He is the author of Brahmsūtras. This scripture throws light on Parabrahma (the unmanifested one, the almighty one) and that is why it is called Brahmsūtras. It tells us which the ways to self-realization are. What is the relationship between the almighty and the Sādhaka (a spiritual aspirant)? Maharṣi Veda Vyāsa composed Purāṇas and subsidiary puranas to expound the Vedic teachings for the benefit of the lay people. The Purāṇas are the most extensively read scriptures in India. The word purāṇa means "portrayal of ancient times". They are eighteen major (Mahā) and eighteen subsidiary (Upa) Purāṇas.

The Purāṇas deal with mainly Viṣṇu, Śiva and Śakti, and respond to the diverse human temperament and their diverse approaches to spirituality. One day Devarṣi Nārada passed through the forest. As usual the hunter was on the look out for victims and as soon as he saw a sage approaching joyously singing and playing on his Vīṇā, he thought he would have best of the chance to get rich. With a thud, he jumped down before the sage from the branch of a tree where he was hiding. Flashing his sword he threatened, "Give away all that you posses. Otherwise I will kill You."Nārada was the son of Brahmā Deva himself and he was never afraid of any one. He saw god in all and loved all. He looked kindly into the eyes of the hunter and said, "Why do you want to kill me? I have never harmed you?" the robber replied, "It's not because of anything you did that I want to kill you. I want your wealth to maintain my wife and children. If you obstruct me in getting them I will kill you." Nārada was not perturbed by his threatening attitude. He said, "very well my boy, you may do as you please. But please tell me one thing. You say that you are committing this sin for the sake of your wife and children. They who are sharing the wealth earned by you, will they share the sins

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that you are earning too?" The robber was non-plussed. He never thought of the matter in this light before. He replied, "Of course, they will have to. Why else should I commit sins for their sake?" Nārada moved his head in disagreement and said, "No, they will not. If you have any doubt, go and ask your wife and children." The robber was suspicious that Nārada might be playing a trick on him to escape. He sternly said, "No, I won't leave you and go. You are just trying to hoodwink me and escape." Nārada laughed at his suspicions and assured, "No, my son, I promise that I won't escape. I will surely wait for you till you return. If you don't believe me, tie me up to one of these trees and go to your house." The robber tightly bound Nārada to a nearby tree and hurried to his home. Ever since the sage asked him the strange question he was disturbed in his mind. Had he been ruining himself with sins to no purpose? He went home and called out his wife and all the children. He said, "my dears, you know how I had been earning wealth by robbing and killing, to maintain you all.

You have been sharing all that I earned. Won't you be sharing the sins earned by me also?" The wife and children were horrified at the suggestion. They said, "We are your dependents and it is your duty to maintain us. We never asked you to commit sins for the purpose of the wealth. If you choose to commit sins, it is your own look out. How are we concerned with it? You alone will have to bear the results of your sins." Suddenly, the robber's eyes were opened. He realized that he was accumulating terrible sins from which there was no escape. Why should he lead a sinful life for these people? He ran back to where Nārada was and hastily untying his bonds fell to his feet. Deep in grief, he begged, "Mahātmā, in ignorance I have committed many sins. Please tell me how I can redeem myself. I have no more desire to lead this life of sin. Pray, save me." Nārada rejoiced at his transformation. He lifted the robber to his feet and told him, "Fear not my son. There is one name, the Taraka, which redeems even the greatest sinners. Repeat the name with all your mind and soul in it. All your sins will be washed away." he then whispered in his ears the sacred name, "Rāma" and asked the robber to repeat it. The whole of his life was spent in doing and saying only harsh things. So the robber could not utter the word "Rāma" tries as he might. But Nārada was too kind to leave him thus. So he tried another method. He slowly uttered the word "ma Rā" inverting the sacred name. This time the robber could pronounce the letters, "ma Rā", ma Rā, ma Rā." and he started repeating the letters in quick succession...."ma Rā, ma Rā, ma Rā....Rāma...Rāma.Rāma...Rāma." Thus after a time without his

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realizing it, the robber was repeating the Taraka name. He was captivated by the charm of the sacred name and he went on repeating the name forgetting his surroundings. He sat on like that continuously without moving and without opening his eyes and years passed away. Seeing him sitting like an immovable stone, ants, worms and insects crawled fearlessly near him and on him and built their homes and nests. The ant hills grew and grew until they covered him fully and he could not even be seen. These undisturbed Tāpas washed off all his sins and at last he gained a vision of the lord. Overflowing with great joy and bless, he rose from his seat shedding off the ant hill around him. As he rose from the ant hills, "Valmika" as they are called in Sanskrit, he came to be known as Vālmīki. Since then Vālmīki Maharṣi lived on the banks of holy river Ganges, in an āśram of his own and lived a simple auspicious life, bathing in the sacred river and eating dried roots and fruits in the forest. He was in tune with the peace and beauties have the forest and were always in an elevated state. One day while he was returning from the river after the morning bath he saw a Krouñca couple, two birds, flying joyously in the sky and having their love play. He was charmed by the innocent joy of the birds and continued to look at them in blissful rapture. Just then an arrow struck the male bird in the heart that fell down bleeding and piteously crying. Seeing her mate gone, the female bird arose in grief and flying round and round the body of her mate, moaning and whining. The bird's wordless grief was so pitiable, that the kindly sage's heart was touched.

Tears came out of his eyes and he felt all the misery of the small bird in his own heart. He looked around and saw a hunter crouching nearby. In infinite mercy and sorrow Vālmīki cried out, "a future, O hunter, none you will have, for killing the Krouñca in the midst of love" then he suddenly stopped surprised at his own words. For it was not his usual way of his speaking—these words contained a rhythm and melody. He realized that it was a poem that came out of his heart's anguish, the first poem that he ever composed. In fact this was the first 'Śloka' in the history of the world for no one wrote any poetry till then. He later wrote Rāmāyaṇa, the story of the incarnation of lord Viṣṇu as Rāma in a melodious, beautiful verse. It is sung reverentially by all Hindus, daily even though thousands of years passed away since it was composed. Vālmīki is acclaimed as the Ādi Kavi, the first poet and is gratefully remembered by all poets when they begin to compose a new Poem. Veda Vyāsa dictated the Mahābhārata to lord Gaṇeśa. The Mahābhārata is

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considered the fifth Veda because of its encyclopedic content. If any information is not in the Mahābhārata, it is said, it cannot be found elsewhere. The Mahābhārata lives of the Pāṇḍavas and the Kauravas. The Mahābhārata is an immeasurable treasure house of knowledge and wisdom based on ancient India's historical, religious, ethical and philosophical insights. The Viduranīti, Bhagavad Gītā, the Yakṣapraśna and the Viṣṇu Sahasranāma in the Mahābhārata are autonomous dissertations in themselves due to the substance of the subjects dealt with in them. It is exposition of Dharma that is the underlying theme of all the episodes. Viduranīti—this treatise is by a close counsel Vidura to a blind king Dhṛtarāṣṭra, which covers all aspects of human behaviour and advice as to keep the mind cleansed of all impurities. Yakṣapraśna section, which is in the form of a dialogue between Yudhiṣṭhira and a celestial, Yakṣa. Yudhiṣṭhira's divine father Dharma (Yama) assumed the form of a Yakṣa to test his son to throw light on workings of Dharma. At the end of their exile, four of the five Pāṇḍavas brothers who disregarded the warning given by an incorporeal voice (Yakṣa), got into an enchanted pool, drank its water and fell dead. It was the turn of Yudhiṣṭhira, the symbol of virtue, to submit him and to answer various questions to satisfy the unseen Yakṣa and revive his brothers. And Yudhiṣṭhira did that by answering them correctly within the framework of Dharma.

The hymn, Viṣṇu Sahasranāma, which comprises a selection of a thousand names of the lord, appears in the Mahābhārata. This is a hymn in praise of lord Viṣṇu and the name itself specifies that a thousand names are strung together in this hymn. The Viṣṇusahasranāma had been sung by Bhīṣma before lord Kṛṣṇa while awaiting his end. It provides the significance of reciting the lord's names. And how about Bhīṣma's answers to Yudhiṣṭhira—for example, a final question as to who is the one object which is our sole refuge, Bhīṣma replied that Kṛṣṇa is the lord of the universe and he is the sole refuge. The gratitude that the world owes to Veda Vyāsa is immense because he has compiled the Gītā that is the divine sayings of lord Kṛṣṇa. The Geeta is the part of the Mahābhārata. It constitutes the twenty-fifth chapter of Bhīṣma-Parva of the Mahābhārata. Vyāsajī coded the Vedas and taught them to his disciples : Ṛgveda—Pail, Yajurveda—Vaiśaṁpāyana, Sāmaveda—Jaimini, Atharvaveda—Sumantu, Sanātana Dharma that is popularly known as Hinduism owes its rejuvenation and its buoyancy to sage Veda Vyāsa who codified its primary scripture the Vedas for preserving

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Dharma. He taught Romaharṣṇa who was 'Sūta', charioteer by birth. He imparted yogic vision to Sañjaya who could witness the battle of the Mahābhārata away from the battle-ground. Sañjaya became the disciple of Vyāsa.

Vyāsasthali : Lake, where Yyāsa burn his grief towards death of his son.

Vyāsavana : Lake, one bath in it will obtain the merit of horse sacrifices.

Vyāsva : Name of a Ṛṣi.

W

Wax Palace : Purocana a man loyal to the Kuravas, under instruction of Duryodhana constructed the wax palace for Pāṇḍavas. The combustible material like jute, lac, ghee and oil used for construction of wax palace. Even the plastering materials, were inflammable. It was decided that when the unsuspecting Pāṇḍavas were just asleep, the palace should be set on fire. The Pāṇḍavas should be looked after very well so that no body would blame the Kauravas for their untimely death. Vidura however got wind of this dastardly plot. When the Pāṇḍavas were bidding everyone farewell, Vidura blessed them and in words intelligible only to Yudhiṣṭhiraa said :—"One who can preempt the intentions of the enemy will escape from danger. There are weapons more dangerous than those made of steel. The forest fire cannot harm a rat or a porcupine that shelters itself in a hole or burrow. The wise man knows his bearings by looking at the stars." Yudhiṣṭhira understood it all and later told his mother, Kuntī and his brothers about it. All their joy at the start of the journey was wiped out in sorrow and worry. The people of Varṇāvarta welcomed them with open arms. To keep up the pretense the Pāṇḍavas professed to enjoy the festivals and even went hunting deep into the forest but by nightfall they kept vigil by turns. Hunting was their way of getting familiar with the forest. Vidura had sent an expert miner who met the Pāṇḍavas in secret. For days together, unknown to Purocana, he dug a tunnel from the wax palace under the walls and the moat that ran around it. Purocana's house was at the gateway of the palace. Anxious to lull all suspicions he waited for one whole year. Then he decided to put his plans into action. Yudhiṣṭhiraa had been watching him. He knew that their moment of escape had come. That night Kuntī gave a feast to all the attendants. The attendants ate well and fell into a deep sleep. At midnight, Bhīma set fire to the palace at several places. All the Pāṇḍavas escaped through the tunnel. Purocana's house was destroyed as a result of the fire and he perished in it. Word of the demise of the Pāṇḍavas was sent to the Kauravas. Although thrilled by the news, they performed

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their show of bereavement. The people however suspected their hand in the Pāṇḍavas death. Supported by Bhīma, the Pāṇḍavas trudged through the forest and reached the banks of the Ganges. A boat awaited them there. They crossed over to the other side of the river. The Pāṇḍavas moved on, suffering many hardships on their way. They met sage Vyāsa. Kuntī told him of their misfortune. He consoled them and said :—"Virtue and vice go hand in hand. No man is virtuous enough to live in virtue all his life. Everyone has to accept the good with the bad and bear its consequences. Don't lose heart." Vyāsa advised them to dress as Brāhmaṇas and live in a Brahman's house in Ekacakrapura waiting for better days. The Pāṇḍavas heeded his advice.

Y

Yādava : Descendant of Yadu. The Yādavas were the celebrated race in which Kṛṣṇa was born. At the time of his birth they led a pastoral life, but under him they established a kingdom at Dvārakā in Gujarat Yādavsa have been a catalyst of change throughout the history of Bharatavarṣa. Some of the generations do not have detailed descriptions except for the names of the kings. Trace the Yādava history. It is possible that there may be some discrepancies. However, at the end of last Kalpa (=Bramhā's one day=432 crores years), a new creation was thought and manifested by Lord Nārāyaṇa to create many from one. In the process, came Brahmā, the Devadvīpa, from Lord's naval. Brahmā's consciousness gave us Mārīci and Kaśyapa from Mārīci's Dhyāna or prayers. Brahmājī was not pleased by the rate of slow growth of Manuṣyajāti or mankind. Thereby, he ordered his son Prajāpati to marry Aditi. This new pair gave us Vivaswān or Sūrya. Later, the love between Sūrya and Sureṇu gave us Sūryavaṁśī Manu. The youngest of Brahmā's seven sons, Ṛṣi Vasiṣṭha, prayed Manu to perform a Putryeṣṭi-Yajña (Yajña to beget a son). Unfortunately, the Ṛṣi made a mistake during the yajña procession that resulted in a baby girl named, Ilā, instead. However, the Ṛṣi reverted the mistake by recreating Ilā to a man called Sudyumn. Interesting enough, Sudyumn got lost in lord Mahādeva's reserved sports forest where Kāmadeva's Kāmī Śakti resulted in Sudyumn's loss of memory. Consequently, Sudyumn reverted to Ilā, his original true form. From the start of Somavaṁśī to Kṛṣṇa, there were 46 generations of kings, all listed below. Is discussed at end of generation 46, Kṛṣṇa's. All the Yādavas who were present in that city after the death of Kṛṣṇa perished in it when the ocean submerged it. Some few were absent, and perpetuated the race, from which many princes and chiefs still claim their descent.

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The great rājās of Vijaya-Nagara asserted themselves as its representatives. The Viṣṇu Purāṇa says of this race, "who shall enumerate the whole of the mighty men of the Yādava race, who were tens of ten thousands and hundreds of hundred thousands in numbers?"

Yadu : The prince of king Yayāti, Yadu was a self-respecting and a very established ruler. He had four sons. They were : Prince Sastrājīt, Kroṣṭa, Nala and Ripu. The kings between Ṛṣi Budha and Yayāti were known as Somavaṁśī. Yadu had officially lost the title to govern by his father's command since he had refused to exchange his youth with his father. Thereby, he could not have carried on the same dynasty, called Somavaṁśī. Notably, the only remaining dynasty of king Puru was entitled to be known as Somavaṁśī. Thereby king Yadu ordered that the future generations of his would be known as "Yadu" or "Yādava" and the dynasty would be known as "Yaduvaṁśī". The generations of Yadu had an unprecedented growth and got divided into two branches. King Sastrājīt's generation came to be known as "Haihaiya Yādava" occupying the northern regions whereas the king Kroṣṭa's generation became to be known as "Kroṣṭa Yādava' occupying southern regions. King Haihaiya was Śatajīt's son and Sastrājīt's grandson. King Sastrājīt instituted a new state a new dynasty and offered the same, by his own will and against his birthright, to be taken care of by his younger brother Kroṣṭa. Thereby, Kroṣṭa officially became the heir of king Yadu. Consequently, the generations of king Puru, Paurav or Puruvaṁśī were the only ones to be known as Somavaṁśī. The Āryas who established the businesses in Kāṭhiāvāḍa regions from Kurukṣetra, Śūrsenī, Indrapastha etc., continued this approach of economy in later times as well. Thereby, Kāṭhiāvāḍa became the business center for Vraṣṇi Yādava's and in Vedic times it was recorded that these Yādava traveled many distances using sea etc. The safety credit for such travels by the generations of Yadu and Turvasu was given to Indra.

Yaja : A Brāhmaṇa of great sanctity, who, at the earnest solicitation of king Drupada, and for the offer of ten millions of kine, performed the sacrifice through which his "altar-born" children, Dhṛṣṭadyumna and Draupadī, came forth from the sacrificial fire.

Yajña : 'Sacrifice.' Sacrifice personified in the Purāṇas as son of Ruci and husband of Dakṣiṇa. He had the head of a deer, and was killed by Vīrabhadra at Dakṣa's sacrifice. According to the Harivaṁśa he was raised to the planetary sphere by Brahmā, and made into the constellation Mṛgaśiras (deer-head).

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Yajñadatta-badha : The death of Yajñadatta.' An episode of the Rāmāyaṇa. Chezy has translated it into French.

Yajñasena : Name of Drupada.

Yājñavalkya : A celebrated sage, to who is attributed the white Yajurveda, the Śatapatha Brāhmaṇa, the Bṛhad Araṇyaka, and the code of law called Yājñavalkya-Smṛti. He lived before the grammarian Kātyāyana, and was probably later than Manu; at any rate, the code bearing his name is posterior to that of Manu. He was a disciple of Baṣkali, and more particularly of Vaiśaṁpāyana. The Mahābhārata makes him present at the Rājasūya sacrifice performed by Yudhiṣṭhira; and according to the Śatapatha Brāhmaṇa he flourished at the court of Janaka, king of Videha and father of Sītā. Janaka had long contentions with the Brāhmaṇas, in which he was supported, and probably prompted, by Yājñavalkya. This sage was a dissenter from the religious teaching and practices of his time, and is represented as contending with and silencing Brāhmaṇas at the court of his patron. A Brahman named Vidagdha Śākalya was his especial adversary, but he vanquished him and cursed him, so that "his head dropped off, and his bones were stolen by robbers." Yājñavalkya also is represented as inculcating the duty and necessity of religious retirement and meditation, so he is considered as having been the originator of the Yoga doctrine, and to have helped in preparing the world for the preaching of Buddha. He had two wives, Maitreyī and Kātyāyanī, and he instructed the former in his philosophical doctrine. Max Müller quotes a dialogue between them from Śatapatha Brāhmaṇa (*Ancient Sanskrit Literature*, p. 22), in which the sage sets forth his views. The Smṛti, or code of law that bears the name of Yājñavalkya, is posterior to that of Manu, more precise and stringent in its provisions. Its authority is inferior only to that of Manu, and as explained developed by the celebrated commentary Mitākṣarā, it is in force all over India except in Bengal proper, but even there the original text book is received.

The second century A.D. has been named as the earliest date of this work. Like Manu, it has two recessions, the Bṛhad and Vṛddha, perhaps more. The text has been printed in Calcutta, and has been translated into German by Stenzler and into English by Roer and Montriou. The white Yajurveda originated in a schism, of which Yājñavalkya was a leader, if not the author. He was the originator and compiler of this Veda, according to some it was called Vājasaneyi Saṁhitā, from his surname Vājasaneya. What share Yājñavalkya had in the production of the Śatapatha Brāhmaṇa and Bṛhad Araṇyaka is very doubtful. Some part

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of them may, perhaps, have sprung directly from him, and they were probably compiled under his superintendence; but it may be, as some think, that they are so called because they treat of him and embody his teaching. One portion of the Bṛhad Araṇyaka called the Yājñavalkiya Kāṇḍa, cannot have been his composition, for it is devoted to his glorification honour, and was probably written after his death.

Yajur or Yajuṣ : The second Veda. *See* Veda.

Yakṣa-loka : See Loka.

Yakṣas : Yakṣas are considered semi-divine, being both half-god and half-demon. They live under the earth in the Himālayas where they guard the wealth of the earth, ruled by Kubera, the god of wealth. Yakṣas are pot-bellied, squat creatures and are considered to be keepers of water holes. They are very fond of riddles those who answer their riddles are richly rewarded, while those who don't risk death. In Mahābhārata, the Pāṇḍava brothers came upon a lake that was guarded by a Yakṣa. He demanded that they answer his riddle before drinking the water. Only the eldest brother Yudhistira, paid heed to the Yakṣa's demand. Enraged, the Yakṣa killed all the Pāṇḍavas, except Yudhiṣṭhira. He then asked Yudhiṣṭhira, "what is the greatest wonder of life?" To which Yudhiṣṭhira replied, "that every man must one day die, yet every man lives as if they were immortal." Pleased with the reply, the Yakṣa blessed Yudhiṣṭhira, revived his brothers and gave him rich gifts. Yakṣas have been worshipped in India long before the Vedic tradition took root. They have no very special attributes, but they are generally considered as inoffensive, and so are called Puṇya-Janas, 'good people,' but they occasionally appear as imps of evil. It is a Yakṣa in whose mouth Kālidāsa placed his poem Meghadūta.

Yakṣī, Yakṣiṇī : Female Yakṣa. **2.** Wife of Kubera. **3.** A female demon or imp attendant on Durgā.

Yakshinee : Women folk of the Yakṣas, a class of semi-gods.

Yakshini : Lake, one who bath in it will obtain the merit of horse sacrifice.

Yakṣiṇi : Lake, one bath in it will obtain the merit of 1000 kine.

Yama : 'Restrainer.' Pluto, Minos. In the Vedas Yama is god of the dead, with whom the spirits of the departed dwell. He was the son of Vivasvat (the sun), and had a twin-sister named Yamī or Yamunā. Some looks these upon as the first human pair, the originators of the race; and there is a remarkable hymn, in the form of a dialogue, in which the female urges their cohabitation for the purpose of perpetuating the species. Another

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hymn says that Yama "was the first of men that died, and the first that departed to the (celestial) world." He it was who found out the way to the home, which cannot be taken away : "Those who are now born (follow) by their own paths to the place whither our ancient fathers have departed." "But," says Dr. Muir, "Yama is nowhere represented in the Ṛgveda as having anything to do with the punishment of the wicked." So far etc. is yet known, "the hymns of that Veda contain no prominent mention of any such penal retribution. Yama is still to some extent an object of terror. He is represented as having two insatiable dogs with four eyes and wide nostrils, which guard the road to his abode, and which the departed are advised to hurry past with all possible speed. These dogs are said to wander about among men as his messengers, no doubt for the purpose of summoning them to their master, who is in another place identified with death, and is described as sending a bird as the herald of doom." In the epic poems Yama is the son of the sun by Saṅjñā (conscience), and brother of Vaivaswata (Manu). Mythological he was the father of Yudhiṣṭhira. He is the god of departed spirits and judge of the dead. A soul when it quits its mortal form repairs to his abode in the lower regions; there the recorder, Citragupta, reads out his account from the great register called Agra-Sandhanī, and a just sentence follows, when the soul either ascends to the abodes of The Pitṛs (manes), or is sent to one of the twenty-one hells according to its guilt, or it is born again on earth in another form. Yama is regent of the south quarter, and as such is called Dakṣiṇāsapati he is represented as of a green colour and clothed with red. He rides upon a buffalo, and is armed with a ponderous mace and a noose to secure his victims. In the Purāṇas a legend is told of Yama having lifted his foot to kick Chāyā, the handmaid of his father. She cursed him to have his leg affected with sores and worms, but his father gave him a cock that picked off the worms and cured the discharge. Through this incident he is called Śīrṛapada, 'shrivelled foot.' Yama had several wives, as Hemamālā, Suśīla, and Vijaya. He dwells in the lower world, in his city Yamapura. There, in his palace called Kalici, he sits upon his throne of judgment, Vicara-Bhu. He is assisted by his recorder and councillor, Citragupta, and waited upon by his two chief attendants and custodians, Caṇḍa or Mahācaṇḍa, and Kāla-puruṣa. His messengers, Yama-dūtas, bring in the souls of the dead, and the door of his judgment-hall is kept by his porter, Vaidhyatā. Yama has many names descriptive of his office; he is Mṛtyu, Kāla, and Antaka, 'death;' Kṛtanta, 'the finisher;' Sāmana, 'the settler;' Daṇḍī or Daṇḍa-dhara, 'the rod-bearer;' Bhīma-śāsana, 'of terrible decrees;' Pāśī, 'the noose-carrier;' Pitṛ-pati, 'lord of

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the manes;' Preta-rāja, 'king of the ghosts;' Śrāddha-deva, 'god of the unequal offerings;' and especially Dharma-rāja, 'king of justice.' He is Audumbara, from Udumbara, 'the fig-tree,' and from his parentage he is Vaivasvata there is a Dharma-śāstra, which bears the name of Yama.

Yama-vaivasvata : Yama as son of Vivasvat.

Yamī : Goddess of Yamunā River. Sister of Yama.

Yamunā : River Jumnā, which rises in a mountain, called Kalinda (sun). His wife Saṅjñā personifies the river Yamunā as the daughter of the sun. Balarāma, in a state of inebriety, called upon her to come to him that he might bathe, and as she did not heed, he, in a great rage, seized his ploughshare-weapon, dragged her to him and compelled her to follow him whithersoever he wandered through the wood. The river then assumed a human form and besought his forgiveness, but it was some time before she could appease him. Wilson thinks "the legend probably alludes to the construction of canals from the Jumnā for the purposes of irrigation." The river is also called Kālindī, from the place of its source, Sūrya-ja, from her father, and tri-Yama.

Yamunā-Prabhāva : Lake, one bath in it will obtain the merit of horse sacrifice.

Yaśoda : Wife of cowherd Nanda, and foster-mother of Kṛṣṇa.

Yatudhanas : Ogre who actively participated killed by Hanumān.

Yatudhanas : Ogre actively participated in the war. Hanumān killed it.

Yatus, Yatudhanas : Demons or evil spirits of various forms, as dogs, vultures, hoofed-animals. In ancient times the Yatus or Yatudhanas were distinct from the Rākṣasas though associated with them, but in the Epic poems and Purāṇas they are identified. Twelve Yatudhanas are named in the Vāyu Purāṇa, and they are said to have sprung from Kaśyapa and Surasā. They are associated with the Dasyus, and are thought to be one of the native races that opposed the progress of the immigrant Āryans.

Yava-krī, Yava-kṛta 'Bought with barley.' Son of the sage Bhāradvāja. He performed great penances in order to obtain knowledge of the Vedas without study, and having obtained this and other boons from Indra, he became arrogant and treated other sages with disrespect. He made love to the wife of Paravasu, son of his father's friend, Raibhya. That sage in his anger performed a sacrifice that brought into being a fearful Rākṣasa who killed Yava-Kṛta at his father's chapel Bhāradvāja, in grief for his son, burnt him upon the funeral pile. Before his death he cursed Paravasu to be the death of his father, Raibhya, and the son killed his father in mistake for an antelope. All three were restored to life by the gods in recompense of the great devotions of Arvavasu, the other son of Raibhya.

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Yavanas : The term is found in Pāṇini, who speaks of the writing of the Yavanas. The Purāṇas represent them to be descendants of Turvasu, but they are always associated with the tribes of the North-West frontier, and there can be no doubt that the Macedonian or Bactrian Greeks are the people most usually intended by the term. In the Bactrian Pāli inscriptions of king Priyadarśī the word is contracted to Yona, and the term Yonarāja "is associated with the name of Antiochus, probably Antiochus the great, the ally of the Indian prince Sophagasenas, about B.C. 210." The Purāṇas characterise them as "wise and eminently brave." They were among the races conquered by king Sagara, and "he made them shave their heads entirely." In a later age they were encountered on the Indus by Puṣpamitra, a Mauryan general, who dethroned his master and took the throne. In modem times the term has been applied to the Muhammadans.

Yayāti : Eldest prince of king Nahuṣa, Yati was very religious by nature. He forged his birthright to rule the kingdom by his pure will and opted for Bhakti instead. The second son of Nahuṣa, Yayāti became the king in place of Yati. King Yayāti had two wives. One was Devayānī; the daughter of Dānava guru, Sukrācārya and the other was Śarmiṣṭhā, the daughter of Dānava king. Devayānī was the mother of princes Yadu and Turvasu whereas Śarmiṣṭhā was the mother of Druhu, Anu and Puru. All of the princes earned good names and fame during time of Ṛgveda and were jointly called as Pāñcajanya. King Yayāti, in order to please his Kāmic senses ordered Yadu to exchange his youth with him. Yadu and the other following, three sons refused their father's request except the youngest son, Puru. Ṛṣi Uṣana Bhārgava, using the youth sciences transformed the youth of a son into a father and vice-versa. King Yayāti, unpleased with Yadu, took away his birthright to rule and gave it to prince Puru instead. Prince Puru was married to princess Pauṣṭhi. Before the youth exchange with his father, his sons were called Pauravas. The Paurav dynasty was carried forward by Kuru and the Kuru descendants, Kaurav and Pāṇḍava, carried forward Kuru dynasty. On the other hand, Yadu's dynasty was called "Yaduvaṁśī". King Yayāti distributed his kingdom amongst his five sons. Prince Puru received the great Prayag, the capital, situated between Southern regions of Ganges and Yamunā; prince Yadu received the Southwestern territories, which included Carmāvatī (Cambal), Vetravatī (Betvā) and Śuktimatī (Keyn). Prince Druhu received western regions of Yamunā. Prince Anu got the city of Kānyakubja and prince Turvasu received the Southeastern territories of Riva. The Druhu and Anu dynasty captured Punjab and Northwestern frontier states as well in later times. However, they just

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did not stop here and continued their expansion into west, outside the Bhāratvarṣa.

This resulted in their gradual disappearance from Bhārata itself. However, they carried Bhārata's culture, civilization, and customs into western countries. The Baktṛyīya Yunānī who were also known as 'Yavan', were Anu's dynasty. Later on, the Turvasu dynasty also drifted from Bhāratavarṣa. Only Yadu and Puru dynasty remained in Bhārata and completely transformed the face of Bhāratavarṣa in time to come. Yadu and Puru dynasty remained the central point of source of Bhārātīya history. King Puru was great grandfather of king Duṣyant and had a son named Bharat. It is from Bharat that the country got its name and came to be known as Bhāratavarṣa. King Kuru was born during king Puru's time, whose offspring's were Kaurava and Pāṇḍava. These were the same renowned Kaurav and Pāṇḍavas who fought the Epic battle of Mahabharat. The dynasty of king Yadu—Andhak, Vraṣṇī and Bhoja, under the leadership of shree Kṛṣṇa, helped the Pāṇḍavas win the battle. As mentioned earlier, king Yayāti helped the Devgaṇas during the battle with Devāsuras. The pleased Indra had offered Yayāti a Divya-Charriot as a gift for his help. Many centuries later, Jarāsandha got the same chariot as a privilege of being Janmejaya, son of king Kuru. However, Kṛṣṇa obtained the same later on by power. King Yayāti became tired of ruling the vast territories from Prayag to mid-states. Therefore, during his older days, he took off to the forests and eventually became a monk. The Bhāgavata Purāṇa and Harivaṁśa tell the story, but with variations. According to the latter, Yayāti received from Indra a celestial car, by means of which he in six nights conquered the earth and subdued the gods themselves. This car descended to his successors, but was lost by Janamejaya through the curse of the sage Gārgya. Yayāti, after restoring his youth to Puru, retired to tile forest with his wife and gave himself up to mortification. Abstaining from food, he died and ascended to heaven. He and his five sons are all called Rājarṣis.

Yayāti-caritra : Drama in seven acts on the life of Yayāti. It is attributed to Rudradeva. The subject is Yayāti's intrigue with Śarmiṣṭhā.

Yela : According to Bhāgavata, son of Soma and grandson of Atri, Ṛṣi Buddha came to Bharata-khaṇḍa for offering prayers and relieves his remorse. Sūryavaṁśī Manu's daughter Ilā fell in love with Buddha. They together conceived a son named Purūrava. Later, he became a Cakravartī Samrāṭ or a great king. The Purūrava dynasty was called "Yela", derived from mother, Ilā. Purūrava established the city of Prayag that later became

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the capital of his kingdom. During the times of king Purūrava, king Indra's enemy Dānavarāj Keśī used to rule Hiraṇyapur. King Purūrava helped Indra in defeating Keśī. Indra, in courtesy, offered Purūrava an Apasarās, called Urvaśī, as a gift. This pair gave birth to six sons, eldest being Ayu, followed by Amavasu, Viśvasu, Ṛtayu, Śatāyu and Ayutuyu. After sixty years of being together with Purūrava, Urvaśī returned to the heavens. North Pole's cold currents gradually shifted towards south, affecting tremendously the farming and food in the region. The Āryas left the region and gradually migrated towards the warmer regions of the East. Another reason for their migration was powerful Mongols of mid-Asia whose population growth in the region pressured them to move further towards East and South East. The eldest son of Sūryavanshi Manu, named Ikṣavāku or Ikṣavāku Ārya, traveled from valleys of the tip of Dariyā, a mid-Asia river, towards the East and came to Kurukṣetra and began settling down around a river called Iśumatī that ran between Beas and Yamunā rivers. North of the Dariyā River was a valley called Ilā. Interestingly, it was here were Ṛṣi Buddha and Ilā's daughter, Ela, used to live. However, following the footsteps of Ikṣavāku, they too started moving towards east and came to the regions of Punjab's Rāvī and Satluj rivers. The Ikṣavāku and Ela Ārya were essentially the two branches of Sūryavaṁśa and Somavaṁśa who entered the valleys of Bhārata-khaṇḍa from Dariyā and Ilā valleys.

From here on, these two castes of Sūrya and Somvaṁśa travelled further towards south east and established the mid regions of Kauśalya (Ayodhyā), Pryag, Mathurā, Kāśī and Kānyakubja. Manu's Ikṣavāku built Ayodhyā, Purūrava's eldest son Ayu, built Mathurā while the youngest, Amavasu, built Kānyakubja. Finally, Purūrava's grandson built Kāśī. There were many Advantages as a result of the migration of the Āryas in the South East. Namely, the denizens of the region already knew the Āryas from the past. Moreover, the Āryas brought the incentive of Paśu-dhan (animals). This was significant since a man's or community's worth was measured in terms of the number of animals and men he posed. Notably, there was a difference between the Āryas who migrated with families and the Āryas who migrated as single men. The former kept their caste members intact along with their culture for generations. However, the latter married the women of the region that concluded in losing the true Ārya identity. To compound this point, even today, descendants of the Ārya origin of northwestern states and Punjab regions have distinctive qualities such as good height, fairness and sharp nose features. Conversely, the native Bhāratīya's were and are different from

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the Āryas as they are characterized by dark skin tone and small height. Unfortunately, as the Āryas moved further towards the east and into the southern regions of Satpuḍā they were compelled to gradually perform inter-caste marriages with the natives. Naturally this affected the physical appearance of the upcoming generations. The Āryas were a group of people who had certain prominent characteristics. They had strong will power and considered themselves to be the best. They used to wish and pray for winning wars and strong sons. They believed strongly in their mother and motherland and considered them to be better than heaven as they wished for a similar environment after death. The Āryas also had strong family values. The Āryas could only marry once and believed in the Vedic philosophy of married life. The Āryas could not get divorce and thereby, a divorcee could never marry again. A child marriage was not possible even in their imagination. In addition, the Ārya society was a male dominated society as the father and the elder brother were most influential in the family and the emphasis was always put on having a son during childbirth. Moreover, the community valued women, as there was no rule that a women should do Parda as well as the fact that she did not have to do a Satī Prathā or Agni-dāh if her husband died. As for animals, cow meat was prohibited and considered an ugly act whilst sheep and goats, however, were slaughtered for gods. Alcoholic beverages were considered unholy.

Yoga : A school of philosophy. *See* Darśana and Yājñavalkya.

Yoga sustra : An aphoristic treatise on Yoga by Patañjali.

Yogavasiṣṭha : Sacred work in the form of dialogue between Vasiṣṭha and his pupil Rāma teaching the way to eternal bliss.

Yoganidrā : 'The sleep of meditation.' Personified delusion. The great illusory energy of Viṣṇu and the illusory power manifested in Ḍevī as Mahā-Māyā, the great illusion.

Yogdhyān Badrī : Temple the Yogdhyān Badrī temple is as old as the temple of Badrīnāth. Pāṇḍukeśvar is 24 Kms from Jośīmaṭha; it has the Yogdhyan Badri temple one of the Pāñca Badrī. The image here, in a meditative posture, is worshiped as at Badrinath. According to Hindu mythology, the Pāṇḍavas made over Hastināpur to Rājā Parīkṣit and retired here. King Pāṇḍu, the father of Pāṇḍavas had spent his last days doing penance here before his nirvāṇa, and hence the name. Some famous copper plate carrying old inscriptions, providing valuable information on the history of the temple and early Katyurī Rājas have been found here. The surrounding region is Pañcāla Deśa better known as Uttarkhaṇḍa.

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Sūryakuṇḍa, which is on the top of milam glacier, is a hot water spring. Here Kuntī is said to have given birth to Karṇa, fathered by Sūrya. Pāṇḍu married Kuntī at Pāṇḍukeśwar near Śrī Badrīnātha.

Yoginī : Female Yogī in Mahābhārata.

Yogin : A sorceress. The Yoginīs are eight female demons attendant on Durgā. Their names are Marjanī, Karpura—Tilaka, Malaya-Gāndhinī Kaumudika, Bheruṇḍa, Mātali, Nāyakī, and Jaya or Subhācāra; - Su-Lakṣaṇa, Sunanda.

Yonī : The female organ. Alone, or in combination with the Liṅga, it is an object of worship by the followers of the Śaktis. **2.** Lake, one who bath in it will obtain the merit of 1000 kine.

Yuddhomatta : Younger brother of Rāvaṇa. Ogre in nature, who was killed by Lakṣmaṇa in the battlefield.

Yudhiṣṭhira : The eldest of five Pāṇḍu princes, mythological, son of Dharma and god of justice. With the Hindus he is the favourite one of the five brothers, and is represented as a man of calm, passionless judgment, strict veracity, unswerving rectitude, and rigid justice. He was renowned as a ruler and director, but not as a warrior. Educated at the court of his uncle, Dhṛtarāṣṭra, he received from the family preceptor, Droṇa, a military training, and was taught the use of the spear. When the time came for naming the Yuvarāja or heir-apparent to the realm of Hastināpura, the Mahārāja Dhṛtarāṣṭra selected Yudhiṣṭhira in preference to his own eldest son, Duryodhana. A long-standing jealousy between the Pāṇḍava and Kaurava princes then broke forth openly. Duryodhana expostulated with his father, and the end was that the Pāṇḍava went in honourable banishment to the city of Varṇāvarta. The jealousy of Duryodhana pursued them, and his emissaries laid a plot for burning the brothers in their dwelling-house. Yudhiṣṭhira's sagacity discovered the plot and Bhīma frustrated it. The bodies of a Bhīla woman and her five sons were found in the ruins of the burnt house, and it was believed for a time that the Pāṇḍavas and their mother had perished. When Draupadī had been won at the Swayaṁvara, Yudhiṣṭhira, the eldest of the five brothers, was requested by his juniors to make her his wife, but he desired that she should become the wife of Arjuna, by whose prowess she had been won. Through the words of their mother, Kuntī, and the decision of the sage Vyāsa, the princess became the common wife of the five brothers. An arrangement was made that Draupadī should dwell in turn with the five brothers, passing two days in the separate house of each, and that under pain of exile for twelve years no one of the brothers

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but the master of the house should enter while Draupadī was staying in it. The arms of the family were kept in the house of Yudhiṣṭhira, and an alarm of robbery being raised, Arjuna rushed there to procure his weapons while Draupadī was present.

He thus incurred the pain of exile, and departed, though Yudhiṣṭhira endeavoured to dissuade him by arguing that the elder brother of a fatherless family stood towards his juniors in the position of a father. After the return of the Pāṇḍavas from exile and their establishment at Indraprastha, the rule of Yudhiṣṭhira is described as having been most excellent and prosperous. The rājā "ruled his country with great justice, protecting his subjects as his own sons, and subduing all his enemies round about, so that every man was without fear of war or disturbance, and gave his whole mind to the performance of every religious duty. And the rājā had plenty of rain at the proper season, and all his subjects became rich; and the virtues of the rājā were to be seen in the great increase of trade and merchandise, in the abundant harvests and the prolific cattle. Every subject of the rājā was pious; there were no liars, no thieves, and no swindlers; and there were no droughts, no floods, no locusts, no conflagrations, no foreign invasions, and no parrots to eat the grain. The neighbouring rājās, despairing of conquering rājā Yudhiṣṭhira, were very desirous of securing his friendship. Meanwhile Yudhiṣṭhira, though he would never acquire wealth by unfair means, yet prospered so exceedingly that had he lavished his riches for a thousand years no diminution would ever have been perceived." After the return of his brother Arjuna from exile, Yudhiṣṭhira determined to assert his supremacy by performing the Rājasūya sacrifice, and this led to a war with Jarāsandha, rājā of Magadha, who declined to take part in it, and was in consequence defeated and killed. The dignity that Yudhiṣṭhira had gained by the performance of the sacrifice rekindled the jealousy of Duryodhana and the other Kauravas. They resolved to invite their cousins to a gambling match, and to cheat Yudhiṣṭhira of his kingdom. Yudhiṣṭhira, was very unwilling to go, but could not refuse his uncle's invitation. Śakuni, maternal uncle of Duryodhana, was not only a skilful player but also a dexterous cheat. He challenged Yudhiṣṭhira to throw dice with him, and Yudhiṣṭhira, after stipulating for fair play, began the game. He lost his all, his kingdom, his brothers, himself, and his wife, all of whom became slaves. When Draupadī was sent for as a slave and refused to come, Duśśāsana dragged her into the hall by the hair, and both he and Duryodhana grossly insulted her. Bhīma was half mad with rage, but Yudhiṣṭhira's sense of right acknowledged

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that Draupadī was a slave, and he forbade Bhīma and his brothers to interfere. When the old Mahārāja Dhṛtarāṣṭra was informed of what had passed, he came into the assembly, and declaring that his sons had acted wrongfully, he sent Draupadī and her husbands away, imploring them to forget what had passed.

Duryodhana was very wroth, and induced the Mahārāja to allow another game to avoid war, the condition being that the losers should go into exile for thirteen years, and should remain concealed and undiscovered during the whole of the thirteenth year. The game was played, and loaded dice gave Śakuni the victory, so the Pāṇḍavas went again into exile. During that time they rendered a service to Duryodhana by rescuing him and his companions from a band of marauders who had made them prisoners. When Jayadratha, king of Sindhu, was foiled in his attempt to carry off Draupadī, the clemency of Yudhiṣṭhira led him to implore his brothers to spare their captive's life. As the thirteenth year of exile approached, in order to keep them concealed, the five brothers and Draupadī went to the country of Virāṭa and entered into the service of the raja. Yudhiṣṭhira's office was that of private companion and teacher of dice playing to the king. Here Yudhiṣṭhira suffered his wife Draupadī to be insulted, and dissuaded his brothers from inter-faring, lest by so doing they should discover themselves. When the term of exile was concluded, Yudhiṣṭhira sent an envoy to Hastināpura asking for a peaceful restoration to the Pāṇḍavas of their former position. The negotiations failed, and Yudhiṣṭhira invited Kṛṣṇa to go as his representative to Hastina-Pura. Notwithstanding Yudhiṣṭhira's longing for peace the war began, but even then Yudhiṣṭhira desired to withdraw, but was overruled by Kṛṣṇa. Yudhiṣṭhira fought in the great battle, but did not distinguish himself as a soldier. The version of the Mahābhārata given in Mr. Wheeler's work makes him guilty of downright cowardice. At the instigation of Kṛṣṇa he compassed the death of Droṇa by conveying to that warrior false intelligence of the death of his son Aśvatthāman, and his character for veracity was used to warrant the truth of the representation. His son science would not allow him to tell a downright lie, but it was reconciled to telling a lying truth in killing an elephant named Aśvatthāman, and informing the fond father that Aśvatthāman was dead. He retreated from a fight with Kāma, and afterwards reproached Arjuna for not having supported him and Bhīma. This so irritated Arjuna that he would have killed him on the spot had not Kṛṣṇa interposed. After the great battle was over Kṛṣṇa saluted him king, but he showed great disinclination to accept the dignity. His sorrow for those

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who had fallen was deep, especially for Karṇa, and he did what he could to console the bereaved Dhṛtarāṣṭra and Gāndhārī, as well as the many other sufferers. He was made king, and was raised to the throne with great pomp, he acting as ruler under the nominal supremacy of the old king Dhṛtarāṣṭra. There, after an interval, he asserted his universal supremacy by performing the great Aśvamedha sacrifice. The death of Kṛṣṇa at Dvārakā and regrets for the past embittered the lives of the Pāṇḍavas, and they resolved to withdraw from the world. Yudhiṣṭhira appointed Parīkṣit, grandson of Arjuna, to be his successor, and the five brothers departed with Draupadī to the Himālayas on their way to Swarga. The story of this journey is told with great feeling in the closing verses of the Mahābhārata. *See* Mahābhārata. Yudhiṣṭhira had a son named Yaudheya by his wife Devikā; but the Viṣṇu Purāṇa makes the son's name Devaka and the mother's Yaudheyī.

Yuga : Literally a yoke. An age. The exoteric classification gives 4-yugas, viz., Kṛta or Satya, Tretā, Dvāpara, and Kali. The esoteric cycles regard Kali as the balancing point of greatest materiality in a series of 7 cycles retracing the Yugas until the age of regained innocence, Satya, is realized. Technically, a Yuga is a very small part of a kalpa (q.v.). 71 Mahāyugas form the period of the reign of one Manu that equals to 306,720,000 years. A day of Brahmā consists of 4,320,000,000 mortal years with an equal length of Pralaya or night of Brahmā. An age of Brahmā or Mahākalpa equals 100 years of Brahmā at 3,110,400,000,000 years each. The total is given as the period of a solar universe during its Manvantara, with probably an equal period of dissolution or rest. It is said that only about 5,000 years have so far advanced in the kali Yuga of the fifth race, with 4,27,000 years pending. The periods spent in the subtler ages are enormously longer than those spent in the grosser. The Yugas apply to every division of manifestation from a planetary chain to birth and decay of a nation. There is a definite overlapping of racial Yugas. Ages, cycles, Yugas are not measured by physical changes but by stages of consciousness and many factors may affect the duration. Blavatsky indicates that all exoteric figures must be merely approximations, even if correctly interpreted.

Yugāndhara : A city in the Panjab. A people dwelling there and in the vicinity.

Yūpakṣa : Army general of Rāvaṇa who was killed in the war by Hanumān.

Yutudhanas : Name of Rākṣasa who sprang from Brahmā's feet.

Yuvanāśva : A king of the terrestrial race, father of Māndhātrī. A famous person represent his son as being conceive by and born of his father.

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Yuvarāja : 'Youthful ruler.' The heir-apparent to a throne.

Yuyudhana : Surname of Sātyaki.

Yuyutsu : Son of Dhṛtarāṣṭra by a Vaiśya Handmaid. On the eve of the great encounter he left the side of the Kauravas and joined the Pāṇḍavas. When Yudhiṣṭhira retire from the world he traditional Yuyutsu in the kingdom of Indraprastha.

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T. Rengarajan commitment to the cause of legal education and his dedication in the propagation of Hinduism, places him on a high pedestal among the contemporary Hindu religious writers.

His books have been received with wide appreciation from different publishers in India. He has written nearly 65 books of which 25 were published. The published books were :

Published Books

1. Hinduism and Scientific quest
2. Hindu Mythology–Volume I & II
3. The World Mythology–Volume I
4. Dictionary on Vedas
5. Dictionary on Hindu Gods and Goddesses
6. Dictionary on Indian Religions—Volume I & II
7. Glossary on Hinduism
8. Dictionary on Vaiṣṇavism
9. Hindu Mythological Dictionary
10. General quiz books–12 Volumes
11. Quiz on Hinduism–2 Volumes
12. Children quiz books–2 Volumes

Compulsive writer he is, his elucidation of complexities of Hinduism, his commentaries on points of Hind religious characters and his unambiguous presentation of Religious characters are highly valued by all concerned.

He was awarded Followship from United Writers Association, Chennai, for his contribution to Hinduism and other Indian Religions in 2004-05. He was awarded Life Time Achievement Award-2004, by United Writers Association; Chennai. His name is under recommendations for different award based on religions. He actively participated in Social activities, Secretary of Public Grievance Redressing Society.

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